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MINUTES
OF THE

ONE-HUNDRED-TWELFTH GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH IN THE UNITED STATES

PART I
DIRECTORY
of General Assembly Boards, Agencies and Committees

JOURNAL
With an Appendix

ANDERSON AUDITORIUM
Montreat, North Carolina
June 11-16, 1972

G *CATIONS*

The Assembly s of the General Assembly,
containing the jou ntaining the statistical re-
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OF THE

PRESBYTERIAN CHURCH IN THE UNITED STATES

PART I
DIRECTORY
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JOURNAL
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PART II
STATISTICS

ANDERSON AUDITORIUM
Montreat, North Carolina
June 11-16, 1972

SUCCESSION OF MODERATORS

(See page 18 for Moderators for the Years 1861-99)

A.D.	Name	Presbytery	Place of Assembly
1906.	Hon. Allen G. Hall*	Nashville	Greenville, S. C.
1907.	Rev. J. R. Howerton*	Asheville	Birmingham
1908.	Rev. W. W. Moore*	West Hanover	Greensboro
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1910.	Rev. J. W. Bachman*	Knoxville	Lewisburg, W. Va.
1911.	Rev. Russell Cecil*	East Hanover	Louisville
1912.	Rev. Thos. S. Clyce*	Dallas	Bristol
1913.	Rev. J. S. Lyons*	Louisville	Atlanta
1914.	Hon. Wm. J. Martin*	Concord	Kansas City
1915.	Rev. W. McF. Alexander*	New Orleans	Newport News
1916.	Rev. C. W. Grafton*	Mississippi	Orlando
1917.	Rev. Jno. M. Wells, Ph.D.*	Wilmington	Birmingham
1918.	Rev. Jas. I. Vance*	Nashville	Durant
1919.	Rev. A. M. Fraser*	Lexington	New Orleans
1920.	Rev. W. L. Lingle*	Concord	Charlotte
1921.	Rev. A. B. Curry*	Memphis	St. Louis
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1923.	Rev. Alexander Sprunt*	Charleston	Montreat
1924.	Rev. Thornton Whaling*	North Alabama	San Antonio
1925.	Rev. George Summey*	New Orleans	Lexington, Ky.
1926.	Rev. J. W. Skinner*	Western Texas	Pensacola
1927.	Rev. R. F. Campbell*	Asheville	El Dorado
1928.	Rev. Harris E. Kirk*	Potomac	Atlanta
1929.	Rev. W. R. Dobyns*	Birmingham	Montreat
1930.	Rev. Thos. W. Currie*	Central Texas	Charlottesville
1931.	Hon. R. A. Dunn*	Mecklenburg	Montreat
1932.	Rev. William Crowe*	St. Louis	Montreat
1933.	Rev. Ernest Thompson*	Kanawha	Montreat
1934.	Judge Samuel Hale Sibley*	Cherokee	Montreat
1935.	Rev. Henry H. Sweets*	Louisville	Montreat
1936.	Rev. P. Frank Price*	Montgomery	Augusta
1937.	Rev. D. Clay Lilly*	Winston-Salem	Montreat
1938.	Hon. Willis M. Everett*	Atlanta	Meridian
1939.	Rev. Edward Mack, Ph.D.*	East Hanover	Montreat
1940.	Rev. Frank C. Brown*	Dallas	Chattanooga
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1944.	Rev. Charles L. King	Brazos	Montreat
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1948.	Rev. C. Darby Fulton	Enoree	Atlanta
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1865-1898	*Rev. Joseph R. Wilson	1935-1959	(Acting 1935-36) Rev. E. C. Scott
1898-1909	*Rev. William A. Alexander	1959-	Rev. James A. Millard, Jr., Th.D.
1910-1922	*Rev. Thos. H. Law		

*Deceased.

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*(The Black Presbyterian Leadership Caucus is an independent organization of black members of the Presbyterian Church in the United States. Its officers and Executive Committee are elected by its own members. Its program is to enlarge the work of the Presbyterian Church in the United States with blacks in its area. The General Assembly has placed the BPLC in its budget and has requested an annual report on program and finances to be submitted to the General Assembly through the General Council.)

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S-3 Rev. L. M. Kennedy, Jr., Tex.
A-1 Dr. Robert Lee, Fla.
A-1 Miss Winifred R. Legerton, Ga.
S-1 Rev. George McMaster, Ky.
A-3 James L. Morgan, N. C.
A-2 Mrs. John Roddey, S. C.
A-2 Rev. R. Jackson Sadler, W. Va.

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Whose Terms Expire in 1974

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Whose Terms Expire in 1975

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341 Ponce de Leon Avenue, N.E., Atlanta, Georgia 30308
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Rev. Walter A. Bennett, La. (1); Rev. Don R. Brandon, Appa. (2); Dr. R. L. D. Davidson, Mo. (3); Lewis M. Steele, Tenn. (2); Mrs. Gilbert H. Gragg, Ga. (1).

Whose Terms Expire in 1974
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Also: The Moderator, Dr. L. Nelson Bell
The Stated Clerk, Rev. James A. Millard, Jr.

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EUGENE F. ROGERS, JR., *Chairman*

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Whose Terms Expire in 1974
Rev. Frank L. Elvery (2), Rev. Joseph B. Ledford (2), Frank L. Taylor (2), J. Barbee Winston (2).

Whose Terms Expire in 1975
Rev. R. Richard Baldwin (1), Rev. Henry P. Mobley (1), Verner F. Chaffin (1), Dean J. Dickson Phillips (1).

*Limited by Form of Government, section 20-1, to two terms of three years each.

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341 Ponce de Leon Avenue, N.E., Atlanta, Georgia 30308
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WILLIAM A. URCH, *Executive Secretary*
CHARLES M. HARRIS, *Assistant to the Executive Secretary*

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William P. Donan (3), Robert J. Knight (3), Joseph E. Patrick (3).

Whose Terms Expire in 1974
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Rev. W. Frank Harrington (2), Rev. William H. Jones (1),
Rev. Charles A. Sheldon, III (2), Dr. Edward H. Knight (3).

Whose Terms Expire in 1975
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James W. Rawlins (1), J. Lloyd Wion (1), Mrs. R. Hall Morrison (1).

Advisory: The Stated Clerk, Rev. James A. Millard, Jr.

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REV. WADE P. HUIE, JR., *Chairman*

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Rev. Donald K. Campbell, II (1), Rev. Wade P. Huie, Jr. (1), William H. Albritton (2).

Whose Terms Expire in 1974
Rev. C. Benton Kline, Jr. (1), Rev. Prescott H. Williams, Jr. (1),
Dr. Jesse de Boer (1).

Whose Terms Expire in 1975
Rev. R. David Kaylor (1), Rev. B. Harrison Taylor (1),
Dr. Charles W. Swain (1).

Advisory: Stated Clerk, James A. Millard, Jr.

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*Two three-year terms.

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1. To World Alliance of Reformed Churches, North American Area

Whose Terms Expire in 1973

Principals	*Alternates*
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Rev. Aubrey N. Brown	Rev. James H. Smylie
John A. Fulton	Rev. Charles B. Cousar

Whose Terms Expire in 1975

Rev. Cecil G. Culverhouse
Rev. James A. Wharton
Rev. Douglas W. Oldenburg
Dr. Samuel R. Spencer
Rev. Gary M. Jones
Dr. Isabel Rogers

Whose Terms Expire in 1977

Mrs. John W. McQueen
Rev. James A. Millard, Jr.
Rev. Albert J. Kissling
Rev. Louise H. Farrior
Rev. Shirley C. Guthrie, Jr.
Rev. James E. Andrews

Member Executive Committee W. A. R. C.: Rev. James A. Millard, Jr.
Member Theological Committee, North America Area: Rev. James A. Millard, Jr.

---

2. To the World Council of Churches, U.S. Conference

(To serve until General Assembly preceding next General Assembly of the W.C.C.)

Principals	*Alternates*
Mrs. Samuel S. Wiley	Miss Janie McCutchen
Rev. John Bright	Rev. J. Rodman Williams
Rev. James A. Millard, Jr.	Rev. Lawrence I. Stell
. . . . .	Rev. David Shepperson, Jr.

---

3. To the National Council of Churches

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For the Triennium Ending December, 1972

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GENERAL ASSEMBLY OF THE NATIONAL COUNCIL
December 3-9, 1972

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*Rev. T. Watson Street	Rev. Albert D. Kissling
Rev. Arch M. Tolbert	Rev. Hugh B. Carter
H. Carson Rhyne, Union Seminary	Robert E. Dunham, Union Seminary

---

*Representatives of the General Assembly agencies.

4. Lord's Day Alliance, Board of Managers

Rev. C. Grier Davis, Rev. R. T. L. Liston, James A. Nix.

Ad Interim Committees

1. Ad Interim Committee for the Consultation on Church Union

Rev. William A. Benfield, Jr., *Chairman,* Rev. Rachel Henderlite, Rev. J. A. Ross Mackenzie, Rev. Lawrence I. Stell, Rev. T. Watson Street, Steele Hays, Thomas N. Rains, and

in accordance with Manual of Permanent Committee on Inter-Church Relations, Article III, 2: Rev. Robert B. Smith, Rev. Walter A. Bennett, Rev. James A. Millard, Jr.

Alternates for meetings of COCU: Dr. Thomas A. Spragens, Dr. Theodore B. Pratt, Dr. Mary L. Boney, Rev. James T. Womack, Jr., Rev. John S. McMullen, Rev. John M. Crowell, Rev. W. Kirk Allen, Jr., W. B. McGuire, Mrs. Graves H. Thompson.

2. Ad Interim Committee on a New Confession of Faith and Book of Confessions

Rev. Albert C. Winn, *Chairman,* Rev. Isaac Crosby, Rev. Shirley C. Guthrie, Jr., Rev. F. Wellford Hobbie, Rev. Robert T. L. Liston, Rev. Patricia Ann McClurg, Rev. Patrick D. Miller, Jr., Rev. James A. Wharton, Neil O. Davis, Paul D. Williams.

3. Ad Interim Committee on Union with the United Presbyterian Church in the U.S.A.

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4. Joint Committee with the UPUSA on Constitutional Problems of Union Presbyteries

Rev. P. J. Garrison, Jr., *Co-Chairman,* Rev. Frank L. Elvery, Judge David E. Cuppett, J. Barbee Winston.

5. Ad Interim Committee to Convene a Consultation on the Church's Use of Her Ordained Ministry

Rev. Kenneth B. Orr, *Convenor,* Rev. James A. Allison, Jr., Rev. Vernon S. Broyles, Jr., Rev. Thomas W. Currie, Rev. B. Hoyt Evans, Rev. Arthur M. Field, Jr. Rev. W. M. Gould, Jr., Rev. Robert D. Miller, Rev. Henry W. Quinius, Jr., Rev. James O. Speed, Frank B. Davis, Dr. Louis O. Giesel, Jr., William M. Timberlake, Mrs. Gower Crosswell, Jr., Mrs. Thomas B. Gallaher.

6. Commission on New Synod Boundaries

Rev. John S. Brown, *Convenor*

Synod	*Minister*	*Ruling Elder*
Alabama	Thomas C. Duncan	Eugene C. Thomley
Appalachia	James E. Drinkard	Thomas W. Newland
Arkansas-Oklahoma	W. Newton Todd	Robert C. Malcolm
Florida	J. Wayte Fulton, Jr.	R. H. Biggs
Georgia	J. Davison Philips	Eugene H. Driver
Kentucky	Lawrence W. Bottoms	William P. Morton, Jr.
Louisiana	Kenneth G. Phifer	Edward L. Lyon
Mississippi	C. Denton O'Dell	Michael L. Carr
Missouri	Frank A. Elliott	Herbert W. Crumpley
North Carolina	J.V.C. Summerell	T.L. Odom
South Carolina	Arthur M. Martin	William M. Haddon
Tennessee	Paul T. Jones	Mac W. Freeman
Texas	James W. Newton	Miss Margaret Gregg
Virginia	John S. Brown	Mrs. W.C. Barritt
West Virginia	Alvis M. Daniel	Mrs. T. Smith Brewer

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(See Page 2)

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1892.	Rev. Samuel A. King*	Central Texas	Hot Springs
1893.	Hon. J. W. Lapsley*	North Alabama	Macon
1894.	Rev. James R. Graham*	Winchester	Nashville
1895.	Rev. C. R. Hemphill*	Louisville	Dallas
1896.	Rev. R. Q. Mallard*	New Orleans	Memphis
1897.	Rev. Geo. T. Goetchius*	Cherokee	Charlotte
1898.	Rev. E. M. Green*	Transylvania	New Orleans
1899.	Rev. John F. Cannon*	St. Louis	Richmond
1900.	Hon. Jos. W. Martin*	Arkansas	Atlanta
1901.	Rev. Neander M. Woods*	Memphis	Little Rock
1902.	Rev. William T. Hall*	Bethel	Jackson, Miss.
1903.	Rev. Abner C. Hopkins*	Winchester	Lexington, Va.
1904.	Rev. S. M. Neel*	Upper Missouri	Mobile
1905.	Rev. J. T. Plunket*	Augusta	Fort Worth

JOURNAL OF THE 112TH GENERAL ASSEMBLY

MINUTES
FIRST DAY—SUNDAY

June 11, 1972—11:00 A.M.

Commissioners to the One-Hundred-Twelfth General Assembly of the Presbyterian Church in the United States, together with friends and visitors, assembled in Anderson Auditorium, Montreat, North Carolina, at 11:00 A.M. for the purpose of engaging in a service of worship including the Celebration of Holy Communion.

Moderator Ben Lacy Rose and Rev. C. Grier Davis, recently retired president of the Mountain Retreat Association, presided and led the service of worship. Moderator Rose preached the opening sermon, using as his theme, "Jesus Christ: King and Head of the Church," the Scripture being Ephesians 1:1-23. Rev. Jeanne Clark, of the Presbytery of National Capitol Union, and Rev. William F. Mitchell, of the Presbytery of South Carolina, administered the Sacrament of the Lord's Supper, assisted by Ruling Elder Commissioners.

June 11, 1972—2:00 P.M.

The Assembly met at 2:00 P.M. in Anderson Auditorium. Moderator Ben Lacy Rose opened the meeting with prayer. The Moderator announced that 429 Commissioners were enrolled and that a quorum was present.

The final enrollment of 450 Commissioners of a possible total of 450, followed by the names of the Youth Delegates present, is recorded as follows:

ROLL

1. SYNOD OF ALABAMA

Presbyteries	*Ministers*	*Ruling Elders*
Birmingham	Richard D. Carter	Manning B. Eagles
	Donald L. Bell	Russell W. Harlan
	Guy Newland, Jr.	James D. Smith
East Alabama	John P. Clelland	Charles W. Hightower
	Adrian E. DeYoung	Edward C. Ventress*
	Robert Strong	W. Jack Williamson
Mobile	John M. Crowell	Monty D. Holsonback
	Roy M. Miller	John A. Ward
North Alabama	Donald T. Hubbard	Mrs. Philip R. Arello
	J. Paul Vondracek	Buford J. Green, Jr.
Tuscaloosa	John P. Simmons	Curtis I. Eatman
	J. David Simpson	C.E. Hornsby, Jr.

* Replaced June 14 by Robert Davis

2. SYNOD OF APPALACHIA

Abingdon	Rockwell M. Smith	Thomas B. Haller
	A.B. Williford	Ernest Martin
Asheville	C. Grier Davis	L. Nelson Bell
	James L. Lyons†	William H. Stanley
Holston	Ferguson Wood	Joe B. Metcalf
	Edward S. Berry, Jr.	George S. Hale, Jr.
	Thomas C. Rhea	Jack W. Lowe
Knoxville	Robert A. Larson	Lee S. Anderson
	W. Donald Munson, Jr.	John H. Brady, Jr.
	Frank R. Sells	J.E. McShane
	Julian W. Spitzer	Ross F. Russell

† Replaced by Rev. Hugh L. Eichelberger, due to illness, June 11.

3. SYNOD OF ARKANSAS-OKLAHOMA

East Arkansas	C. Fitzhugh Spragins	Mrs. Mildred A. Elms
	R.M. Hudson	Max B. Harrison
Oklahoma	Sidney H. Coleman, Jr.	Mrs. G.R. Bowen
	Eugene L. Strickland	Kenneth Butler
Ouachita	James S. Phillips	Milton R. Ford
	George R. Stewart	Everett Slavens
Ozarks-Union	Gary Hoffius	Joseph A. Norton
	Julian H. White	Jay S. Stanley

4. SYNOD OF FLORIDA

Everglades	Ross A. Bair	Donald E. Boerema
	Ray W. Davies	John V. Foyt
	Donald R. Esty	Arthur F. Madsen
	J. Wayte Fulton	Andrew F. McDonough
	P. David Nicholas	John Van Sweden
Florida	William A. Hearn	W.D. Bell
	J. Trent Howell, Jr.	Mrs. Laurence R. Campbell
	Charles N. Landreth	Hugh W. Hinely
St. Johns	Harvard A. Anderson	Mrs. C.W. Bemis
	Clarence P. Buss	Earl Paul Cochran
	Basil V. Hicks	John A. Hague
	A. Milton Riviere	Clarence C. Shaffer
Suwannee	John B. Bittinger	Nelson B. Blocker
	William G. Katibah	Major B. Harding
	Frank C. King	Fred C. Jackson, Jr.
	W. Chester Keller	Mrs. Ernest Smith
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	Maurice E. Beery	J. Donald Bishop
	David A. Bowles	Myron G. Gibbons
	William B. Heyward	Mrs. Robert C. Meacham
	Irvine H. Williams	J. William Pamplin
	Jack J. Wolf	Roger L. Spencer

5. SYNOD OF GEORGIA

Athens	James F. Dickenson	J. Leonard Bruce
	A.A. Markley, III	Worth McDougald
Atlanta	Bonneau H. Dickson	Eugene C. Barrett
	Richard O. Flinn, Jr.	William C. Candler
	Charles G. Helms	Henry L. Hills
	Charles E. McGowan	G.L. Housworth
	Max Milligan	Duncan G. Peek
	Kirk N. Nesbit	Mrs. Geraldine R. Pearson
	George H. Smith	F. Burt Vardeman
	John E. Talford	Miss Mary Pace
	Alex W. Williams	Luther C. Young
Augusta-Macon	Joseph C. Eckstine	F. Sibley Bryan
	Kenneth M. Kepler	E.M. Davis, Jr.
Cherokee	James H. Nash	Lemon M. Awtrey, Jr.
	Billy F. Sosebee	John T. Stubbs, Jr.
Savannah	Dan R. Thomas	William G. Foster
	John G. Taylor, Jr.	O.C. Martin, Jr.
Southwest Georgia	Wade H. Bell, Jr.	Raymond A. Hudson
	Raymon L. White	E.A. Tomlin

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	Jack T. Goodykoontz	Henry B. Mann
	Charles L. Stanford	Mrs. M. Jenelyn Wessler
Transylvania-Union	Emett H. Barfield, Jr.	Clarence Walthour
	Jack E. Weller	Miss Kate H. Woods
Western Kentucky-Union	Leslie Burdick Crane	Mrs. Henry L. Anderson

7. SYNOD OF LOUISIANA

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	James W. Sawyer	John E. Naylor
New Orleans	Lin D. Crossman, Jr.	Edward J. Dofter
	Alva M. Gregg	L.H. von Gohren, Jr.
	Robert E. Malsbary	Mrs. Jules H. Laine
Red River	John R. Bradshaw	J.N. Walpole
	Kenneth L. Christy	James E. Marsalis

8. SYNOD OF MISSISSIPPI

Central Mississippi	John Reed Miller	William F. Follen
	Donald B. Patterson	Frank C. Horton
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St. Andrew	Henry C. Calhoun	A.M. Mitchell
	Gene E. Canestrari	William H. Moss
	William L. Mosal, Jr.	Jack J. Webb
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	Larry C. Mills	A.C. McKinney
	O. Palmer Robinson	Frank D. Montague, Jr.

9. SYNOD OF MISSOURI

John Calvin-Union	James W. Mercer	Lincoln P. Greninger
	P. Robert McCann	Mrs. W.T. Lawhead
Northeast Missouri-Union	J. Joseph Trower	Mrs. Adeline M. Dixon
	John H. Vanlandingham	Mrs. Leta M. King
Northwest Missouri-Union	LeRoy C. Felsburg	Lycia O. Martin
	Charles B. Marrs	Mrs. Roy M. Stubbs
	James B. Rockwood	Howard W. Willoughby
Southeast Missouri	Donald L. Archibald	Mrs. Robert Hirsch
	Richard C. Lamb	Harry H. Wilson

10. SYNOD OF NORTH CAROLINA

Albemarle	Woodson P. Booth	Fuller Saulter
	J. Lewis Baker	Charles M. Tyer
Concord	Malcolm M. Bullock	Louis A. Brown
	Robert F. Davenport	Willard F. Church
	James R. Holshouser	Mrs. Laird J. Jacob
	John Kimbirl	Nat K. Reiney
	S.D. Maloney	Mrs. Koyt A. Shields
	Alan B. Wells	Justus M. Tucker
	Robert Wilson	Charles W. Keith
Fayetteville	John A. Brothers	R.L. Campbell
	C.E. Kirkpatrick	Cutlar L. Ballance
	James D. MacKenzie	John D. Gillis
	Samuel B. Shumate	David V. McMillan
	Robert L. Temple	Mrs. E.W. Rienecke
Mecklenburg	Horace H. Hilton, Jr.	Robert P. Alexander
	Paul A. Horne	Calvin B. Baird
	David C. Kennedy	Mrs. Henry L. Harkey
	J. Cecil Lawrence	L. Leon Hoover, Jr.
	Thomas W. MacLean	Mrs. Ernest B. Hunter, Sr.

	Marcus B. Prince, Jr.	Billy G. McCall
	Ernest T. Thompson, Jr.	Glenn D. Hunt
	David E. Wilkinson	George H. Venable
Orange	William C. Bennett	Paul G. Boone
	Robert R. Childs, Jr.	Dennis Bullock
	Frank A. Davison	Reid E. Craig, Sr.
	J. Bruce Frye	W.G. Enloe
	Curtis P. Harper, Jr.	Mrs. Bernard J. Keating
	Zeb N. Holler, Jr.	James A. McFarland
	Levi H. Humphreys	William D. Snider
	Angus W. McGregor	Roy W. Wagner
	Robert Lee Turner	Jack B. West
Wilmington	James E. Atwood	Mrs. J. Neill Clark
	Ben Lacy Rose	B.E. Huffine
	E.B. Whitson	J.D. Mills

11. SYNOD OF SOUTH CAROLINA

Bethel	Joseph W. Everett	Ralph G. Bryant, Jr.
	William M. Gettys	Oscar Hoffman
	Herbert Laws	K.H. White, Jr.
Charleston	T.Q. Johnston	C.J. Black
	F.D. Russell	Richard H. MacMillan, Jr.
Congaree	Walter M. Crowe	John S. Graybill
	John D. Holmes	Donald M. Law
	Harry T. Schutte	Hugh J. Vuick
Enoree	W. Henry Benchoff	Wyatt Aiken
	H.J. Keating	M.P. Niven
	Gordon K. Reed	Carlos R. Townsend
Harmony	C.H. McLeod	Hugh M. McLaurin, II
	Ernest T. Severs	Lake E. Terrell, Jr.
Pee Dee	Lane W. Erwin	Phil B. Brown
	Warren M. Wardlaw	William Church Whittner
Piedmont	Robert H. Horel	Joe M. Black
	C.L. Letson	David W. Stribling
South Carolina	A.L. Bixler	R.C. Wasson
	W.F. Mitchell	A.C. Young, Jr.

12. SYNOD OF TENNESSEE

Central Tennessee	R. Neal Dean	Mac W. Freeman, Jr.
	Joseph P. Holder	Paul M. Fulton
	Fred P. Turner	Dortch Oldham
	Hogan L. Yancey	J.A. Reece
Memphis	Lawrence E. Durr	Frank M. Campbell
	David R. Freeman	Willie L. Jones
	Fred W. Neal	Irby J. Seay
	F. Ray Riddle, Jr.	Ray U. Tanner

13. SYNOD OF TEXAS

Brazos	Allan C. Anderson	Edsel J. Burkhart
	Walter T. Davis	Evan Carpenter
	M. Douglas Harper	Mark A. Freeman
	S.W.T. Lanham	Mrs. Rebecca Howard
	James E. Simmons	D.M. Lyon
	David L. Stitt	Ralph H. McMinn
	B. Harrison Taylor	Mrs. S. Cecil Stinson
Covenant	Stephen L. Cook	Mrs. Frank G. Abbott
	David T. Evans, Jr.	Peter W. Baldwin
	D. Alan Farquhar	Don Crim

	Robert F. Jones	Dale Edwards
	Snowden I. McKinnon	Lynn Fuller
	James L. Moore	Fred Hamric
	Fred A. Ryle, Jr.	Miss Averill Gouldy
	Roy T. Sherrod, Jr.	Billy B. McPhail
	Dan West	David B. Rothrock
del Salvador	Henry O. Freund	Elmer M. Baird
	Daniel M. Garza	Boardman R. Chambers
	Thomas A. Cutting, Jr.	John A. Clary
	Toney D. McMillan	Mrs. Garland M. Lasater
	Richard B. Poteet	Henry J. Schovajsa
	Joseph T. Sheeler	W.E. Thomas
Palo Duro-Union	W. Ned Hollandsworth	Mrs. Joe D. Howell
	Don G. Shepherd	David Vigness
Tres Rios	G.F. Garlington	Perry J.C. Byars
	Davis M. Taylor	A.C. Lively

14. SYNOD OF VIRGINIA

Appomattox	D. Ronald Glover	B. Calvin Bass
	Everett A. Hellmuth, Jr.	Clyde S. Cassells
	C. Lawrence McRae	Elwood S. Hudson
Hanover	Louise H. Farrior	John S. Grant
	J. Moody McDill	Kenneth Kidwell
	George M. Ogilvie	Miss Sara P. Little
	Harmon B. Ramsey	J.H. Scales
	Jamie D. Stimson	T.B. Stewardson
Lexington	Bernard K. Bangley	R. Tate Alexander
	J. Edward Gayhart	Atwell W. Somerville
	Joseph T. Sefcik	Mrs. A.G. Thomas
	Arthur H. Williams	G.S. Weeks
Montgomery	Robert W. Childress	L. Bane Coeburn
	John T. Hayter, Jr.	J.L. Jackson
	Burton J. Newman	Fred D. Smith
	O. Ben Sparks	Mrs. W.A. Trolan
National Capital-Union	Orville E. Chadsey	David P. Allen
	Jeanne Clark	Sally B. Duncan
	J. Jey Deifell, Jr.	James F. Garver
	Gerald W. Hopkins	Wharey M. Freeze
	Jose Luis Velazco	Alton J. Wilson
	John R. Wilcox	Louise G. Winfield
Norfolk	E. Crowell Cooley	Clyde M. Weaver
	Jerry F. Helms	Orin C. Stahler
	Charles L. Landrum, Jr.	John F. Moneymaker
	Jimmie R. Hollandsworth	A.D. Carroll
	Stanton H. Sizemore	C.J. Wright
Winchester	Samuel L. Hiebert	Miss Mary E. Baughman
	Bruce A. Macbeth	P. Richard Wolfe

15. SYNOD OF WEST VIRGINIA

Greenbrier	Robert K. Bondurant	J.M. Tully
	A. Emerson Johnson	Mrs. A.J. Walker
Guyandotte	Hardin W. King	Virgil B. Roberts
	Robert A. Pate	Russell R. Rucker, Jr.
Kanawha	Conrad G. Crow	William P. Patton
	Victor C. Scott	Mrs. Ross K. Snyder, Jr.

Youth Delegates

1. SYNOD OF ALABAMA

Presbyteries	*Youth Delegates*
Birmingham	Cary G. Speaker
East Alabama	Robert Watts
Mobile	Noel S. Merrill
North Alabama	Miss Patricia Lynn Motley
Tuscaloosa	J. David Smitherman

2. SYNOD OF APPALACHIA

Abingdon	Miss Debbie S. Drinkard
Asheville	Samuel B. Thielman
Holston	Robert P. Rhea
Knoxville	William Melden

3. SYNOD OF ARKANSAS-OKLAHOMA

East Arkansas	J. Brent Lee
Oklahoma	David C. Andres
Ouachita	David P. Crumpler
Ozarks-Union	Joe H. Stallings, Jr.

4. SYNOD OF FLORIDA

Everglades	Alexander Beck
Florida	E.P. Nickinson, III
St. Johns	David L. MacKay
Suwanee	Robert B. Heath
Westminster	Peter R. Wallace

5. SYNOD OF GEORGIA

Athens	Albert H. Roberts
Atlanta	Jeffrey A. Hollowell
Augusta-Macon	J. Traylor Johnson
Cherokee	Mrs. David F. Hunter
Savannah	Mark W. Deaton
Southwest Georgia	William F. Nichols

6. SYNOD OF KENTUCKY

Louisville-Union	Douglas Jones
Transylvania-Union	Miss Emily L. Egbert
Western Kentucky-Union	Danny O. Mitchell

7. SYNOD OF LOUISIANA

Louisiana	Brent Copeland
New Orleans	Miss Pat A. Powell
Red River	Miss Carol L. Davis

8. SYNOD OF MISSISSIPPI

Central Mississippi	(none)
St. Andrew	Wayne S. Rutherford
South Mississippi	(none)

9. SYNOD OF MISSOURI

John Calvin-Union	Miss Jan J. Avondet
Northeast Missouri-Union	Miss Carolyn Clapp
Northwest Missouri-Union	Dennis A. Stauffer
Southeast Missouri	Miss Kaye Orr

10. SYNOD OF NORTH CAROLINA

Albemarle	Miss M. Kenna Peters
Covenant	Albert F. Masters
Fayetteville	Daniel Ogden Cheney
Mecklenburg	David C. Verner
Orange	Miss Cathy L. Faver
Wilmington	Miss Mary Marshall Clark

11. SYNOD OF SOUTH CAROLINA

Bethel	John Q. Hall, Jr.
Charleston	Dickey R. Dingle, Jr.
Congaree	William D. Brearley
Enoree	Miss Karen Hazle
Harmony	Miss Mary Rebecca Ligon
Pee Dee	Miss Kathy L. Newton
Piedmont	David R. Gillespie
South Carolina	S. Barry Eller

12. SYNOD OF TENNESSEE

Central Tennessee	James W. Dale
Memphis	Linton Stone Weeks

13. SYNOD OF TEXAS

Brazos	James A. Rea
Covenant	Mrs. Nanci J. Duff
Del Salvador	Bruce M. Cox
Palo Duro-Union	Mark K. Thompson
Tres Rios	Mark H. Nicholas

14. SYNOD OF VIRGINIA

Appomattox	Miss Diane L. Crawford
Hanover	John Kenyon, Jr.
Lexington	
Montgomery	Miss Kathryn L. Pritchard
National Capital-Union	Leon P. Hammond
Norfolk	Miss Carol A. Strickland
Winchester	

15. SYNOD OF WEST VIRGINIA

Greenbrier	Nicholas B. Morgan
Guyandotte	Miss Pamela G. Rucker
Kanawha	Mrs. Michael Burton

SPECIAL ORDER

Moderator Rose presided at the General Assembly's 400th Anniversary Observance of the Death of John Knox. He was assisted in the service by Mrs. Geraldine R. Pearson, of the Presbytery of Atlanta, who led the Unison Reading; and by the Rev. Kenneth J. Foreman, Jr., Executive Director of the Historical Foundation of the Presbyterian and Reformed Churches, who gave the prayer. Dr. James I. McCord, President, Princeton Theological Seminary, delivered the Commemorative Address.

REPORT OF PROGRAM COMMITTEE

The Stated Clerk, reporting for the Program Committee, presented the docket, which was adopted, with the following amendment: that a partial report by the Standing Committee on the General Council be heard at 8:30 A.M. on Monday, June 12, regarding the report of the Ad Interim Committee on Restructuring Boards and Agencies.

ELECTION OF TEMPORARY CLERKS

The following Stated Clerks, who are Commissioners to this General Assembly, were nominated by the Stated Clerk and elected by acclamation to serve as Temporary Clerks: Rev. R. Neal Dean, Presbytery of Central Tennessee; Rev. W.M. Gettys, Presbytery of Bethel; Rev. R.M. Hudson, Presbytery of East Arkansas; Rev. Larry C. Mills, Presbytery of South Mississippi; Rev. William F. Mitchell, Presbytery of South Carolina; Rev. Thomas C. Rhea, Presbytery of Holston; and Rev. John P. Simmons, Presbytery of Tuscaloosa.

It was announced that Rev. Eugene D. Witherspoon, Jr., Huntington, West Virginia, would serve as Recording Clerk.

Rev. James E. Andrews, Assistant to the Stated Clerk, was introduced. Mr. Modesto J. Garcia, Assistant for Finance in the Office of the General Assembly, was also introduced.

INTRODUCTION OF PAGES

Students from the four theological seminaries and the Presbyterian School of Christian Education were introduced by the Stated Clerk. It was announced that they would serve as pages during the Assembly. They are as follows: Austin Presbyterian Theological Seminary, Mr. Roger L. Williamson and Mr. Ronald P. Salfen; Columbia Theological Seminary, Mr. Peter C. Carruthers and Mr. Eric K. Swenson; Louisville Presbyterian Theological Seminary, Mr. Wallace H. Mayton, III, and Mr. Stephen A. Moss; Union Theological Seminary, Mr. Stephen W. Caddell and Mr. Robert E. Dunham; Presbyterian School of Christian Education, Miss Marian E. English and Miss Jean Weiglein.

The Moderator extended a cordial welcome to the group, thanked each for the invaluable service that would be rendered during the meeting, and, with the consent of the Assembly, invited each to sit as an observer.

ELECTION OF MODERATOR

Rules governing the election of a Moderator were reviewed by the Stated Clerk. The Stated Clerk announced that Rev. James E. Andrews, Assistant to the Stated Clerk, would serve as chief teller in tabulating the votes, assisted by the Temporary Clerks.

REPORT OF THE MODERATOR

Moderator Ben Lacy Rose presented to the Assembly the report of his activities

as Moderator during the past year. (See Appendix, p. 203.)

PERMANENT NOMINATING COMMITTEE

The Moderator nominated the following to the Permanent Nominating Committee, Class of 1975: Rev. John Leith, Presbytery of Orange; Mrs. William H. Boyd, Presbytery of Charleston; and Rev. Robert Turner, Presbytery of Mecklenburg.

REFERENCES

The Stated Clerk presented the report of the Reference Committee on the following matters, which were referred, as indicated:

COMMUNICATIONS

Communications which were received were referred as indicated:

The Assembly gave its consent to the Synod of North Carolina to meet outside its bounds at Union Theological Seminary in Virginia in 1973.

To the Standing Committee on Assembly Operation

(The Standing Committee on Assembly Operation will deal with that portion of the following communication (12.) which relates to the Operating Expense Budget. The Standing Committee on the General Council will deal with that portion which relates to board and agency funds.)

12. From the Ad Interim Committee on Restructuring Boards and Agencies:

The 112th General Assembly
Presbyterian Church in the U.S.

The Ad Interim Committee on Restructuring Boards and Agencies, at its April 14-16 meeting in Atlanta, gave careful consideration to the recommendation of the Permanent Committee on Assembly Operation for funding the transition proposed by the Ad Interim Committee on Restructuring Boards and Agencies. The following action was taken:

"voted that it is its judgment that at least 50% of the cost of the transitional process should be borne by funds and reserves of existing General Assembly boards and agencies."

Respectfully submitted,
WILLIAM J. FOGLEMAN, *Chairman*
Ad Interim Committee on
Restructuring Boards and Agencies

24. From the Assembly's Committee on the Minister and His Work:

ADDITIONAL 1972 BUDGET NEEDS

I.	*Personnel*			$5,323
	Associate	$15,000	$3,750 (1/4 year)	
	Ins.	1,030		
	Soc. Sec.	1,872		
	Annuity Fund	2,400		
	Cont. Ed.	1,200		
		6,502	813 (1/4 year)	
	Co-ordinator			
	Housing	1,000		
	Annuity	100		
	Cont. Educ.	600		
	Soc. Sec.	1,330		
		3,030		
			760 (1/4 year)	
	TOTAL		5,323	
II.	*Consultations*			5,000
III.	*Travel*			600

IV.	*Meetings*				8,700
	Full Committee	1 @ 2,500	2,500		
	Prof. Adv. Bd.	1 @ 1,400	1,400		
	Prof. Placement Relocation	1 @ 2,400	2,400		
	Minority Task Force	2 @ 600	1,200		
	Special	2 @ 600	1,200		
			8,700		
V.	*Recruitment and Moving Expenses*				4,000
	One additional Associate			2,000	
	Co-ordinator-Pastoral Counseling Services and Career Development			2,000	
				4,000	
VI.	*Office Operations*				1,400
	Rent		350		
	Telephone		200		
	Postage		300		
	Printing & Dup.		300		
	Supplies		250		
			1,400		
?VII.	*Equipment*				6,625
	New: 1 office @ 1,100		1,100		
	1 IBM Selectric Typewriter		625		
	1 File Cabinet		400		
	Data Processing Eq.		500		
	Rental: Data Processing Eq.		4,000		
			7,725		
VIII.	*Special*				10,000
	Expenses for Workshop—Professional Personnel Placement/Relocation Program Co-ordinator			5,000 5,000	
				10,000	

$41,648

EXPLANATION—1972 ADDITIONAL BUDGET NEEDS

In order to carry forth the directions as established by Assembly's Committee in its Job Description for its new Executive, as well as to move toward the consensus of feelings for change as expressed throughout the Church, the Budget for Assembly's Committee on the Minister and His Work must be re-assessed. This re-assessment of 1972 Budget needs by the Assembly's Committee will be discussed under seven general headings. Immediately following this detailed discussion and accompanying Budget, the Budget approved by the Permanent Committee on Assembly Operation and the suggested additional 1972 needs are displayed. The approved portion of the Budget was done in the Fall of 1971 taking into consideration salaries for the Executive and the Coordinator, but making no provision for improvement and expansion of Committee services as discussed in the job description. The additional budget needs were developed by the Committee and its Staff in the Spring of 1972 after the new Executive had begun work and became acclimated to the new position. In this program planning process, coordination with other Boards and Agencies, as well as with the various Ad Interim Committees has been maintained.

I. *Personnel:* One Associate is suggested to be added to the Staff. The salary used is an annual figure as are the Social Security, Insurance, and Annuity figures shown below. Both salary and benefits budgeted are adjusted by 1/4 to indicate an anticipated start date of October 1 for the new person.

The proposed Associate position would have the following responsibilities: (1) General office responsibility in development and implementation of new procedures; (2) minority input into systems and forms to be developed and implemented; (3) the coordination of recruitment programs in seminaries with the work of Assembly's Committee; (4) the co-ordination of senior placement programs in seminaries with the work of Assembly's Committee; (5) a special emphasis on working with other boards and agencies in dealing with specialized problems of minority ministries, such as recruitment, creation of new opportunities, strengthening of existing manpower and institutions, etc; (6) to insure equal employment opportunity in the total work of the office, that is, for any opportunity that becomes open, any person in the system has an equal opportunity of being selected based on his or her qualifications; (7) joint responsibility with

the Co-ordinator-Pastoral Counseling Services and Career Development for co-ordination of standard psychological and vocational testing together with professional counseling as standard operating procedures for candidate screening. (8) Joint responsibility with the Co-ordinator for adapting general pastoral counselling services and career development programs to particular needs of minority groups.

The funds requested under Part [redacted] of Section I deals strictly with the Co-ordinator of Pastoral Counseling Services and Career Development. Professional Advisory Board, upon review of the originally-proposed Budget, felt that the total package for the Coordinator should be increased by adding $1,000.00 to the housing allowance. This is not to say that the total package will be offered to any candidate, but they felt they should have the ability to offer [redacted] $19,000 cash package. The Annuity item in this column is the standard 10% based on the housing increase of $1,000. The continuing education figure is self-explanatory, and the Social Security figure is based on 7% of his total package, assuming that ordained clergy will be recruited and thus covered as a self-employed person. These totals are then added and divided by 4 to get a three months estimate of the additional requirements for the Coordinator, the assumption being made that it will be impossible to properly recruit and hire a Coordinator before October 1, 1972.

II. Consultation of $5,000 is not totally ear-marked for particular causes. About $1,200 is ear-marked for the leadership for the Workshop-Professional Personnel Placement/Relocation which is scheduled for June 22-23, 1972. Other prospective catagories for the use of this money would be funds for: contracts to develop detailed data processing procedures, consultation on Professional Personnel procedures, information retrieval, systems quality control, operating manual preparations, and possibly others as yet undetected.

III. Travel for the additional Associate is estimated at $200.00 per month or $600.

IV. Meeting costs are itemized on the attached budget. ITEM A: A full Committee meeting is added since historically the Permanent Committee has met only once a year, and it is felt with such sweeping changes taking place in the work of the Committee that at least one more meeting besides the annual December meeting should be held. ITEM B: In the original budget for the Coordinator, no provision was made for his or her recruitment expenses so that an additional meeting of the Professional Advisory Board must be called to interview candidates and make an appropriate recommendation to the Assembly's Committee. ITEM C: Professional Personnel Placement/Relocation refers to a Task Force of twelve that will be helping us to summarize learnings in the June 22-23 Workshop. After this summarization work a Sounding Board stage will be entered whereby persons from around the Assembly will be encouraged to make comments, suggestions, and criticisms concerning a draft of the Task Force's work. Upon completion of the Sounding Board stage, the Task Force will be called together again to help us produce the new forms, systems, and procedures required for implementation of a new system. ITEM D: Minority Task Force is discussed elsewhere in this communication. It is also specifically mentioned in the Annual Report as printed in the Commissioner's Hand Book. (V. Black Presbyterian Churches and Ministers). However, no provision for funds to convene this Task Force as part of the work of the committee were made in the Budget that has been previously approved. Item E: This special category is a nominal amount set aside to cover meeting expenses that would result from any new recommendations from this year's G.A. to the Permanent Committee.

V. Recruitment and Moving Expenses is, in general, self-explanatory. Item A, covers the moving and recruitment expenses for the additional Associate. It should also be pointed out that in the original budget approved for 1972 no provision was made for Recruitment or moving expenses for the Coordinator. At the advice of the Professional Advisory Board, $1,000 was added for recruitment of a Coordinator and an additional $1,000 for his or her moving expenses.

VI. Office Operations need very little explanation except to say that these figures are for the Associate as mentioned in 1(a) above. Individual entries were arrived at by reviewing past experience in the office and extrapolating reasonable estimates for the new Associate, as well as the Coordinator previously budgeted. Item D, data processing equipment, anticipates the eventual use of some form of automated data processing to expedite and aid in the effective and efficient operation of the overall office program. This would be to purchase such things as tab cards, magnetic tapes, etc. when the need arises. Section E rental of data prodessing equipment, is to purchase data processing equipment time for the development, debugging and implementationof new systems and procedures.

VII. The Special section consists of two items. A. Expenses for Workshop-Professional Placement/Relocation is an item to take care of all workshop expenses exclusive of Consultant fees. That is to say, this Workshop is being planned in anticipation of additional funding from the G.A. B. Program-Coordinator is an addition suggested by the Professional Advisory Board at their latest meeting. The budget previously approved for the Permanent Committee for 1972 contains a bare minimum for the Coordinator, a secretary, and office space and expenses. That is, there was no provision made for him to have a small amount of working capital for such things as a conference for those persons currently

working as a pastor to pastors or detailed professional consultation in his or her areas of concern.

A brief comment should be made about the effect of these projected additions to the 1972 Budget on the 1973 Budget. Approximately one half of these additional needs in 1972 are classifiable as non-recurring expenses. That is, about $21,000 per quarter or $84,000 additional funds will be needed (above the tentative budget) in 1973, to carry on the Committee's work.

The above will produce a total budget for 1973 of $204,800.

Respectfully submitted,
ROBERT G. HALL, *Chairman*
WILLIAM A. URCH,
Executive Secretary-Elect

To the Standing Committee on Bills and Overtures

1. From the Synod of Arkansas-Oklahoma:

That Synod, concurrently with a similar request from the Synod of Tennessee and the Presbytery of Memphis, and conditioned on the Assembly's favorable response to the above mentioned overture (Overture No. 24—*Stated Clerk.*), request the General Assembly to transfer the following churches, being in Crittenden and Mississippi Counties in Arkansas, to the Synod of Tennessee and to assign them to the Presbytery of Memphis, effective January 1, 1973; Blytheville, Osceola, Bassett, Earle, First in West Memphis, and Westminister in West Memphis.

5. From the Synod of Mississippi:

The General Assembly
Presbyterian Church in the United States

Fathers and Brethren:

In adopting the following Resolution, the Synod of Mississippi "respectfully expresses to the General Assembly . . . the continuing desire of the Synod of Mississippi that its boundaries and the boundaries of its Presbyteries be maintained as presently existing":

> "Be it resolved that the Synod of Mississippi, meeting in adjourned session on this 12th day of October, 1971, in keeping with actions taken during its 1969 and 1970 sessions, hereby respectfully expresses to the General Assembly, to the Commission on New Synod Boundaries appointed by Dr. Ben Lacy Rose, Moderator of the 1971 General Assembly, and to the forthcoming Convention of the Synods of Mississippi and Alabama and a portion of the Synod of Florida to work out details for a merged Synod, the continuing desire of the Synod of Mississippi that its boundaries and the boundaries of its Presbyteries be maintained as presently existing; and That the Synod of Mississippi requests its representatives on the Commission on New Synod Boundaries to convey to the Commission this desire of the Synod of Mississippi; and That the Stated Clerk of the Synod be requested to convey this desire also to the Convention of the Synods of Mississippi and Alabama and a portion of the Synod of Florida."

Sincerely,
Albert H. Freundt, Jr.
Stated Clerk

22. From the Commission on New Synod Boundaries

The Commission on New Synod Boundaries, meeting in Atlanta, Ga., on June 8, 1972, voted by a vote of 20 to 4 to recommend to the General Assembly that proposed Synod F and proposed Synod C be combined.

To the Standing Committee on Christian Education

14. From the Board of Christian Education:

SUPPLEMENTAL REPORT TO THE 112TH GENERAL ASSEMBLY FROM THE BOARD OF CHRISTIAN EDUCATION

(The Supplement Report of the Board of Christian Education will be referred to the Standing Committees of the 112th General Assembly as follows: To the Standing Committee on Church and Society: The first seven paragraphs, dealing with an interboard effort for peace, Recommendation 8. To the Standing Committee on Christian Education; Recommendation 1, Recommendation 2, Recommendation 3, Recommendation 4, Recommendation 9. To the Standing Committee on the General Council; Recommenda-

tion 5, Recommendation 6, Recommendation 7. *Stated Clerk.*)

The Board of Christian Education wishes to inform the General Assembly that in response to a request of the Executive Coordinating Cabinet (the Executive Secretaries of the Assembly boards and agencies) that the Board set up and administer an interboard effort to (a) mobilize the courts, ministers, and members of the Presbyterian Church, U.S. to work to end war; and (b) develop and implement in the Presbyterian Church, U.S. a coordinated program of education and action for peace, the Board has taken the following actions:

1) It has established a Task Force on World Peace, whose membership consists of staff appointed to it by Board of Women's Work, Board of World Missions, Board of National Ministries, the General Council and the Board of Christian Education; and assigned to that task force the two duties cited above.

2) It has affirmed that the scope of the task force shall be broad, embracing that wide range of concerns engendered by Christian commitment to the Prince of Peace. Attention shall naturally be given to the war in which the U.S. is now engaged, but by no means limited to that conflict. A coordinated program of education and action for peace will include Bible studies; liturgies; educational materials on war and conscience, U.S. foreign policy, national priorities, and politics; concern for young men facing the draft, veterans, POWs and their families; and suggestions about what Christians may do to end war and build peace.

3) It has authorized the task force to develop and implement such strategies as are possible in light of available staff time and board funds, provided those strategies are demonstrably consistent with (a) the goals and corporate witness of the General Assembly, and (b) the duties and scope of work of the task force.

4) It has requested its staff on the task force to give this effort high priority.

5) It has, through its Committee on Church, Higher Education and Public Affairs, reviewed the initial strategies of the task force.

The task force is operating with such funds as are provided for its work by the participating boards and agencies. It is accountable to the Board of Christian Education.

Recommendations:

1. That the General Assembly express appreciation to Lee F. Davis for his outstanding service to the church as a member of the Board of Christian Education.

2. In view of the church's call to witness to the meaning of God's word today and our need as Christians to be continually involved in the process of equipping ourselves for that task, the General Assembly recommends:

a. Each church, through its session or appropriate sessional committee, be urged to examine the educational needs and goals of its congregation and provide educational opportunities and materials to meet those needs and accomplish those goals.

b. All pastors be urged to take seriously their educational role as teaching elder, and seek continuing education opportunities that will strengthen their leadership skills in the area of Christian education.

c. Each pastor and session be urged to lead church officers, church school teachers, and others with specific responsibility for areas of the church's work in utilizing resources available through the Board of Christian Education to enrich their experience and increase their skills.

d. Each church be encouraged to seek new knowledge, new understanding, and new skills through the use of Covenant Life Curriculum, Uniform Lessons Cooperative Series, John Knox Press publications and other resources recommended by the Board of Christian Education.

e. Each church be encouraged to share with the Board of Christian Education innovative educational experiences they have engaged in, to enrich the staff and to be shared with other congregations for their enrichment.

3. In view of the church's concern for deepening the spiritual life of persons through devotional aids, the General Assembly recommends:

a. Each presbytery be urged to encourage use of THESE DAYS devotional guide by the congregations within its bounds.

b. Each session of the church which has not already done so be urged to appoint a person or group to promote the use of THESE DAYS within the congregation.

c. Sessions be encouraged to present a copy of THESE DAYS to each person uniting with the church, to parents presenting their children for baptism, and to couples uniting in marriage, and that copies be made available in the vestibules of the churches for general use.

d. Ministers be encouraged to make use of THESE DAYS in their pastoral visitation.

e. The presbyteries and congregations of the church be asked to consider placing copies of THESE DAYS in hospitals, homes, motels, waiting rooms or doctors' offices, and in other appropriate places or institutions within the areas served.

4. That the General Assembly authorize the Board to use up to $210,000 of the Board's reserves for

its 1973 budget as adopted by the General Council.

5. That the Board of Christian Education express to the General Assembly the Board's advocacy of the Report to the Ad Interim Committee on Restructuring Boards and Agencies, believing that the Report provides an improved means for the fulfillment of the functions which have been lodged by the General Assembly in the Board of Christian Education.

6. In order to insure the maximum continuity in the planning and delivery of resources and support for the church's ministry in Christian Education until the full transition to the General Executive Board is effected, and in order to provide the most sensitive support of personnel in job placement and relocation in the light of the Board of Christian Education's recent experiences in this area, the Board requests the General Assembly, if it approves the Restructure Report

a. to leave major program responsibility and control lodged with the Board of Christian Education until July 1, 1973, and

b. to assign to the Board of Christian Education the responsibility to assist its staff who are not employed in the new structure in finding suitable reemployment.

7. That the General Assembly retain the National Council of Churches and the World Council of Churches on the regular General Assembly Benevolence Budget and that the Executive Secretary be permitted to present the reasons for this request.

8. That the General Assembly adopt the six recommendations of the Council on Church and Society.

9. That the General Assembly encourage the Task Force on World Peace and all boards and agencies participating in this interboard work to continue to give leadership to the church in this effort for peace.

Respectfully submitted,
JOHN B. EVANS,
Executive Secretary

To the Standing Committee on Church and Society

14. From the Board of Christian Education:

The first seven paragraphs of the *Supplemental Report to the 112th General Assembly from the Board of Christian Education* (above), dealing with an interboard effort for peace, and Recommendation 8 of that report were referred to the Standing Committee on Church and Society.

15. From the Council on Church and Society:

A Message from the Moderator of the General Assembly and the Council on Church and Society to the Presbyterian Church in the United States, May 1, 1972, re the War in Indochina. (For adoption and text, see page 180.—*Stated Clerk.*)

To the Standing Committee on the General Council

2. From the Board of National Ministries

SUBJECT: Funding of NCC and WCC

Your Board of National Ministries in stated meeting March 8-10, 1972, respectfully requests the General Assembly, in its decision regarding whether or not to remove the National and World Councils of Churches from the 1973 Assembly budget, to take into consideration the following convictions of this Board:

(A) Our denomination's participation with other church bodies in Christian mission is a witness to our given unity with diversity. We serve one Lord who prayed for the disciplies that they might be one that the world might believe. Our contribution, both theological and practical, has been considerably out of proportion to our numerical size. By withdrawing budgeted funds required for the very existence of these interdenominational bodies, the devotion of the Presbyterian Church, U.S., to the biblical concept of "one Lord, one faith, one baptism, one God and father," "one body," will be questioned by many fellow churchmen in this country and will cause bewilderment to national churches overseas. Not for 23 years has our General Assembly failed to affirm our commitment to this given unity with diversity and our responsibility as a member of the church ecumenical. Even if by the procedure of "special," voluntary, individual contributions Southern Presbyterians do contribute the $33,000 currently requested, considerable question can still be raised about the will of our church to be involved in the ecumenical movement. We do not believe it a fair representation of the often-reaffirmed commitment of the General Assembly itself to the ecumenical movement to imply in any way that the Presbyterian Church, U.S., officially regards this commitment as secondary or optional. It is neither secondary nor optional; it is primary and essential. It is on a par with our other expressions of our overall commitment to the world mission of the church.

(B) In addition, this Board is concerned about the very practical matter of how our denomination must soon signifify its concrete intention of continuing as a member of the National Council of Churches of Christ. According to the proposed plan of reorganization projected for the forthcoming 1972 General Assembly of NCCC each member denomination will be asked by the Council to contribute its "fair share" of administrative expenses, which for 1973 would be $19,500 for the Presbyterian Church, U.S. Already the Budget and Finance Committee of the NCC has asked the Stated Clerk of the PCUS for a statement of our denomination's intention concerning this $19,500. There can be no way for the Stated Clerk to make any such statement of intention if the General Assembly has in mind only a future special offering as source of such funds.

(C) Finally, this Board considers the ecumenical dimension of its planning and programming in evangelism, church development, architecture, welfare services and other areas assigned to us to be essential to our adequate functioning as the strategy, support and services unit for national mission affairs. We work with fellow Christians in both of these enumenical movements to provide resources and services needed by all of us but not possible financially except through cooperative effort. We hope to continue this relationship because of our profound conviction that we need these ecumenical contacts and these other constituencies need us. We respectfully suggest that our evangelical witness to Jesus Christ, our Savior and Lord, and our theological integrity based on the New Testament view of Christ's church are in jeopardy if we do not continue our full responsibility to these ecumenical organizations as the General Assembly has done previously.

9. From the Board of Women's Work

The 112th General Assembly
Presbyterian Church, U.S.

Dear Sisters and Brothers:

The Board of Women's Work in session April 20, 1972 adopted the following motion:
Whereas, the Manual of the Board of Women's Work of the Presbyterian Church in the United States includes in the area of responsibility—Article II, that

> "through plans made particularly for women, the Board shall inspire and the Board shall educate the woman membership of the Church for a larger service in the advancement of God's Kingdom through the total work and program of the General Assembly, Synods, Presbyteries, and local churches, and through ecumenical co-operation," and

Whereas, in carrying out this mandate women's work in the Presbyterian Church, U.S. has always been in the forefront of the ecumenical movement, and
Whereas, the Board of Women's Work has consistently interpreted ecumenical cooperation as an integral part of its program, and
Whereas, the Presbyterian Church, U.S. as a regional Church has been particularly enriched through the relationships, both with the National Council of Churches and the World Council of Churches and can ill afford to break these ties, and
Whereas, in this period of Church history, more than ever, ecumenical cooperation is not an option, but a necessity for the evangelistic witness of the Church,
Therefore—

The Board of Women's Work respectfully requests the General Assembly to include the National Council of Churches and the World Council of Churches in the regular budget of the Assembly, in order to witness to the fact that ecumenical cooperation is a part of our total program and a part of the Christian's witness.

Respectfully submitted for the Board,
DOROTHY G. BARNARD, *Chairman*
EVELYN L. GREEN, *Executive Secretary*

17. From the Board of World Missions:

The Board of World Missions expresses grave concern about a recommendation to the General Assembly relating to the World Council of Churches and the National Council of Churches. The recommendation provides, "That the World Council of Churches and the National Council of Churches be treated as separate items outside the regular benevolence budget of the General Assembly." It is the conviction of the Board of World Missions that approval of the recommendation would adversely affect the total life and work of the Presbyterian Church U.S., the welfare of these Councils, and the programs, channels and relationships of our Church's overseas mission.

The focus of the Board's concern relates to world-wide missionary endeavors. World Missions must be conducted ecumenically in order to be effective in today's world and in order to reflect the nature of the Church to all nations. Further, our Church's World Missions have had an ecumenical emphasis and direction for many decades. The Board has been related to the Division of Overseas Ministries (National Council) or its predecessor since 1894. We have been related to the Division of World Mission and Evangelism (World Council) or its predecessors since 1910. The Board of World Missions has been able to be an effective mission agency, able to put to use the resources of our Church and able to be an instrument for Christ in unevangelized areas of the world because of the fellowship, mutual help and resources that have come through membership in Councils and conciliar organizations.

1. The recommendation, if approved, would seriously weaken the ecumenical witness and involvement of our Church. It would indicate that our Church is no longer willing as a denomination to make a financial commitment to these Councils but makes support for these Councils an option for individuals and congregations. It would appear to suggest that what we do through these Councils is less important than the programs and causes retained in the benevolence budget. Weakening of the ecuemnical witness and involvement of our Church would have serious harmful results for that part of our Church's work, World Missions, where our Church has its greatest ecumenical witness and involvement.

2. The recommendation, if approved, would not only give the impression that our Church attaches less importance to these Councils and their work, but it would give this impression at the time in history when the Councils have become for many Christians, especially in the "Third World", the center and symbol of the identification of the Church with the oppressed poor. Approval of the recommendation could suggest that our Church wishes to escape this identification and its cost. So many of the world's oppressed are in the Third World. Nations and peoples and Churches in the Third World have found new hope in the Church's identification with the oppressed. Any weakening at this time of our Church's commitment to and support of the World Council (to which the National Council is officially related,) could suggest that our Church, and its overseas mission agency is not committed to the world's oppressed people and wishes to weaken ties with the Councils because of the Councils' advocacy of the world's "distant and invisible poor".

3. The recommendation, if approved, may endanger our Church's support of these Councils. Inclusion in the benevolence budget guarantees any agency its fair proportion of whatever is contributed to the total budget; separation from the benevolence budget provides no guarantee of our denomination's participation in financial support for these Councils.

The financial welfare of these Councils affects activities of the Councils which are vital for the missionary enterprise and for the Board of World Missions. The World Council is the most important place of identification of the wchurch as a world structure and the most important forum where Churches—young and old, rich and poor, western and non-western—meet together on a Church to Church basis in the family of Churches to plan one world-wide mission of the Christian community. It is significant that the World Council forum includes two great families of Christendom, Protestant and Orthodox, and has close and increasingly official relations with the third great family of Christendom, Roman Catholic. Thus the World Council is the most important practical expression of our doctrinal commitment to the Holy Catholic Church.

The financial welfare of these Councils affects mission and service units of the Councils. These units have been for many decades the vital coordinating centers for the cooperative efforts of the Board of World Missions with sister mission agencies and with Churches around the world. If these coordinating units do not function, other agencies of coordination must be created or world missions will become the total of unrelated efforts of hundreds of mission agencies.

4. This recommendation, if approved, could lead to other steps which will be disastrous for our Church. It may, as the next step, demand even that denominational causes, programs, departments be separated from the benevolence budget if they are unpopular or controversial. Further, approval of the recommendation would encourage demands that World Council and National Council programs of mission and service be supported only by designated gifts. It would be difficult to justify inclusion of World Council and National Council program grants in the Board's regular budget if the General Assembly separated support for these Councils from the General Assembly budget. Since the grants of denominational boards and agencies through program units of these Councils are many times greater than the contributions of our Church for the administrative cost of these councils, it is to be expected that the next demand will be on the program grants made by boards and agencies through these ecumenical channels. Such a prospect is frightening for the Board of World Missions because of its large program involvement in these Councils, for what would be at stake is not approximately $30,000 for administrative costs but several hundred thousand dollars for programs to proclaim the gospel, teach the illiterate, feed the hungry, befriend the oppressed and care for refugees around the world.

Our Church has been a great World Missions Church. It has been so in part because it works interdenominationally and ecumenically. It is able to work interdenominationally and ecumenically because

of the services of Christian Councils. For these Councils to serve the Church, including World Missions, requires the commitment and support of Churches, including the commitment and support of our Church.

7. From the Board of World Missions

Dr. James A. Millard
Stated Clerk of the General Assembly

Dear Dr. Millard:

I am transmitting the following recommendation which was adopted by the Board of World Missions on April 10-12:

VOTED: that if the Plan of Restructuring is approved, the General Assembly be requested to hold in abeyance, at this time, the provision in the Schedule for Transition Processes to freeze reserve funds that are not budgeted for the current fiscal year (page 69, Report of Ad-Interim Committee).* Because of the opportunities and demands of the Christian mission the Board of World Missions has approved use of reserves for 1973 operations. Further, the Board of World Missions has salary commitments to four hundred missionaries. The Board must be able to meet these salary commitments, and must be able, without waiting for a meeting of the General Assembly, to respond to any emergencies affecting our Church's overseas personnel and programs.

With kindest regards and good wishes.

Most cordially,
T. Watson Street

*G.A. Minutes, page 115.

10. From the Board of Annuities and Relief, meeting in Atlanta, Ga., on Friday, February 25, 1972, to the 112th General Assembly of the Presbyterian Church in the United States, Meeting in Montreat, North Carolina, in June 1972.

Whereas the proposal of the Ad Interim Committee on Restructuring Boards and Agencies will vitally affect the future of many to whom the Presbyterian Church in the United States has a fiduciary relationship through the Board of Annuities and Relief, and

Whereas no objective evidence has been submitted that the proposed new structure can be reasonably expected to provide security and benefits equal to or better than those which are presently provided by the Presbyterian Church in the United States under the present structure of the Board of Annuities and Relief, and

Whereas there are serious philosophical, practical and legal considerations in structuring non-profit as well as profit-oriented organizations in such a manner that program and pension responsibilities are comingled,

The Board of Annuities and Relief respectfully requests the 112th General Assembly of the Presbyterian Church in the United States to appoint, or otherwise select, a committee of professionals with recognized expertise in the areas of investments, actuarial science, insurance, pensions and trust law, to make an objective study of all aspects of the manner in which the Board of Annuities and Relief is meeting its presently assigned responsibilities and make specific recommendations to the 113th General Assembly as to any changes in structure, or otherwise, that would improve the performance of its assigned responsibilities and as a result provide benefits equal to or better than those now provided.

The Board of Annuities and Relief respectfully requests the General Assembly to make no change in its civil charter, manual, structure, assigned responsibilities or the present fiduciary relationship of this Board until the results of such a professional and objective study are available.

This communication to the 112th General Assembly from the Board of Annuities and Relief was unanimously adopted at the meeting of the Board on February 25, 1972.

11. From the Ad Interim Committee on Restructuring Boards and Agencies:

The 112th General Assembly
Presbyterian Church in the U.S.

The Ad Interim Committee on Restructuring Boards and Agencies, at its April 14-16 meeting in Atlanta, voted to substitute the following recommendation for the original recommendation printed in the report of the Committee (See p. 104):

1. The Ad Interim Committee on Restructuring Boards and Agencies recommends to the 112th General Assembly that the Plan be adopted as submitted by the Committee, and that it be implemented

according to the schedule for transition in the Plan (processes in Appendix E in the Plan).

Respectfully submitted,
WILLIAM J. FOGLEMAN, *Chairman*
Ad Interim Committee on
Restructuring Boards and Agencies

(The Standing Committee on the General Council will deal with that portion of the following communication (12.) which relates to board and agency funds. The Standing Committee on Assembly Operation will deal with that portion which relates to the Operating Expense Budget.)

12. From the Ad Interim Committee on Restructuring Boards and Agencies:

112th General Assembly
Presbyterian Church in the U.S.

The Ad Interim Committee on Restructuring Boards and Agencies, at its April 14-16 meeting in Atlanta, gave careful consideration to the recommendation of the Permanent Committee on Assembly Operation for funding the transition proposed by the Ad Interim Committee on Restructuring Boards and Agencies. The following action was taken:

"voted that it is its judgment that at least 50% of the cost of the transitional process should be borne by funds and reserves of existing General Assembly boards and agencies."

Respectfully submitted,
WILLIAM J. FOGLEMAN, *Chairman*
Ad Interim Committee on
Restructuring Boards and Agencies

13. From the Permanent Committee on Assembly Operation:

SUPPLEMENTAL REPORT TO THE 112TH GENERAL ASSEMBLY PERMANENT COMMITTEE ON ASSEMBLY OPERATION

The Permanent Committee on Assembly Operation (hereinafter called the "CAO") has studied the Ad Interim Committee Report on Restructuring General Assembly Boards and Agencies (hereinafter called "the Plan") as it relates to the express functions and responsibilities of the CAO and the work to which the CAO is related.

This is not intended to cover the Plan as a whole, or to support or oppose it. The sole object of our study was to give the General Assembly the benefit of an analysis of those aspects of the Plan which concern the work which the CAO now does or to which it is related.

The Plan provides for the continuation in the new structure of a "Committee on Assembly Operations" (Plan, IV, E-5). However, the Plan is silent as to some of the important responsibilities of the present CAO; and there are ambiguities and functional problems with respect to the CAO duties which are mentioned and assigned either to the new CAO or to other new agencies. The CAO considers these matters sufficiently serious to hinder the operation of the proposed new structure unless they are dealt with prior to the implementation of restructuring.

1. The duties and functions of the present CAO, as found in its official manual, are set forth below. The italicized duties and functions are those for which the Plan makes no express provision:

a. *To nominate to the General Assembly a Stated Clerk for possible election by it.*

b. To determine policies and procedures for the guidance of the Stated Clerk in the execution of his duties and to serve, when needed, as authority for the office of the Stated Clerk between meetings of the General Assembly.

c. *To supervise the treasurerships of the General Assembly, the General Fund Agencies, the Inter-Church Agencies, the Equalization Fund, and whatever other treasurerships the General Assembly may assign to the Stated Clerk.*

d. To prepare and to submit annually to the General Assembly an Operating Expense Budget for the General Assembly.

e. *To recommend annually to the General Assembly the percapita basis for its assessment to the Presbyteries that will be necessary to maintain the General Assembly's operation.*

f. *To receive invitations for the place of the General Assembly's meetings and to designate a place for each meeting.*

g. *To facilitate and to coordinate the work of the committees of the General Assembly, especially through regular review of the Rules of the Assembly itself, through review of the Manuals of Operation of its permanent committees, and through recommendations to the General Assembly concerning all such Standing Rules and Manuals of Operation.*

h. *To maintain a Manual of Operation governing its own organization and procedures.*

2. If the Plan is adopted in 1972, a complete and immediate revision of the Standing Rules of the G.A. will seem to be essential.

a. Will the present CAO be responsible for preparing the necessary revision?
b. How can the revision be accomplished before the 1973 Assembly convenes, to avoid great procedural problems at that meeting?

3. At present, the responsibilities of the permanent committees are defined in their manuals of operation, which are reviewed by the present CAO and approved by the General Assembly. (The manuals of Boards and Agencies are reviewed by the General Council and approved by the General Assembly).

a. Will the concept of operation manuals be retained under the plan?
b. If so, will the CAO be responsible for manual review and revision?
c. If the manual method is not utilized, what part will the General Assembly have in defining and revising responsibilities of the various structural components under the Plan?

4. The Plan calls for the annual recommendation by the CAO of "creative alternatives for future meetings of the General Assembly" (IV. E-5b).

a. Does this imply that the CAO will continue to have responsibility for site selection, arrangements and program of General Assembly meetings, as at present?

5. The Plan apparently contemplates employment by the General Executive Board of a single General Assembly Treasurer to perform the two separate fiscal functions now vested in the Stated Clerk as Treasurer of the General Assembly (operating expenses) and as Central Treasurer of Benevolences. (V, E-7).

a. Will the merger of the two treasurerships result in commingling of of the operating expense funds and benevolence funds?
b. If so, will the General Assembly continue assessing Presbyteries on a per-capita basis for the "operating expenses" of the General Assembly?
c. If the operating expense and benevolence distinction is preserved, which of the functions of the new structural divisions, boards and councils will be supported by benevolent gifts and which by assessments? How will the needed assessment be ascertained?

6. Under the Plan, the Stated Clerk would not continue to have the ecumenical functions now assigned him, other than being one of our representatives to various bodies. (IV. C-3a, 3b).

a. Will not the placement of the ecumenical function in the program area of two different boards actually diminish the importance of this relationship and our influence in the ecumenical movement?

7. The Stated Clerk's role is to be "non-programmatic" under the Plan (IV, E-6). At present, however, he performs a useful service for our Boards and Agencies by serving at their request on both the General Council and the Executives Coordinating Cabinet.

a. Will the elimination of this present contribution of the Stated Clerk, and the consequent isolation of his office, be in the best interests of the Church?

8. Inasmuch as communications is a priority of the Plan, how will the flow of official communications constitutionally assigned to the Stated Clerk be coordinated with other communications?

9. Under the Plan, the Office of the Stated Clerk, Office of Review and Evaluation, Council of Theology and Culture, Council on Women, and Committee on Reformed and Presbyterian History could be outside the priority building process, and would report direct to the GA. The budgets of these independent groups would be submitted to the General Assembly by the CAO rather than by the General Executive Board. (IV, E).

a. How will the General Assembly provide funding for these separate agencies?
b. Who will collect, hold and disburse these separately budgeted funds?

10. Neither the General Executive Board nor the CAO is to exercise supervision of the staff or program of the Office of Review and Evaluation, Council of Theology and Culture, Council on Women, and Committee on Reformed and Presbyterian History; nor will any of these groups have its own supervising board. (IV, E-1, 2, 3, 4).

a. Is it feasible for the General Assembly to exercise direct and sole supervision of these important offices, committees and councils?

11. The Plan provides no estimate of the cost of operating the General Assembly or the new agency structure.

12. The CAO is related to the Moderator's role in the total life of the Church. Under the Plan, the

Moderator's traditional role, and the consequent demands on his time, will change substantially as a member of the General Executive Board while Moderator and as its chairmen the following year.

a. Is this concept of an active administrative and policymaking role for the Moderator in accord with our polity?
b. In view of the greatly increased demands on the time of the Moderator during his year as Moderator and the following year as chairman of the General Executive Board, how many laymen and ministers of Moderator calibre will be available for the office, as a practical matter?

Respectfully submitted for the
Permanent Committee on
Assembly Operation,
J. DAVISON PHILIPS, *Chairman*

18. From the General Council:

To the 112th General Assembly
Presbyterian Church in the U.S.

Sisters and Brethren:

Through an inadvertent omission, the action of the General Council concerning the Report of the Ad Interim Committee on Restructuring Boards and Agencies was omitted from the General Council report.

The action was:

The General Council acknowledges the fact of the Standing Rules of the General Assembly in having all matters dealing with structure or budget coming to the General Council for recommendation to the General Assembly, but the General Council feels that the work of the Ad Interim Committee on Restructuring Boards and Agencies should not be prejudiced pro or con by any action of a present Board of Agency.

Respectfully submitted,
LAWRENCE STELL, *Executive Secretary*
The General Council

21. From the Agency Communications Cabinet:

112th General Assembly
Presbyterian Church in the U.S.

The Agency Communications Cabinet of the General Council, at its meeting on May 4, 1972 adopted the following resolution:

"The Agency Communications Cabinet expresses its concern over the low profile given communications media in the proposed plan for restructuring boards and agencies of the General Assembly; and directs its chairman, with assistance from whomever he wishes to coopt, to prepare and send a communication to the Standing Committee on the General Council and to the Ad Interim Committee on Restructuring Boards and Agencies, requesting establishment of a separate Division of Communication and Interpretation under the General Executive Board."

Respectfully submitted,
E.A. DEAN, *Chairman*
Agency Communications Cabinet

14. Recommendations 5, 6, 7 of the Supplemental Report from the Board of Christian Education:

(See p. 30)

5. That the Board of Christian Education express to the General Assembly the Board's advocacy of the Report of the Ad Interim Committee on Restructuring Boards and Agencies, believing that the Report provides an improved means for the fulfillment of the functions which have been lodged by the General Assembly in the Board of Christian Education.

6. In order to insure the maximum continuity in the planning and delivery of resources and support for the church's ministry in Christian Education until the full transition to the General Executive Board is effected, and in order to provide the most sensitive support of personnel in job placement and relocation in the light of the Board of Christian Education's recent experiences in this area, the Board requests the General Assembly, if it approves the Restructure Report

a. to leave major program responsibility and control lodged with the Board of Christian Education until July 1, 1973, and

b. to assign to the Board of Christian Education the responsibility to assist its staff who are not employed in the new structure in finding suitable reemployment.

7. That the General Assembly retain the National Council of Churches and the World Council of

Churches on the regular General Assembly Benevolence Budget and that the Executive Secretary be permitted to present the reasons for this request.

23. Supplemental Report from the Historical Foundation.

SUPPLEMENTARY REPORT OF THE HISTORICAL FOUNDATION OF THE PRESBYTERIAN AND REFORMED CHURCHES, INCORPORATED

To the 1972 General Assembly the Executive Committee of your Historical Foundation of the Presbyterian and Reformed Churches, Incorporated, submits the following SUPPLEMENTARY REPORT:

BUDGET AND FINANCES (SUPPLEMENTARY REPORT)

Since the 1971 Annual Report was prepared and submitted to the Office of the Stated Clerk for transmission to the 1972 General Assembly, two over-riding matters have arisen for which the Executive Committee believes this General Assembly will want to make provision in the 1973 Benevolence Askings, and which cannot be provided for without a small increase in the figure coming in from the General Council.

The first of these is the death of your Historical Foundation's Research Librarian, who was carrying the load of two people on the staff but who was serving out of love essentially without remuneration. It is absolutely necessary that a replacement for her be employed. To delay her replacement to the 1974 budget year will seriously cripple the wide service your Historical Foundation renders nationally and internationally. Your Historical Foundation has no reserves and no way to meet this unexpected requirement except by adequate provision in the 1973 budget, which can be made only by an appropriate action by this General Assembly in the light of the new situation which has arisen.

The second of these is the omission from the funding as provided in the Askings proposals from the General Council for General Assembly Benevolences for adequate physical security for the building housing the General Assembly's irreplacable archives and court records. The rise of burglary, vandalism and public disorder has completely changed the situation existing when the present fireproof building was built. Without modern standard burglar and entry protection devices the General Assembly's records at this central facility are much too exposed. A modest asking making it possible to install these standard devices is essential. We do not believe that a subsequent General Assembly will want to face a report from your Historical Foundation to the effect that because funds were not asked for to install this equipment, irreplaceable records beyond price have been lost to thieves or vandals.

RECOMMENDATIONS (SUPPLEMENTARY(:

5. That the 1973 Benevolence Budget Asking figure of $75,000.00 recommended by the General Council be increased by the amount of $14,000.00 to cover the costs of the position hitherto filled by the now deceased volunteer servant of the General Assembly.

6. That the 1973 Benevolence Budget Asking figure of $75,000.00 recommended by the General Council be increased by the amount of $9,000.00 to cover the costs of installing equipment for protection against intruders.

Respectfully submitted,
HASKELL MONROE, *Chairman*

CONTINGENT REPORT OF THE HISTORICAL FOUNDATION OF THE PRESBYTERIAN AND REFORMED CHURCHES, INCORPORATED

To the 1972 General Assembly the Executive Committee of your Historical Foundation of the Presbyterian and Reformed Churches, Incorporated, submits the following CONTINGENT Report:

AGENCY RESTRUCTURING CONTINGENCY

In the event that the 1972 General Assembly approves the Report of the Ad Interim Committee on Restructure of General Assembly Agencies, either in whole or in part, either in principle or in detail, such approval will require at least three supplementary actions contingent on that approval. Representatives of your Historical Foundation will be available at the Assembly to explain the background and answer any questions raised by Committees or the Assembly. These actions are:

RECOMMENDATIONS (CONTINGENT):

7. That to avoid ambiguity and loss, the language shown on page 350 of the HANDBOOK OF THE [1972] GENERAL ASSEMBLY (see p. 101) be amended so that section 3. c. (1) be amended so as to read

(1) Provides the official archives for the Presbyterian Church U.S. Ordinarily, all records, files and other archival material will be placed by all Assembly Boards and Agencies in the Historical Foundation after ten years. In unusual circumstances the General Executive Board may allow specified parts of its material to be left out of the General Assembly Archives beyond ten years. After 25 years, all files, records and other archival material will be placed in the General Assembly Archives at the Historical Foundation.

8. That because the implementation of the adoption of the Report of the Ad Interim Committee on Restructuring Boards and Agencies will require prompt action to avoid irreparable loss to the General Assembly's archival materials now scattered through the locations of the present Boards and Agencies, the Provisional General Executive Board, or any other body charged with authority over the transitional process, be instructed by the General Assembly to confer immediately with the Board and Staff of the Historical Foundation to make sure that

(a) no files, records or other archival material is deleted, abandoned, lost or destroyed by any Assembly Board or Agency now or during the transition or later, and that

(b) funds are made available to the Provisional General Executive Board and the Historical Foundation to provide for the safe and orderly transfer of such materials to the Archives of the General Assembly at the Historical Foundation, and for their reception and accession at the Historical Foundation, in supplements to the 1972 and 1973 budgets as appropriate.

[We assume that these required budget supplements will be provided by the 1972 General Assembly in connection with other supplemental appropriations required by implementation of the AICRB&A report if adopted.]

9. That the language of the report (see page 101) be amended so that section 3. b. *Staffing* be amended after consultation between the Chairman of the Ad Interim Committee and the Chairman of the Board of the Historical Foundation to, clear up ambiguities and deficiencies which appear to have arisen in the text of 3. b. through clerical errors.

Respectfully submitted,
HASKELL MONROE, *Chairman*

To the Standing Committee on Interchurch Comity and Union

16. From the Presbyterian Church in Ireland:

3rd May, 1972

The Rev. Jas. A. Millard,
Clerk,
The Presbyterian Church in the U.S.

Dear Mr. Millard,

Further to previous correspondence concerning our troubles here and our need for Christian understanding and support from our brethren overseas, I enclose with this a communication from the Moderator of our General Assembly, which, if it is in order, we would hope you might present to the forthcoming meeting of your Assembly.

Yours sincerely,
A.J. WEIR,
Clerk of Assembly and
General Secretary

THE PRESBYTERIAN CHURCH IN IRELAND
From the Moderator of the General Assembly
THE RT. REV. PRINCIPAL J.L.M. HAIRE, M.Th., D.D.

Brethren in Christ,

We know that you, along with our fellow Presbyterians in other parts of the world as well as other Christian Churches, are concerned about the accounts of bitterness and violence in Northern Ireland, especially as these often must appear to be acts of war between rival Christian factions and so damaging to the Christian cause in the whole world. Many of you will, of course, know that the struggle in Ireland is not primarily a religious struggle but rather a political and social one in which in the past there has been unjustifiable discrimination on both sides, widespread misleading propaganda and unhelpful interventions from near and far.

Our General Assembly itself, its Boards and their Committees have constantly dissociated themselves

from the acts of violence, which they have denounced without qualification. Equally we have expressed our sincere sympathy with all those who have unjustly suffered and have openly commended all who have sought to uphold and establish order and peace. Jointly with the other Churches, including the Roman Catholic Church, we have called on our people to work for the welfare of the whole divided community. On Good Friday, for example, the President of the Methodist Church, the Cardinal Archbishop of Armagh, the Church of Ireland Primate and myself jointly led prayers for the community and this was shown on all Television networks in Ireland. We would not claim, however, that as Churches we have done as much as we ought to have done and we are constantly seeking the ways in which we can speak both for our own peoples and for the community.

As you yourselves will know, when you have two cultures in conflict, whatever the causes of division between them, that when this conflict has gone on for a long time, there are no easy solutions. Otherwise the problems would not still be with us. There is clear need in our case, as we believe in others, for Christian people submitting themselves to God, seeking to understand those who differ from them and abjuring any arrogant claims—claims which both sides have constantly been tempted to make both as Protestants and Roman Catholics.

We are very grateful for your concern for us and your prayers for us. The great danger for our people is for them to feel isolated, misunderstood and desperate. We would be grateful, therefore, for the publication in your Church papers of accounts of what is being said and done by our Churches to resist violence, to bring about reconciliation and to help those in need. I am therefore enclosing recent publications and will be very grateful if your Assembly would make what use of them you feel to be helpful.

We have very many ties here with your Church through those who over the years have gone from Ireland to America. We very much cherish our connections with you and we will always be very grateful for all you can do for us.

Yours sincerely,
JAMES L.M. HAIRE,
Moderator

GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN IRELAND

Report of the General Board

June, 1972

THE NORTHERN IRELAND SITUATION

11. The Board received regular reports from the Government Committee on various aspects of the developing Northern Ireland situation, with its community tensions and disorders and tragic destruction both of life and property. A number of resolutions were adopted at each meeting to give some expression to the Church's concern and point of view. These were given wide circulation, not only through the Press, etc., but also by direct posting to Church leaders and representatives in many lands, to Members of Parliament and others. Letters of appreciation were received from far and near making clear the sense of many that they grievously lacked this sort of information in their own news media. The resolutions or statements adopted were adopted as follows:—

October, 1971

12. **With great sorrow** we must again express our sympathy with all who have suffered bereavement, injury or loss in recent months, through the continuing violence in Northern Ireland; and our admiration for all, soldiers, police and civilians who have maintained their discipline and sense of public duty in face of repeated vilification and attacks.

13. **We gratefully recognise** that the army and police in Northern Ireland are bearing the brunt of an attack, whether by hidden bomb and bullet or by rioting mobs, which would otherwise engulf our land in civil war. Attacks upon the duly constituted forces of law and order are rightly felt by law-abiding citizens as attacks upon themselves, daily deepening their suspicions and divisions, not only in relation to the terrorists but also all who condone or cover up for such violence and murder.

14. **In expressing deep concern** that the respective Governments should fulfil their undertakings to protect persons, we recognize the difficulty of separating truth from false or inflated propaganda in this matter; and in this we welcome the investigation of the Compton Inquiry. Seeking, as we do for an early end to internment measures and the present role of the army in Northern Ireland, we must candidly declare that the initiative for this lies primarily in effective action to halt and to expose the terrorists by the community in which and out of which they most commonly operate.

15. **We most urgently represent** to the Governments in Belfast, Dublin and London the even greater dangers arising through the continuing sense of insecurity in Northern Ireland and on its borders; and

the limited measures of protection for peaceful citizens in their homes and streets and businesses. To ignore or decry the rising tide of feelings is only to misrepresent a restraint which elsewhere would have received high praise.

16. **Having repeatedly declared support** for the elimination of all legitimate grievances in efforts to create a united and prosperous community in Northern Ireland on the basis of equality, justice and reform, we gladly note the commitment and efforts, however incomplete, of the Northern Ireland and United Kingdom Governments to these ends. We must, however, clearly state that any confidence in the general political good faith of the Northern Ireland religious and political minority depends on their effective rejection of the bomber and the gunmen, by deeds and not just words; and refusal, either directly or indirectly, to exploit their terrorism for political advantage.

17. **As we have sought to recognise** religious and political shortcomings in the record of our own community, and the way in which the excesses of mobs and extremists have weakened or discredited causes and institutions many would hold dear; so we plead for a similar recognition of failure and offence on the part of our Roman Catholic fellow countrymen, not least at this time, if we are to have any real hope of making a new beginning together.

18. **We reaffirm our obligation as Christians** to seek the ways of peace and charity to all, in loyalty to truth and trust in God. To hold to this in face of all that is happening, of sustained attacks on life and property and constitutional freedoms, and of the bitterness, the anger and fears which rise to tempt us in ourselves, may be beyond the strength of man, but not beyond God's power to strengthen us in Christ.

February, 1972

19. **We grieve again at the continuing violence and suffering in our land**, whether it fall on civilians, ambulance or firemen, soldiers or police, in home or at work; we feel for the families of all involved; and we pay tribute to all who endanger themselves to defend public order or to help the innocent.

20. **Among the various sufferings** now afflicting peaceable citizens in Northern Ireland it should always be remembered that the most widespread arise from the campaign of general terrorism and personal intimidation, directed against members of all communities but not least of our own Church living in certain areas where Protestants are a small minority.

21. **The self-restraint of our people** in face of continual misrepresentation and acts of violence must not be disregarded, as if they too did not feel threatened or were any less determined than those who flout the law or follow policies of violence.

22. **Though the majority of our people in Northern Ireland** may give political support to the Unionist Party and a lesser number be members of the Orange Order, yet as an organised Church of some 400,000 souls we are not committed to these or any other institutions or parties and from time to time we have criticised their policies or actions in what we sought to say and stand for as a Church.

23. **Those who present the issues** in Northern Ireland one-sidedly in terms of relations between Britian and the Irish Republic, or of the presence of the British Army, or of the workings of the Northern Ireland Government, either deceive themselves or seek to deceive others. Any proposals for a settlement or an improvement of the situation need now to be at least as clearly concerned to provide for the security of life and property, the liberty of conscience, the full civil and democratic rights and the social and political aspirations of the Protestant, as of the Roman Catholic community, in this land of their fathers. In this connection, we welcome the endeavours of the Northern Ireland Government to implement the agreed reform programme.

24. **The persistent lack of any real understanding** of the position of the great majority of our people and we believe, of Northern Protestants generally, shown not least by so many Government spokesmen and leaders of public opinion in the Irish Republic, must constantly be borne in mind. Nor is it just particular sectarian constitutional provisions in The Irish Republic, but also the general political and cultural traditions and claims, which are seen as a threat to their identity, associations, standards, and even their existence here.

25. **It still remains our first and most earnest aim** that the tragic conflicts in our land should be resolved peacefully, by persevering discussion between our contending communities, by painstaking recognition of the different interests and ideals among us, and by honest readiness for change. We consider this the way towards solving issues of internment, the role of the army, civil disobedience, etc.

26. **We urge our people to undertake this task** with courage and appreciation of the deep feelings and convictions of those with whom they may disagree, yet being steadfast and forthright in upholding those things they value and themselves believe.

27. **We call on our members** and all our fellow-countrymen to heed the Christian Gospel or reconciliation between man and man, and to pray continually for that spiritual power and enlightenment which may lead us even yet to God-given peace and brotherhood.

GOVERNMENT COMMITTEE

THE NORTHERN IRELAND SITUATION

1. The Committee met nine times during the year mainly in connection with the Northern Ireland situation. This continued to deteriorate despite various attempted initiatives by political and other leaders. The main Opposition withdrew from Parliament in protest at army action and despite proposals for increased responsibility. This was soon followed by imposition of the security measures of internment and a ban upon parades. This in turn led to a severe escalation of violence and an increasing terrorist campaign against lives and property, together with an organised move of non-co-operation in local government and a rent strike.

2. **In the disorders of August and September** several thousand families, both Protestant and Roman Catholic, left their homes to move to areas where they might feel more secure, creating an even greater segregation in the community. More than five hundred Presbyterian families are known to have been affected, some with loss of nearly all possessions. Some congregations were particularly affected and others found at least a handful of their families involved. While assistance and compensation was primarily a matter for the statutory authorities, a more limited Church relief fund was able to give some immediate help. It was not considered necessary to put out a general appeal for the fund, but contributions received from a variety of sources in Ireland and overseas were very welcome. Efforts were also made to co-ordinate and information on the movement of population to the Assembly's Information Officer (Rev. Donald Fraser). Offers have also been received from individuals and Church groups for the provision of holidays outside Ireland for children and others from troubled areas and for ministerial assistance from the Presbyterian Church of England.

3. **Moderatorial comments on events** were made from time to time by both Dr. Gibson and Dr. Haire; though the treatment given to these and to Church statements generally by the news media has given cause for concern. Some of these statements were made individually, some jointly either with other Protestant Church leaders, as was done in August concerning the security measures, or jointly with the Roman Catholic, Church of Ireland and Methodist leaders, as in their Christmas message and in a statement subsequent to the Londonderry shootings. Agreement was also reached by the four leaders on the holding of a special Day of Prayer in Churches throughout Ireland on September 19th. Moderatorial vists were paid to the bereaved families of U.D.R. and policemen who had been killed, both Protestant and Roman Catholic, and sympathy expressed to the army on the deaths and injuries suffered by solders.

4. The Committee approved the issue in September of a message from the Moderator and the Clerk concerning **"The Danger We are In"**; and adopted a number of resolutions. Those passed in September were more particularly concerned with the violence following internment; and those in November with some of the issues raised by various allegations of official brutality and the findings of the Compton Inffuiry. Those passed in March followed the decision of the United Kingdom Government to prorogue the Parliament of Northern Ireland and to introduce direct rule. The matter was also discussed in connection with special representations received by the Committee. The statements or resolutions in questions are as follows:—

September, 1971

5. We welcome the initiative of the British Home Secretary in calling a fully representative Conference with wide terms of reference and would offer any support we can for its success. It is a time for all men of goodwill to talk together on their differences and to show sincerity by building new co-operation and trust even on small beginnings.

6. We sympathise with all those of our own Church, as of others, who have suffered personal injury, bereavement, intimidation at home or work, destruction of property and business loss through he disorders and deliberate violence of recent days.

7. We urge Protestants and Roman Catholics to stand together in resisting intimidation in their own places of work, streets and towns, no matter from what quarter it may come and in spite of the possible dangers involved.

8. The future of all in our community depends upon their refusal to submit to the disruption of their daily life and work by those who would bring widespread ruin and unemployment.

9. We commend all who, in spite of everything, have shown the utmost restraint and have refused to retaliate or accept a sectarian division of society, and speak out bravely against the violent and lawless, whether these are of their own community or another.

10. We pay tribute to the courage, discipline and restraint exercised by the members of the Regular Army, the U.D.R., the R.U.C. and all other agencies including the Fire, Welfare and Housing Services in their efforts to help the community.

November, 1971

11. The use of violence between men, whether in open war or lesser conflicts, is a great evil. Force should be exercised only by those having some authority and accountability for how it is used. Those who of themselves turn to violence are to be condemned. We must again candidly declare that the first steps towards peace in the community lie primarily in action to halt and to expose the terrorists by the community in which and out of which they most commonly operate.

12. In this context we again express our deep concern that the Governments of the United Kingdom and of Northern Ireland should protect persons under detention or internment from unnecessary constraints or violence. For this reason we support any review which provides better safeguards for all involved, both in their persons and the presentation of their cases. Christians may come to different conclusions on specific points, yet must keeptheir consciences sensitive to these issues as a whole lest they become hardened to one side or another. Christians not so immediately involved as we are do well if they concern themselves as much for those who live under the shadow of terrorism and subversion as under the shadow of interrogation and detention.

13. It is our fundamental desire that the communities in Northern Ireland, in Ireland as a whole and in the British Isles, who have been so bound together by history and economy, should live in real partnership together, with care for one another's interests and identities. This will not be achieved by attempted domination or claims by one section or state over another, but only by willingness to sit down and talk together in openness of heart and mind. It is in this spirit we would wish to play our part.

March, 1972

14. No matter what our feelings, no matter what sense of injuries inflicted on us at this time, we call our people to hold fast to Christian faith and discipleship and still to keep as our first aim the peace and welfare of our land and the reconciliation of our divided community.

15. We deplore the decisions of the United Kingdom Government to prorogue the Northern Ireland Parliament and the consequent denial to democratically elected representatives of the people to a voice in the Government of their country; and we further deplore that this action taken now is above all else at the expense of a peaceful majority who have sought to maintain their cause in an orderly and lawful way.

16. We speak for a people in Northern Ireland who, without consent, are now suffering a massive deprivation of their constitutional and civil rights and a substantial disfranchisement, exceeding any previous curtailment of local voting rights such as have caused such widespread protests in the past. This is being done after they have suffered, patiently and resolutely, prolonged and violent attacks upon them both by hand and tongue. The pain and loss of confidence thus engendered towards those responsible for all this, both in Ireland and beyond, should not be underestimated nor disregarded.

17. As a Church we have consistently opposed violence and the taking of law into one's own hands in this conflict, by members of our own community as much as any other. We thus condemn the behaviour of young hooligans in gangs, not least any of our own community, whose actions do nothing but harm during these critical times.

18. In God's Name, then, we urge upon our people to continue resolute and patient and, despite the prevelent dismay, to refuse to be misled by any who would counsel violence and utterly to repudiate and to resist those who would intimidate any lawabiding citizens. They should continue to uphold those things which they believe to be right and good for themselves, their children and their country, but to be ready to meet constructively with those with whom they may differ, whether politically or religiously, so that even now from such a tragic situation new beginnings may be made for all.

Contacts Made

19. A variety of contacts were made with political leaders and others in **Belfast, Dublin and London.** These involved the Moderator, the Clerk and other Committee representatives and were aimed at giving a better understanding of the outlook and concerns of members of the Church, and at encouraging efforts at a peaceful settlement of the conflicts. Special representations were also made on behalf of the Presbyteries and congregations in areas suffering more particular security problems. Action included meetings, correspondence with M.P.'s and others, and three special visits to Westminster by the Clerk. Invitations were also given to M.P.'s and others to visit Northern Ireland so that they might see things at first hand and meet with representatives of Church opinion.

20. Contacts were also made by repeated correspondence with **many Churches round the world.** Special visits were paid to World Council Headquarters in Geneva and to the British Council of Churches half-yearly meeting in Dunblane. This Council has appointed a special committee to keep in touch with the situation, with the English Moderator as Covener; and their assistance has been give in representations to the Press and to the broadcasting authorities. Visits were also received from a variety of individual Churchmen, including the Secretary of the Council of European Churches. Out of this a special German Church Press correspondent spent some time in Ireland gathering the sort of Church views and news

neglected by the main news media; and information has continued to be circulated through him and other representatives in Italy and Switzerland. Articles and statements have been provided for publication also in Belgium, Britain and America. There was participation in a special seminar for Church Information Officers from a dozen European countries which was organised by the Irish Council of Churches.

21. Considerable concern was expressed following a report on the situation by the Clerk to the **European Area Committee of the World Alliance of Reformed Churches** in Brussels in September. At the invitation of the Government Committee, a special delegation headed by the Chairman, Pastor N. Giampiccoli, Moderator of the Waldensian Church, Pastor A. Mobbs, Secretary of the Swiss Protestant Federation of Churches, and the Rev. A. Fleming of the Church of Scotland Church and Nation Committee visited Ireland. Eight Presbytery meetings and a wide variety of groups were visited, ranging from Belfast to Londonderry and Dublin. The delegates came to express the Christian sympathy, solidarity and encouragement of our brethren in Britain and Europe and to report back for a better understanding among them of our situation in this island.

22. After providing a full report to representatives of the European Reformed (or Presbyterian) Churches, the delegates concluded: (a) We cannot avoid pleading for repentance; both sides must recognise mistakes and the urgent need for reform by the Word of God. (b) We cannot desert our Irish brethren but must faithfully include in intercession those living in such a tragically divided country. (c) The Reformed Churches of Europe at all levels should stimulate the giving of the fullest information to their own members and fellow countrymen on the Irish situation. (d) The system of confessionally-based education so sharply separating the communities should be abolished. (e) The Reformed Churches in Europe should contact the Roman Catholic hierarchy and groups in their countries to consider together what might be done to support the Irish Churches in their search for peace. (f) Interconfessional work groups in areas of greatest tension should be encouraged.

23. A similar official delegation from the **Presbytery of Ayr** later visited Belfast and the Clerk of Assembly was specially invited to address the Presbytery. Other exchanges have been arranged and opportunities taken to follow up the contacts made, including those made with the Churches in Amsterdam the previous year. Very many expressions of concern and sympathy have been received from individuals and Church groups, not only in Britain and Europe but from all five continents.

24. An informal exploratory project was undertaken by the Churches' Committee on Society, Redevelopment and Peace (SODEPAX) in organising, under the supervision of professional sociologists, meetings of Protestant and Catholic clergy of different outlooks to seek a better understanding of the different points of view. It is proposed that this should be followed up on a rather larger scale. Meetings have continued from time to time between representatives of the Protestant and Roman Catholic Church leaders in the search for fuller understanding and common action in the search for peace; and the leaders too have met as circumstances required. Contacts have also been maintained with other groups such as the Trades Union Movement and the Movement for Peace in Ireland. The aim in all this has been to support the reduction and the repudiation of violence in society and a peaceful settlement of political and communal differences.

25. We must be conscious of **the amount of misunderstanding that exists** both far and near, of the Northern Ireland situation generally and the position of our own Church and Church members in particular. The damage done to Northern Ireland and our Churches in the eyes of so many by the past actions of "Protestant" mobs and by militant spokesmen has been incalculable, sharing in this with "Catholic" rioters and the I.R.A. More widespread information and more constructive action is obviously needed, yet we are so often preoccupied with other duties. The Committee would request the Assembly for a grant of up to £1,500 from the Incidental Found to help with more publicity, meetings, visits or undertakings arising out of the Northern Ireland situation.

26. **Much has been attempted**, which by no means should be measured by the meagre publicity obtained. Controversy and conflict make news, moderation and conciliation, Christian self-restraint and charity apparently do not. This applies even to the leadership of the Church, but more so still to the ordinary minister and members who carry on their daily lives and work, their worship and their witness, with concern to do right and withstand wrong. It is still hard to see the outcome of our troubles, and there are those who would capitalise on them; but we may be encouraged by the number who reject the counsellors of hatred and of violence and who, in face of everything, remain truly loyal first of all to their calling as followers of Christ, their Saviour and their Lord.

J.L.M. HAIRE, *Convenor*

JOINT MESSAGE FROM IRISH CHURCH LEADERS

As we approach Good Friday, we think of the suffering and sacrifice of Jesus Christ. It is fitting that Christians should make that day a time of special prayer. There can be nothing but gratitude and thanksgiving to almighty God that His Son Jesus has broken into the field of human affairs and identified

Himself with us in every part of life. Next Friday, Christians of all confessions in almost every country will be remembering before God the sacrifice of our Lord.

In our own stricken land we too shall return thanks to God. But in our thanksgiving there will be a note of repentance for our failure to live out the Christian message of reconciliation. So many of us have mistaken patriotism for piety, forgetting that devotion to our country doesn't mean revulsion from each other. A nation's best defenders are not the men of bitterness and violence, but men who are prepared to accept the teaching of Christ and demonstrate it as a way of life.

Christ is still being crucified. But he does not die. The more He is crucified, the more He lives; for the splendour of His life is more clearly seen against the dark backcloth of man's sin. Our hope and faith, then, is that even the tensions in our country could in the hands of God be made His instrument for bringing us back to His ways. And our prayer is that from our splintered society will come a strength of purpose to all people in this land; and that the Christian Church will become more and more a channel of outreach rather than a citadel of self-defence.

Love for God must mean love for our neighbour, whoever he may be. Without a concern for our neighbour, our worship of God degenerates into make-believe and a mere parody of Christianity. Even our service of God becomes counterfeit if it does not involve our reaching across the street, across the social and religious divisions, across the political divisions of our society. Our Lord Himself has said, "And why call ye me, Lord, Lord, and do not the things which I say?"

On Good Friday we shall remember all these things, and much more. We shall recall that Christ has brought to us a new dimension for living, not simply to do to others as we would have them do to us, but to give ourselves freely to others, including those who differ from us, without any thought of gain or loss for ourselves. In such a spirit we call our people in this land to observe Good Friday as a Day of Prayer.

We ask you, then, to bring our country, with its desperate needs, to God in special prayer. Remember all who suffer, all those lives are darkened by loss and sorrow, all who fear for themselves, their families and their friends. Pray in your homes, in your churches; offer silent prayer wherever you may be throughout that day. To pray is to take our place against the forces of evil: in ceasing to pray we hinder the ultimate triumph of God and we impoverish every man by our neglect.

May God be with you all.

CHARLES H. BAIN, *President*,
The Methodist Church in Ireland
WILLIAM CARDINAL CONWAY, *Archbishop of Armagh and Primate of All Ireland*
J.L.M. HAIRE
Moderator of General Assembly,
The Presbyterian Church in Ireland
GEORGE O. SIMMS
Archbishop of Armagh and Primate of All Ireland:
Chairman, Irish Council of wchurches

AN "ULSTER PROTESTANT" VIEW

Communities in Conflict

The present conflicts both in and about Northern Ireland are basically political, with religious overtones, rather than the other way round. There has been much misunderstanding, among both Churches and nations throughout the world, from failure to recognise the "Catholic" and "Protestant" may be used here in a national as much as a denominational sense. Religious differences did not divide an originally homogeneous nation: the communities basically have different cultural and historical origins and objectives. What is at issue then is more than personal citizenship or individual beliefs; it is more a struggle for self-determination, where each community's identity and independence, life and liberty are felt to be at stake. Church "membership" indeed is almost as universal as citizenship, grouping people across economic class and social criteria as nationality, language or race may do elsewhere. Religion in turn may be invoked to "justify" the existence and morale of the different communities, not just held as an individual philosophy.

The Unsettled Settlement

The political partition of Ireland arose directly out of the move to partition the British Isles. One would not have occurred without the other. Both the Southern State and Northern Ireland were established by the use or threat of violent insurrection; and both were achieved at a cost to their respective minorities.

The Southern settlement, however, was accepted by the other parties; the Northern one was not, but has been continually challenged by campaigns of violence and political action on the part of both the Northern minority and the Southern State. This has hardened the Ulster Protestants' sense of wariness, their defensiveness as living under seige, their fear of forces bent on denying or destroying their right to self-determination. As much as anything this has poisoned relations between the communities; and it has passed over to infect their religious attitudes and relationships in many regrettable ways.

Voting with One's Feet

Population trends may indicate how far a people feel that a country has a future, both for themselves and for their children. In Ireland, the famines of the 1840s started a prolonged decline. Remembering this, 1911 provides the nearest census date for comparing North and South in the fifty years before and after partition and self-government. It suggests too why many Protestants fear repetition in the North of what has happened to their fellow-Churchmen in the South

	6 Northern Counties			26 Southern Counties		
	Total	R.C.s.	Others	Total	R.C.s.	Others
1861	1,396,453	571,330	825,123	4,402,111	3,933,935	468,176
	—10%	—25%	— 1%	—29%	—29%	—30%
1911	1,250,531	430,161	820,370	3,139,688	2,812,509	327,179
	+14%	+16%	+13%	—10%	— 5%	—56%
1961	1,425,042	497,547	927,495	2,818,341	2,673,473	144,868

Church and State

In both parts of Ireland there is full religious freedom for public worship, religious instruction and publications, broadcasting, charities, etc. Constitutional provisions, both in Northern Ireland and the Republic, prohibit their governments from "endowing any religion, (giving any advantage) or imposing any disabilities on account of religious belief or status:" though in the Republic the position of the Roman Catholic Church is specially singled out. Nor are there any hindrances to religious conversions. In Northern Ireland no one Church holds a predominant position, the Protestants being divided between Presbyterians, Church of Ireland (Anglicans), Methodists and a variety of smaller bodies; so that their different intersts and pressures form part of a plural society. In the Republic the natural predominance of the Roman Catholic Church ensures that its intervention in any matter, publicly or privately, has usually an unbalancing effect.

Protestants in the South

Protestants in Southern Ireland have generally chosen to be unassertive citizens, concentrating on their personal and business lives and avoiding serious challenge to the dominant political attitudes and to the Roman Catholic Church or clergy. On these terms they have enjoyed wide toleration, apart from some local incidents or lack of professional preferment unless they personally were outstanding. Any not content with this role have tended to leave the country. Certain aspects of Roman Catholic personal ethics, in respect of marriage, divorce, contraception and censorship, have been given the force of law and even the authority of the national Constitution. Ecclesiastical control is strongly exercised within the public educational system in management of schools and recent proposals would increase this.

Roman Catholics in the North

Roman Catholics in Northern Ireland are found disproportionately among the underprivileged in society; and by choice they have often clustered for proximity to their Church and School. Because of their circumstances they have also benefitted disproportionately from the provisions of the British Welfare State. An educational system separate from the State's is maintained, with massive support from public funds, for primary and secondary schools and training colleges, all under Church control. These preserve not only their distinctive religious but also their social and cultural ethos, the political outlook and even the different games played by the children. In areas where they may form the same sort of numbers or economic class as Protestants in the South they usually fit just as well into the dominant society. Tensions arise where members congregate in numbers in a community or "ghetto" area.

"Sectarian" Politics

The Orange Order and similar institutions were organized primarily as defense associations, "for civil and religious liberty". They played a significant part in the formation of the Ulster Unionist party and the establishment of Northern Ireland; and they continue to exercise a political influence analogous to the Trade Union movement in some other lands. Trade Unions themselves have largely managed to be non-sectarian, but have not been politically strong. "National" rather than class conflicts have dominated politics. In local government, political and communal calculations have been less restrained. Political

patronage has had too much to do with public housing and employment, both for Unionists and non-Unionists; and unfair electoral arrangements have been upheld for party advantage. Not every injustice, however, has been due to calculated discrimination! More often they arise from historical and social factors and economic circumstances which are found elsewhere, including the Irish Republic, but they have been singled out for propaganda purposes.

Are "Civil Rights" the Aim?

From the start there has been an ambiguity in the campaign for Civil Rights. There were those who genuinely sought for reforms within a broad democratic society and others for whom, consciously or unconsciously, no reforms would satisfy which yet gave reasonable rights to the majority and left the Unionist Government and Party in power however freely elected. Among Protestants there were those who feared what they saw as Government weakness in face of subversion that was aimed at undermining the security and order of society. The introduction of the army and intervention by the U. K. Government were initially welcomed by the minority for defense against Protestant violence and the N. Ireland Government. When this was checked and authority reasserted, the campaign was turned to I.R.A. and "Catholic" violence against the army, as had previously been done against the police. Mutual alienation has grown, not just because of army action or internment measures, but at least as much from the mounting campaign of terrorism, with widespread attacks on property and lives, on the law and administration of the land, affecting many ordinary citizens, aimed at a surrender by the law-abiding majority, whether at a stroke or by stages, for the sake of "peace".

The Protestant Response

The quite overwhelming response of the majority to this situation has been a combination of courageous self-restraint, resilience and determination. Some who may calculate that more consideration is given to those prepared to use force rather than rely upon the ballot and democratic government seem themselves prepared to organise a potential resistance movement against their being made victims of a new "Appeasement" policy. While political responsibility remains with the elected political leaders in N. Ireland this is kept in check. The potentialities are greater than the actualities. There has not yet been the same mobilisation of the Protestant as of the Roman Catholic community. Others join like-minded Roman Catholics in organising a variety of "nonsectarian" groups, which so far may be rather stronger in liberal goodwill than in political support. Few accept that the Northern Ireland situation arose because of one side only. One-sided charges and demands for change only arouse more resistance.

The Churches' Calling

Neither the Churches as such, nor their clergy, have special competence to offer political solutions or political leadership in the situation, even if there are those who seem to look for this kind of deliverance. Such proposals are often based on a misapprehension that the dispute is theological—about "religion". The Churches' calling is rather with the hearts and minds and lives of men and women with whom the politicians and authorities must deal. Religious influences are real, but limited: Church leaders cannot impose policies or peace on communities in conflict any more than they have done in disputes and wars between nations, even where there were no such denominational differences. Yet it is for them to preach and to encourage faith in face of all, of fear and hate, of violence and falsehood, of distrust and of betrayal, to give hope to those who have lost hope and to seek reconciliation in the saving love of Christ for all.

A.J.Weir
17 March, 1972

THE PRESBYTERIAN CHURCH IN IRELAND

Representative Statements on the Northern Ireland Situation

1968

The first official statement from the Presbyterian Church in Ireland regarding the initial disorders, expressing views which have been reiterated and reapplied many times then, was as follows:

"Distressed by recent events in the life of the community in Northern Ireland, we call upon all members of the Church to take to heart the shame and danger of our situation, in which all are involved.

"We are the more concerned, as Christians, because religious loyalties have been used to foster social enmity and party interests, rather than inspiring concern for human need, for truth and justice, for self-denial and reconciliation.

"We declare ourselves ready to meet with others, and in particular with representatives of our Roman Catholic fellow-countrymen, to explore in Christian charity our mutual fears and grievances.

"We call upon all citizens and all who lead public opinion to exercise the greatest restraint in speech

and action; and to make a new endeavour to understand those with whom they may be in political disagreement.

"And we call upon those who carry responsibility for government and administration, whether at the national or local level, to address themselves with the utmost urgency not just to individual incidents but to their causes, economic, social and political." (October, 1968)

1969-1970

Following this, many statements, studies and resolutions have been published in the intervening years. Some were exercises in self-examination, to recognise our own shortcomings; others were in support of programmes of reform, or pleas for a response from the minority, in recognition that division and distrust and bitterness were not only on one side. Again and again expressions of sympathy were called for with the sorrowing, the injured and the frightened. When violence and intimidation seemed more to come from "Protestant" mobs and extremists, either in aggression or reaction, there was unreserved condemnation of what it was stated could only dishonour the Gospel, whether in Ireland or abroad, and would deserve the wrath of God.

"In Christ's name we would charge all our people not to be goaded by anyone into acts of violence; to struggle increasingly against any hardening of heart or closing of mind; to stand resolute in their faith and Church through any storm; to pray fervently for peace and all the things that may make for peace in this land; and to act vigorously and perseveringly in accordance with their prayers." (August, 1969)

"The General Assembly reaffirm the solemn obligation before God placed upon each Church and Christian to seek the peace of the land and community in which they are set, on the foundations of justice and public order and in the spirit of forgiveness and goodwill.

"The General Assembly continue to call upon all ministers and members of our Church to witness steadfastly against the falsehoods, obscenities, hatreds and intimidation which have been rife in our land, even under the name of religion."

"We consider that a greater understanding and presentation to their public by the outside press of the fears, grievances and frustrations felt by the Northern Ireland majority, as well as by the minority, would help to ease their sense of beleaguerment and defiance and the reactions of unreasoning violence which we deplore and condemn." (June, 1970)

To the Standing Committee on Judicial Business

20. From the Board of World Missions:

To the General Assembly of the Presbyterian Church in the United States:

The Board of World Missions, through action of its Executive Committee, sends this communication to the General Assembly about an item in the Report tf the Permanent Judicial Commission.

Item 2 in the Report concerns an overture from Everglades Presbytery (Handbook, page 417) (See p. 59).

> "The Presbytery of Everglades at its April meeting approved the writing of a letter to the General Assembly of the Presbyterian Church in the United States asking for an inquiry into the establishment of the best relationship between the Presbyterian work being done in Puerto Rico by ministers who are members of the Presbytery of Everglades and the Presbyterian Church in the U.S.
>
> "By way of commentary we now have two ministers who have been received as members of our presbytery and are responsible to the Court as Teaching Elders but whose work is independent of any Court of our Church. It is felt that the denomination should establish some line of responsibility for this work."
>
> The action of the Permanent Judicial Commission (Handbook, page 300) (See p. 205):
>
> "The Permanent Judicial Commission recommends that late Overture 75 from Everglades Presbytery (Minutes 1971, page 58) be answered as follows:
>
> 'Since the ministers laboring in Puerto Rico are under the jurisdiction of Everglades Presbytery, and since Everglades Presbytery has exclusive responsibility for determining whether the work in which its ministers are engaged is proper, if any line of responsibility is to be determined, such determination must be made by, and with relationship to, Everglades Presbytery.' "

The Board of World Missions agrees with the Permanent Judicial Commission, that "presbytery has exclusive responsibility for determining whether the work in which its ministers are engaged is proper." However, the recommendation of the Permanent Judicial Commission does not, it seems to us, deal adequately with the substantive issues in this matter nor with the question posed by the presbytery concerning "the best relationship" between such work and the Presbyterian Church in the U.S.

It is our understanding that the two members of Everglades Presbytery are engaged in mission work in Puerto Rico. If there is in fact Presbyterian mission work being done in Puerto Rico by two ministers

of Everglades Presbytery what relationship, if any, should there be between such missionary work and the agency for overseas mission created by the General Assembly? The mandate given by the General Assembly to the Board of World Missions is this: "The Board of World Missions is charged with organizing, maintaining and directing that missionary work of the Presbyterian Church in the United States which is outside the bounds of the United States." The Commission's recommendation appears to approve, or could be used to approve, overseas missions by presbyteries. In contrast, previous Assemblies have created an Assembly agency to administer overseas missions on behalf of all presbyteries. While we rejoice when overseas Christian mission work is undertaken, for the need is great, we see chaos and confusion as likely unless the Assembly is clear in distinguishing the role of the several courts.

The Commission's recommendation does not address itself to what responsibility, if any, a PCUS presbytery has with respect to its members laboring within the bounds of an overseas Presbyterian Church or in an area being evangelized by a sister Presbyterian mission agency.

May the title "missionary of the Presbyterian Church in the United States" be used by a minister given permission by presbytery to be engaged in overseas mission work or is it a title to be gipen to missionaries commissioned by the Assembly agency for overseas mission? What is "PCUS overseas mission work"—that approved by the General Assembly or is this description also appropriate for any work engaged in by a minister given permission by presbytery to labor overseas? If the recommendation of the Judicial Commission were upheld, what would be the responsibility of the presbytery to a member carrying on missionary work overseas in an area already served by the Assembly's agency for overseas mission? If a member of a PCUS presbytery is sent by the Executive Commission on Overseas Evangelism (ECOE) to labor in a geographical area in Brazil where the Board of World Missions by formal agreement with the Presbyterian Church of Brazil carries on missionary endeavors, is such an arrangement exclusively determined by the presbytery? (One of the two ministers of Everglades Presbytery has an official relationship to ECOE, according to the May issue of COME.)

Representatives of the Board of World Missions are available to discuss these matters with the Standing Committee.

To the Standing Committee on the Minister and His Work

19. From the Assembly's Committee on the Minister and His Work

Addendum to Assembly's Committee on the Minister and His Work Report

I. INTRODUCTION

The addendum will deal with work that has been accomplished by the Assembly's Committee and its Staff since February 11, 1972, the date that the new Executive officially joined the Staff. It will expand on the report in the Commissioner's Handbook to show additional progress in previously reported activities as well as new activities begun, thus completing the Annual Report of Assembly's Committee.

Assembly's Committee intends to work as openly and directly with those it serves as constitutionally possible. It will work with the Church at large as well as Committees and Commissions of Middle Judicatories to: (1) Coordinate the development of effective and efficient instruments and systems for gathering, evaluating, and disseminating data for use in a Central Bureau of Information. (2) More efficiently and effectively service those needing information from that Central Bureau. (3) Clarify the rolls of those in the Placement/Relocation process by coordinating the development of a more efficient system as well as appropriate operating manuals for workers in the system. (4) Take the initiative in assisting Presbytery Commissions, Boards, Agencies and Institutions of the Church to effect Professional Church Personnel changes, and to take action as is necessary to expedite those changes. (5) Expand the Staff responsibilities by initiating programs to provide coordination of Pastoral Care for Professional Church Personnel. (6) Develop a dual advocacy for persons wishing to move as well as positions needing to be filled. (7) Develop information forms and systems that can help service all Professional Personnel in the work of the Church and not be limited to ordained ministers serving in pastorates. (8) Develop appropriate educational materials and techniques to facilitate the working of the system. (9) Coordinate the work of Assembly's Committee as that work relates to seminaries, other boards and agencies of the Church and other related institutions. (10) Establish equal employment opportunity as a goal of the office.

It should be noted that Assembly's Committee as well as its Staff welcome and encourage any comments, suggestions or criticisms concerning the current or proposed work. This invitation for comments is open to the transitional period in which we are currently operating, as well as for the work of the office at any time in the future.

II. NEW FORMS, SYSTEMS, AND PROCEDURES

Assembly's Committee feels that its top priority for 1972 is Professional Personnel Placement/Relocation. In attacking the problems associated with this top priority a five step procedure is being followed with the end result anticipated to be drastic and sweeping changes in the forms, systems, and

procedures of Professional Personnel Placement/Relocation.

(1) A Plenary group of eight persons was convened in May to plan for and develop a Workshop on Professional Personnel Placement/Relocation. This Plenary group consisted of four persons selected because of their varied competences as well as their willingness to give some of their valuable time. Two members of the Committee's Staff and two consultants completed the group.

(2) A Workshop-Professional Personnel Placement/Relocation has been structured and will be held on June 22-23, 1972. This Workshop will bring a broad representation of employer-employee groups from around the General Assembly to discuss problems that varied groups share as well as problems specifically related to their groups. The output of the Workshop will be a concise definition of the problems of placement—relocation from many perspectives as well as data to be assimilated and used in working towards solutions to those problems.

The groups in attendance will include but not necessarily be limited to, business administrators, church musicians, Directors of Christian Education, pastors, missionaries, Middle Judicatory Executives, pulpit nominating committees, Commission Chairmen, business and professional people dealing in personnel, seminary staff, Presbyterian college staff, etc. It is felt that this Workshop setting will be a first step towards one central personnel information source in the General Assembly. It does not necessarily mean that there will be one centralized personnel service.

(3) In addition to the four persons working on the Plenary group there will be eight other persons as part of a Task Force-Professional Personnel Placement/Relocation. These persons will be participants in the June 22-23 Workshop and will meet together after the Workshop to pull together the data generated by the Workshop into some meaningful form for use by Assembly's Committee and its Staff. The work of this Task Force can be seen in three pieces: (a) new personnel resume forms, (b) new position definition forms, (c) new systems and procedures whereby these forms can be meaningfully correlated to offer better personnel services.

(4) This step in the process is simply called a Sounding Board. When the Task Force has reduced the data generated in the Workshop into drafts of the three pieces of its work, these drafts will be circulated broadly throughout the General Assembly for comments, criticisms and suggestions. This process will last approximately two months. At the completion of this Sounding Board time the Task Force will again meet to edit its previous work based on the additional information received.

(5) This step of the process is to install the revised system. It is anticipated that this work will begin in mid-Fall, 1972.*

III. MINORITY MINISTRIES TASK FORCE (discussed in Section V of the Report in Commissioner's Handbook.)

Assembly's Committee has convened a Minority Ministries Task Force to coordinate work on specialized problems associated with minority ministries in the PCUS. The Task Force currently consists of Rev. William Jones, Jackson, Mississippi, representing ACMHW; Rev. Conrad Crow, Charleston, W. Va., representing BNM; Rev. Troy Young, Tuscaloosa, Ala., representing BPLC. Also in attendance at the May 31 meeting were: Rev. Robert Newbold, Department of Ministerial Relations, (UPCUSA); Rev. James Womack, BNM Staff; William A. Urch, ACMHW Staff.

The meeting dealt with the following subjects; (a) the origin of the Task Force as well as the views and concerns of participants (b) DMR involvement in Equal Employment Opportunity (c) statistics depicting minority problems (d) actions required to begin alleviating problems (e) workshop to deal specifically with problems including, but not necessarily limited to, (1) recruitment (2) development of new opportunities (3) strengthening of existing opportunities and resources (4) removal of existing institutional road-blocks.

The Task Force wishes to: (a) reinforce the BPLC report and recommendations to the 1972 G.A. (b) participate in the planning process for the above-mentioned workshop (c) expand the Task Force to include representatives of other interested minority groups (d) endorse the addition of an Associate to ACMHW Staff to coordinate (among other responsibilities) some of the above-mentioned activities (e) validate selection processes and procedures for recruiting and hiring this additional Associate (f) work with those having similar responsibilities and concerns in the UPCUSA.

*Funding for this process was not included in the tentatively approved budget.

IV. RESPONSE TO RESOLUTIONS 28 & 38, RECOMMENDATION C OF THE STANDING COMMITTEE ON THE MINISTER AND HIS WORK, AND OVERTURE 67 FROM THE 1971 GENERAL ASSEMBLY

A. Resolution 28 to Minister and His Work: "That the General Assembly instruct the Assembly's Committee on the Minister and His Work to revise the present data form for ministers to allow them a fuller expression of their sense of personhood, ministry, theological convictions, and desire for growth and service."

Beginning about four weeks after the 1971 G.A., Minister's Data Forms have included an extra blank sheet for expression of personhood, etc. as called for in Resolution 28. Assembly's Committee felt this to be an interim response until 1972 during which a total revision of the forms, systems, and procedures to be used in Professional Personnel Placement/Relocation is planned.

B. Resolution 38 to Minister and His Work: ". . . Therefore, the General Assembly recommends that the permanent Committee on the Minister and His Work be instructed:

1) To revise the church data form to enable the church to express its short-term and long-range goals as duly decided upon by the session of said congregation.

2) To strongly urge Presbytery Commissions on The Minister and His Work to assure that said forms be thoughtfully completed and returned to the Presbytery Commission."

A two-part question was added to the Church Data Form to solicit the above information. Similar to A above, the Committee felt this response was an adequate interim solution.

C. Recommendation C from the Report of the Standing Committee on the Minister and His Work: ". . . , instruct the General Assembly's Committee on the Minister and His Work to include on the information form it requests from congregations seeking its assistance, a question to determine whether or not that congregation would be open to call a candidate of an ethnic group different from the majority ethnic group of the congregation, and further to mail quarterly to all ministers of a racial minority a special opportunity list which would include a brief description of ministerial staff positions open in the Presbyterian Church, U.S. to candidates regardless of race."

The second instruction calling for a quarterly mailing of a special opportunity list to all ministers of a minority group was more difficult. Since an appropriate addition was made to the Church Data Form and, a list of the information available to the Committee's Staff has been prepared and is being circulated. The problem with this procedure is threefold: 1) Data Forms filed previous to the 1971 G.A. do not contain this information. 2) Not all churches seeking to call a pastor complete a Church Data Form, as there is no such requirement. 3) Churches willing to fill a staff position, other than pastor, have never completed a Church Data Form. This Recommendation will be incorporated into the new forms, systems, and procedures to be implemented as a result of the work described in II above.

D. Overture 67 from the Presbytery of Hanover: RE: Financial provision for continuing education. ". . . Therefore: 1. Hanover Presbytery overtures the General Assembly to authorize and instruct its Permanent Committee on the Minister and His Work to study the need for some such provision of time and money in the terms of the call of ministers, and to present to the General Assembly a plan, including the form of call, that will meet this need."

An additional phrase has been added to the wording of the Form of Call (without changing its form) to confront those completing the Call with the concern expressed in this Overture. Provision of a new supply of the Form of Call is scheduled. A more thorough examination of this matter will be considered as part of II above.

V. VACANCY LISTING PREPARATION AND DISTRIBUTION

In an action taken by the Executive Committee of Assembly's Committee on the Minister and His Work, the Church Vacancy Listing was made available to any ordained minister in good standing in the PCUS-UPCUSA. A copy of this Listing can be obtained by writing to the Committee's office in the Presbyterian Center, Atlanta. So that Committee's staff can better serve individuals with specific needs and can encourage more initiative to be taken by individuals desiring to move, we requested that an individual's Listing be obtained from the Central Office.

When procedures for developing and publishing this List are stablized, it will be published every two months. The normal planned circulation for the Listing will be to all Presbytery and Synod Executives as well as Committee and Commission Chairmen of Middle Judicatories. In addition, copies will be mailed to those individuals who have requested it and have exhibited their use of the Listing by (1) asking that their names be submitted to a particular nominating committee, (2) informing us of contacts that they have made with respect to a particular position, (3) by requesting a new Listing every two months. The inclusion of a self-addressed stamped envelope and a simple form for corrections has been included in the routine mailing to Middle Judicatories as an effort to increase the accuracy of the Vacancy Listing.

IV. PROFESSIONAL ADVISORY BOARD

In response to a recommendation approved by the 1971 G.A., Assembly's Committee has appointed a Professional Advisory Board composed of eminent representatives in the mental health field to consult with it in developing the area of Pastoral Career Development and Counseling Services as a part of its overall program. The members of the PAB are: Rev. William B. Oglesby, Ph.D., of Union Seminary, Professor of Pastoral Counseling; Rev. Sterling J. Edwards, Ph.D, pastor of South Highlands Presbyterian Church in Birmingham, Ala.; Mr. Alexander G. Donald, M.D., Director of William S. Hall Psychiatric Institute, Columbia, S.C.; Mr. Frank H. Luten, M.D., past Director of Tennessee State Mental Health Department and Professor Emeritus at Vanderbilt University, Nashville, Tenn.; and Mr. William H. Wilson, a Texas layman, who introduced Resolution 10 on the floor of the 1969 G.A.; Mr. Edward Knight, M.D., psychiatrist in private practice in New Orleans and member of the Assembly's Committee on the Minister and His Work, serves as a liaison between ACMHW and PAB.

The first meeting was held on February 4 and 5, 1972 and discussed various levels of treatment, difficulty in delivery in Pastoral Care Services to pastors at the Presbytery level, as well as some of the general characteristics to be sought in the person to fill the Coordinator position. Also discussed were a preliminary outline of a Job Description as well as points of required coordination elsewhere in the General Assembly, such as with the Board of Christian Education, the AIC-Church's Use of Her Ordained Ministry, and AIC-Restructure.

On March 24, 1972 a Conference Call including the above named persons was held. During this call an accounting was given concerning suggested coordination mentioned above. It was also decided that the PAB should begin laying the groundwork for implementing the program, waiting only for General Assembly budget approval before actually recruiting and hiring a Coordinator.

On May 19 and 20, 1972 another meeting of the PAB was held. Topics discussed included a review of the current climate for this work, the inter-relationships of the Coordinator, ACMHW, PAB, the Executive Secretary of Assembly's Committee and the ACMHW liaison person. Major thrusts of the Job Description were agreed upon as well as a method of recruitment, and the total budget for the Coordinator was discussed and suggestions for adjustment made by the PAB. It was decided that the entire PAB would serve as a Personnel Committee with all communications to be handled by this Committee's staff.

It is anticipated that the candidate for the Coordinator position will be formally called at the mid-September meeting of Assembly's Committee.

VII. NEWSLETTER

Assembly's Committee has initiated a newsletter of its major thrusts to Presbytery and Synod Executives as well as Committee and Commission Chairman of the respective Judicatories. This letter will be written quarterly and will deal with significant developments in the work of the Assembly's Committee as they occur. It will be particularly useful in the next six month's to a year, as sweeping changes in the work of Assembly's Committee are anticipated and brought about.

VIII. RECOMMENDATION 6, REPORT OF ACMHW OF 1972 COMMISSIONER's HANDBOOK

A request was made to have the Budget of Assembly's Committee funded as a part of the Benevolence Budget of the General Council, rather than the budget of the Assembly Operation. This recommendation was to be effective with the 1973 Budget. Since many changes were in process throughout the Church, it was the considered judgment of Assembly's Committee that it would be best for all concerned not to change its funding mechanism at this late date for 1973. Thus, when representatives of the Assembly's Committee Staff met with the Executive Coordinating Committee of General Council, we formally requested to have our request withdrawn for the year 1973. We will meet with the Executive Coordinating Committee in late summer, 1972 to discuss our possible participation in the 1974 Benevolence Budget. Therefore, Recommendation 6 needs to be amended by changing the very last phrase to read "effective with the 1974 Budget."

IX. MANUAL—ASSEMBLY'S COMMITTEE ON THE MINISTER AND HIS WORK

Assembly Committee's Manual has not been re-written in recent years and due to the winds of change throughout the Assembly as well as the expanded job description of its new Executive. Thus, a re-writing process has begun. Attached for your information is the latest draft of the re-written Manual. Any comments, suggestions or criticisms of this draft are encouraged to be sent to Assembly's Committee on the Minister and His Work's office, in Presbyterian Center, Atlanta. The Manual will continue to be revised this year as new developments take place in the work of the Committee. The adoption of a new

Manual for Assembly's Committee will be a recommendation from the Committee to the 1973 General Assembly.

Respectfully submitted,
ROBERT G. HALL, *Chairman*
WILLIAM A. URCH,
Executive Secretary-Elect

MANUAL—ASSEMBLY'S COMMITTEE ON THE MINISTER AND HIS WORK

ARTICLE I—NAME AND LOCATION

Section 1. The name of this permanent committee of the General Assembly of the Presbyterian Church in the United States (hereinafter referred to as the Church) is the Assembly's Committee on the Minister and His Work (hereinafter referred to as the Committee). It has been established by Chapter 22, Book of Church Order. Its principle place of business shall be in Atlanta, Georgia.

ARTICLE II—RESPONSIBILITY

Section 1. The Committee shall provide leadership to the Church in the area of its professional personnel, both ordained and non-ordained, including career development and counseling services as well as procedures for placement and relocation of all such professional personnel.

Section 2. In the discharge of its broad responsibility the Committee shall assist the Synod Committees on the Minister and His Work and Presbytery Commissions on the Minister and His Work in meeting their responsibilities as established in the Book of Church Order.

Section 3. A third responsibility is to help churches and ministers to understand the proper functions of a pastor, the proper relationship of a pastor to the church he serves and to the Presbytery of which he is a member, and the proper relationship to the Presbytery and to the Church-at-Large of a minister engaged in work other than a pastorate, as set forth in Scriptures and interpreted in the Book of Church Order.

ARTICLE III—DUTIES

Section 1. Subject to the authority of the General Assembly, the Committee shall have and discharge the following duties:

(a) Maintain and supervise a central bureau of information concerning professional church personnel and positions of ministerial service. The term professional church personnel includes, but is not necessarily limited to the following: Seminary senior candidates, ordained ministers, missionaries, church musicians, business administrators, directors of Christian education, chaplains, lay administrative staff of church courts, institution staff, etc. The term position of ministerial service includes but is not necessarily limited to church staff, board staffs, agency staffs, church court staff, institution staff, etc.

(b) Shall supply to those wishing to fill positions of ministerial service information concerning appropriate professional church personnel.

(c) Shall furnish to professional church personnel information concerning appropriate positions of ministerial service.

(d) Give particular assistance in acquiring another suitable call to professional church personnel who had to leave their positions abruptly.

(e) Give particular assistance in filling those positions of ministerial service that have been vacated abruptly or have been vacant for an extended period of time.

(f) Shall devise the most effective instruments and systems for gathering, evaluating and disseminating data called for by a bureau of information.

Section 2. The Committee shall cooperate with and help Synod's Committees and Presbytery's Commissions to develop programs to further pastoral care of professional church personnel, and to enhance the welfare of the churches, agencies and institutions served by professional church personnel.

Section 3. The Committee shall coordinate its work with the work of the boards, agencies, and institutions of the Assembly, Synods and Presbyteries as such work involves the placement of professional church personnel. The Committee shall provide periodic Synod or General Assembly Conferences on the Minister and His Work. The Committee shall give special emphasis to coordinating the training and encouragement of Synod's Committees and Presbytery's Commissions in their duties and responsibilities to promote proper relations between churches, agencies and institutions and their professional church personnel.

Section 4. The Committee's staff shall take the initiative in assisting Presbytery Commissions, boards, agencies, and institutions of the Church to effect professional church personnel changes, and shall take action necessary to expedite these changes.

Section 5. The Committee shall take steps and initiate programs to provide pastoral care for profes-

sional church personnel in such areas as (a) career counseling, (b) continuing education, (c) mental and emotional health.

Section 6. The Committee's staff shall visit the seminaries of the Presbyterian Church, U.S. annually to coordinate the placement services of the Committee with those of the seminaries.

Section 7. The Committee shall assist the Presbytery Commissions to devise adequate, practical means for the regular, systematic evaluation of their professional church personnel and the positions of ministerial service within their jurisdiction.

Section 8. The Committee shall represent the Presbyterian Church, U.S. in dealing with other appropriate ecclesiastical and secular organizations as such coordination pertains to the assigned work of the Committee.

Section 9. The Committee shall conduct such other activities which are subsidiary to its primary aim or which shall be assigned to it by the General Assembly.

ARTICLE IV—MEMBERSHIP

Section 1. The Committee shall be composed of sixteen Members, of whom eight shall be Ministers of the Word, and eight shall be Ruling Elders. (Members shall be elected by the General Assembly, for the usual three-year term, and subject to the Assembly's rules for re-election.

Section 2. In filling vacancies in membership the Committee shall request the General Assembly, through its Permanent Nominating Committee, to elect such members as would maintain the balance set forth in Section 1, above.

Section 3. (a) In seeking nominees for membership this Committee shall ask for guidance from the several Synods' Committees, indicating whether the need is for Ministers or Ruling Elders, and in each case requesting the names of two persons. Those whose names are suggested in this manner may be transmitted by this Committee to the Permanent Nominating Committee for appropriate recommendations.

(b) In asking for guidance from Synods' Committees, this Committee shall follow such an order of rotation as shall insure, so far as is practicable, that all Synods be represented on this Committee.

(c) A Member who has removed from the jurisdiction of the Synod from whence his name originated shall serve the remainder of that term. In such event the Committee shall follow the procedure outlined in (a) and (b) above.

ARTICLE V—ORGANIZATION

Section 1. The Committee shall elect: a Chairman, A vice-Chairman, a Recording Secretary, and a Treasurer. All of these except the Treasurer shall serve without remuneration. (The Executive Secretary or other staff may be elected Recording Secretary, and/or Treasurer.) These officers shall be elected annually and may be re-elected to their offices at the pleasure of the Committee. A vacancy in any office may be filled by vote or written assent of the members at any time.

Section 2. The Chairman shall preside at all meetings of the Committee, perform such duties as usually pertain thereto, and exercise such other powers and duties as may be assigned to him by the Committee.

Section 3. The Vice-Chairman, in the event of the absence of the chairman, shall exercise the powers and perform the duties of the Chairman.

Section 4. The Recording Secretary shall keep the minutes of the meeting of the Committee, issue formal notices of meetings and perform such duties as may have to do with the office.

Section 5. The Treasurer shall be the financial agent and disbursing officer. He shall submit regular reports to the Committee as it may require and assist its subcommittee in all financial and budget matters. He may receive compensation, as determined by the Committee, from the regular budget of the Committee and shall be bonded.

Section 6. The Committee shall have an Executive Committee composed of the Chairman, Vice-Chairman and a member of the Committee-at-Large. The Executive Secretary shall always meet with the Executive Committee, if possible. The Executive Committee shall function in an advisory capacity to the Executive Secretary and shall have the responsibility of acting on all matters specifically assigned to it by the Committee. It also shall have the responsibility of acting for the Committee on any matters requiring immediate or emergency attention. It shall report its actions to the Committee for approval and confirmation.

Section 7. The Committee shall have subcommittees as it may deem advisable or necessary and such subcommittees shall be under the control and supervision of the Committee. Subcommittees shall have the responsibilities which are assigned to them.

Section 8. The Committee shall have a subcommittee on finance which in consultation with the Executive Secretary and the Treasurer, shall prepare the Committee's annual Budget Proposals and submit such to the Committee for its adoption.

Section 9. All reports of officers, committees and the Executive Secretary made to the Committee shall be preserved and filed in the office of the Committee.

ARTICLE VI—STAFF

Section 1. The Committee shall employ a full-time Executive Secretary and such other staff as it shall deem necessary or advisable to the proper discharge of its responsibilities, within its budget provisions. No employee of the Committee in any capacity shall be eligible for membership on the Committee.

Section 2. The Executive Secretary shall be responsible for the execution of the policies, decisions, and directions of the Committee. He shall be the Committee's executive officer between meetings and shall supervise the work of the Committee's office staff, including employment and discharge of all staff not elected by the Committee. He shall give the Committee regular reports on the performance of all staff members, including those elected by the Committee.

Section 3. Between meetings of the Committee the Executive Secretary shall discharge his duties under the direct supervision of the Executive Committee and shall report to it regularly as it shall determine.

Section 4. The Executive Secretary shall establish, maintain and supervise a bureau of information concerning churches, boards, agencies, institutions and courts of the Church seeking ordained or professional personnel, concerning candidates, ministers and others who might fill any of the above positions.

Section 5. The Executive Secretary shall supply to the churches, boards, agencies, institutions, and courts information concerning candidates, ministers, and unordained professional personnel; and assist them in calling the persons they need.

Section 6. The Executive Secretary shall furnish to candidates, ministers and unordained professional personnel information about positions of service open to them; and shall assist them in obtaining calls to suitable positions.

Section 7. The Executive Secretary shall cooperate with and help Synods' Committees and Presbyteries' Commissions to develop programs to further pastoral care of ministers and the welfare of churches, courts, institutions, and agencies served by ministers.

Section 8. The Executive Secretary shall coordinate the work of the Assembly's Committee with the work of the boards and agencies of the Assembly, the Synod and the Presbyteries, as such work involves the placement of professional church personnel.

Section 9. The Executive Secretary shall plan and conduct Assembly and Regional Conferences on the Minister and His Work, as may be desirable and advisable.

Section 10. The Executive Secretary shall prepare and submit to the Assembly's Committee periodic reports about the work of his office. He shall prepare other special reports and make special studies as the Assembly's Committee may direct. He shall make recommendations for action to the Assembly's Committee, based on his studies and findings. He shall devise the most effective instruments for gathering, evaluating, and disseminating the information called for in Sections 5 through 10 above. The Executive Secretary shall take the initiative in assisting Presbytery Commissions, boards, agencies, courts and institutions of the Church to effect pastoral and/or personnel changes and he shall take action to expedite these changes so that they occur without undue delay.

Section 11. The Executive Secretary shall take steps and initiate programs to provide care for ministers in such areas as career counseling, continuing education and mental and emotional health.

Section 12. He shall represent the Assembly's Committee in its relations with boards and agencies, etc. of the Presbyterian Church, U.S., and with other appropriate ecclesiastical and secular organizations.

Section 13. The Executive Secretary shall visit the seminaries of the Presbyterian Church, U.S. annually to coordinate the services of the Assembly's Committee with the candidate recruitment and senior placement functions of the seminaries.

Section 14. He shall help the Presbytery Commissions to devise adequate, practical means for the regular, systematic evaluation of their ministers and churches.

Section 15. In the event of the temporary inability of the Executive Secretary to act, or vacancy in the office of the Executive Secretary, the Committee shall designate one of the Staff to act as the Executive Secretary until the disability is removed or the vacancy filled.

Section 16. The Committee shall participate in either the Ministers' Annuity Fund or the Employee's Annuity Fund, the Group Insurance Plan of the Presbyterian Church, U.S., and in Federal Social Security on the salaries paid the Executive Secretary and other employees.

ARTICLE VII—MEETINGS

Section 1. A meeting of the Committee shall be held at least annually and at other times upon call of the Chairman.

Section 2. The Chairman shall call a meeting of the Committee at any time when so requested by as many as five members.

Section 3. The time and place of meetings ordinarily shall be determined by the Committee, otherwise, by the Chairman after consultation with the Executive Secretary.

Section 4. Subject to the limited power of the Executive Committee, to act for the Committee, as

provided in Section 2 of Article VI, above, it shall be the general policy of the Committee to act in assembled meetings, but this shall not preclude it from acting by written vote or assent without a meeting whenever the circumstances make such action necessary or desirable. In any case the Chairman, after consultation with the Executive Secretary, may poll the members of the Committee on any matter, including the election of any officer or officers, and the written vote of a majority of the members of the Committee for or against shall be binding. If there are no officers any two members of the Committee may take a poll, acting jointly for the limited purpose of electing such officer or officers. The result of any such poll shall be properly certified by such member or members to the other members of the Committee and to the Executive Committee.

ARTICLE VIII—QUORUM

Section 1. Nine members of the Committee shall constitute a quorum. The Committee may act by and through a majority of the members with a quorum present, except as provided in Article VII, Section 4, above.

ARTICLE IX—REPORTS

Section 1. The Committee shall report to the General Assembly through the Standing Committee on the Minister and His Work. This report shall include at least the following; (a) matters referred to the Committee by the Assembly (b) report on conferences held during the year (c) a financial statement with audit (d) minutes of the Committee. It shall present to the Assembly such recommendations as the Committee may deem wise in view of its duties and the welfare of the Church.

ARTICLE X—AMENDMENTS

Section 1. This Manual may be amended by the General Assembly in accordance with the Assembly's Standing Rules, upon recommendation of this Permanent Committee or the Standing Committee on the Minister and His Work at any General Assembly meeting.

To the Standing Committee on Review and Control of Synods

3. From the Synod of Florida:

Dr. James A. Millard, Jr.
Stated Clerk of the General Assembly

Dear Dr. Millard:

Your letter of July 1st enclosing a marked copy of the report of the Standing Committee on the Review and Control of Synods made to the 1971 General Assembly and referring to the point that the Synod of Florida has not replied as directed by the 1970 General Assembly and directing the Synod to reply in 1972 has been presented to Synod's Council.

The five Presbyteries of the Synod were contacted through the Stated Clerks and a response stating that no church in any of the Presbyteries has a policy of racial discrimination was received. Each Presbytery stated that the Presbytery camp and conference programs are open to all races.

The camps, conferences, leadership training opportunities of the Synod of Florida are open to people of all races. The institutions affiliated with, or under joint control with other Synods, with the Synod of Florida are also open to all races. Until recently there was a discriminatory clause in the By-Laws of Thornwell Home and School for Children. By a vote of the three Synods involved and the Board of Trustees the discriminatory clauses were removed from the By-Laws so that there is no legal restriction at Thornwell based on race.

Please convey this information from the Synod of Florida to the 1972 General Assembly.

Sincerely yours,
HARVARD A. ANDERSON
Stated Clerk

4. From the Synod of South Carolina

Dr. James A. Millard, Jr.
Stated Clerk of the General Assembly

Dear Dr. Millard:

My deepest apology for neglecting to report for the Synod of S.C. with reference to continued instances of discrimination in the churches and institutions of the Synod.

Conditions in this regard are definitely improving and there are indications that we are growing toward a more liberal attitude. The changing of the Charter of Thornwell Orphanage has removed one of the objectionable elements of the practice of that institution, and the policy at Presbyterian is in keeping with Assembly's directives.

The attitudes of the churches have also been improving and while there are still many of the old attitudes which it will take years to remove. I feel that we are growing toward a fuller agreement with the ideals suggested by the actions of the General Assembly.

Thanking you, and again expressing my regret that I failed in the above regard, I am

Sincerely yours,
FRANK B. ESTES, *Stated Clerk*
Synod of South Carolina

6. From the Synod of Virginia

Dr. James A. Millard, Jr.
Stated Clerk
The General Assembly of the Presbyterian
Church in the United States

Dear Dr. Millard:

The 184th Session of the Synod of Virginia, meeting in Richmond, Virginia May 25-27, 1971 answered in the affirmative an overture from the Presbytery of Potomac relative to the establishment of new boundaries for that presbytery. The description of those boundaries is as follows: Washington, D.C.; Montgomery, Prince Georges, Calvert, Charles, and St. Marys counties of Maryland; the Virginia counties of Arlington, Fairfax, and Alexandria; and those churches in the bounds of the Presbytery of Baltimore, UPUSA, which remain in Potomac Presbytery after its stated meeting in November 1971.

Inasmuch as Synod's approval of these changed boundaries for the Presbytery of Potomac, now succeeded by the National Capital Union Presbytery, alters the boundaries of the Synod of Virginia I, on behalf of the Synod, request that the General Assembly establish new boundaries for the Synod of Virginia to reflect the changes in the Presbytery's new boundaries.

Thank you very much for transmitting this communication to the 112th General Assembly.

Cordially,
JAMES A. PAYNE, JR.
Stated Clerk

To the Standing Committee on World Missions

8. From the Board of World Missions

Dr. James A. Millard
Stated Clerk of the General Assembly

Dear Dr. Millard:

The Board of World Missions met at the First Presbyterian Church in Florence, Alabama, April 10-12, 1972.

Action of the Permanent Nominating Committee of the General Assembly

The Permanent Nominating Committee voted to nominate to the General Assembly replacements for men and women who have completed two terms of service on Assembly Boards.

This means that the Board of World Missions will lose Rev. Herbert Meza and Mr. Thomas S. Jones (who have served three terms) and Mrs. Frank W. Alexander and Rev. Alfred L. Bixler who have completed six years of service on the Board. The Permanent Nominating Committee is also nominating a replacement for Mr. Frank W. DeFriece, Jr., who has completed three years of service.

VOTED: That the Board of World Missions inform the Standing Committee on World Missions through the Office of the Stated Clerk that:

1. Implementation of the decision of the Permanent Nominating Committee will mean that for 1972-1973, eleven out of twenty-four Board members will have served one year or less, fifteen out of twenty-four members will have served one term (3 years) or less, and twenty out of twenty-four members will have served five years or less.

2. As a result of implementation there will be no Board members from the present Synods of Appalachia, Kentucky, and Mississippi. There will be no Board member living within the bounds of the Synod of South Carolina although a member of a South Carolina Presbytery will be a member of the Board of World Missions.

3. That the above information be transmitted immediately to the Permanent Nominating Committee.

Most cordially,
T. Watson Street

OVERTURES

The Stated Clerk presented the overtures, which were received and referred as follows:

OVERTURES RECEIVED TOO LATE FOR THE 1971 GENERAL ASSEMBLY AND REFERRED TO THE PERMANENT JUDICIAL COMMISSION UNDER FORM OF GOVERNMENT SECTIONS 20.6 AND 20.7.

(Note: This material, as required by the Constitution, was referred to the Permanent Judicial Commission, and their recommendations are contained in the report of the Commission.—*Stated Clerk.*)

Late Overture 60 (1971) From the Presbytery of Kanawha:

The Presbytery of Kanawha overtures the General Assembly as follows:

That the *Book of Church Order* Sections 5-4 and 26-2 (second paragraph) be amended so that instead of "any adult male member" they read "any adult member," and that Section 29-3, (in the question addressed to the members of the church) be amended so that instead of "Do you, the members of this church, acknowledge and receive this brother as Ruling Elder (or Deacon)" it read "Do you, the members of this church, acknowledge and receive this brother (or sister) as a Ruling Elder (or Deacon)" or to read "Do you, the people of this congregation, acknowledge and receive this member as a Ruling Elder (or Deacon)."

That, if the Permanent Judicial Commission note other sections of the *Book of Church Order* which are not consistent in language with the statement "Both men and women shall be eligible to hold church offices", it recommend changes accordingly.

Late Overture 75 (1971). From the Presbytery of the Everglades:

The Presbytery of the Everglades at its April meeting approved the writing of a letter to the General Assembly of the Presbyterian Church in the United States asking for an inquiry into the establishment of the best relationship between the Presbyterian work being done in Puerto Rico by ministers who are members of the Presbytery of the Everglades and the Presbyterian Church in the U.S.

By way of commentary we now have two ministers who have been received as members of our presbytery and are responsible to the Court as Teaching Elders but whose work is independent of any Court of the Church. It is felt that the denomination should establish some line of responsibility for this work.

Late Overture 76 (1971). From the Presbytery of the Ozarks-Union:

Whereas, the Presbytery of the Ozarks, agreeably to the Constitution of the Presbyterian Church in the United States, and by permission of the Synod of Arkansas-Oklahoma, was effected by a merger of the former Presbytery of Washburn (PCUS) and the Presbytery of Arkansas (UPCUSA); and

Whereas, the newly constituted presbytery has 67 churches which are members of the presbytery and under its jurisdiction, 8 of which churches are geographically located in two sister presbyteries of the Synod of Arkansas-Oklahoma; and

Whereas, the Synod of Arkansas-Oklahoma, in its 1970 meeting held in Hot Springs, Arkansas, First Presbyterian Church, did approve the plan of union and give permission to the creation of a union presbytery as indicated above; and

Whereas, the Synod of Arkansas-Oklahoma did direct the Presbytery of the Ozarks to overture the General Assembly of the Presbyterian Church in the United States for the purpose of seeking, by an authoritative interpretation, an affirmation of the Presbytery of the Ozarks laboring outside its geographical bounds (and ecclesiastically within the bounds of two sister presbyteries); and

Whereas, the Presbytery of East Arkansas and the Presbytery of Ouachita concurred with the Presbytery of Washburn in its request to the Synod of Arkansas-Oklahoma to permit us to labor outside the bounds of the presbytery and ecclesiastically within the bounds of these two presbyteries;

The Presbytery of the Ozarks, being a union presbytery, does hereby respectfully overture the General Assembly of the Presbyterian Church in the United States to affirm by an authoritative interpretation the action taken as described herein as being proper.

Late Overture 77 (1971). From the Presbytery of the Ozarks-Union:

The Presbytery of the Ozarks, meeting in Special Session at Arkansas College, Batesville, Arkansas, May 18, 1971, does hereby respectfully overture the General Assembly of the Presbyterian Church in the United States to direct its Office of the General Assembly to print all statistics for union presbyteries in its Annual Reports in whole and total figures rather than by halves and near-havles; and simply carry in bold face type at the bottom of the presbytery's report the statement that amounts are to be halved.

The presbytery assigns the following reason to the overture: we and other union presbyteries are not half-presbyteries, we are whole presbyteries; we should be dealt with and represented in person and on page as a presbytery and not a numerical formula.

To the Standing Committee on Bills and Overtures, 6, 14-27, 39, 41, 44, 48-50

6. From the Synod of Alabama:

Whereas it is our conviction that Synod is an unnecessary Court in the Presbyterian Church in the United States; and,
Whereas we believe that the efficiency of the Church will be increased by the elimination of Synods from the structure of the church;
Therefore, be it resolved that the Synod of Alabama overture the General Assembly of the Presbyterian Church in the United States as follows:

That the General Assembly of the Presbyterian Church in the United States approve in principle the abolishing of its Synods:

That the Book of Church Order be amended so as to abolish Synod as a Church Court;

That the Permanent Judicial Commission be instructed to draft the constitutional amendments necessary to accomplish this;

That the proposed restructuring of Synods be suspended until the decision on abolishing Synods is made final; and

That the present General Assembly Commission on Bounds of New Synods be discharged with thanks for its work.

14. From the Synod of Appalachia:

Whereas the plans enacted by the 111th General Assembly to reduce the number of synods from 15 to 7 eliminating the Synod of Appalachia altogether, in our opinion placing in jeopardy the future of 4 children's homes and a 4-year college, of which adequate provision introduced by that Commission did not seem likely; and
Whereas the planned union of the Presbyterian Church U.S. with the United Presbyterian Church U.S.A. would bring together in the area now covered by the Synod of Appalachia 4 additional colleges, together with some 91 churches, 127 ministers, and 12,900 communicants, not taken into account in the present plan; and
Whereas we believe the abolition of the Synod of Appalachia would be detrimental to the purpose and support of the Presbyterian Church U.S. in the area now served by the present Synod:
Whereas the Book of Church Order, XXVI-2 last paragraph, (The Election of Pastors) sets forth a procedure in which the Moderator, when confronted with a situation in which a large minority has been outvoted, shall endeavor to dissuade the majority from exercising its prerogative thus preserving peace in the church, lead us to reason that on a General Assembly level the Moderator might well act in a similar manner;
Now Therefore the Synod of Appalachia respectfully requests the 112th General Assembly to review the action of the 111th General Assembly which changes the boundaries of the Synod and to suspend further implementation of that action as it affects this Synod pending further study.

The following representatives requested that their names be admitted to record as being opposed to the above Resolution:

C. Grier Davis
Robert B. Siedentopf
B.B. Breitenhirt
Riley Covin
Robert Harding, Jr.
Stuart W. Maher
Robert A. Potter
R. Davis Thomas
Robert A. Larson
Fred R. Stair, Jr.
A. Allen Gardner, Jr.
J. Davis Whitesides
H. McKennie Goodpasture

15. From the Presbytery of Holston:

Whereas the Synod of Appalachia at a special meeting held on September 7, 1971, to consider the matter of restructuring the Synods of the 1971 General Assembly, did by an overwhelming vote move to request the 1972 General Assembly to review the decision of the 1971 General Assembly and to suspend further implementation of the plan for restructuring pending further study and;
Whereas the Session of the First Presbyterian Church of Johnson City, concurrd in this action by the Synod:
We Therefore: Respectfully overture the 1972 General Assembly, asking re-consideration and further study prior to such action as will cause the dissolution of the Synod of Appalachia.

16. From the Presbytery of Pee Dee:

Whereas, the 111th General Assembly approved the restructuring of Synod lines by a vote of 217-207.
Whereas, this does not show a mandate for such important changes in Synod lines, being a structural

change and although legal, indicates strong opposition from many areas of the General Assembly,
Wheras, this action by the 111th General Assembly could cause dissension and lack of unity in the Presbyterian Church, U.S.,
Whereas, the mission and work of our denomination may be hindered and disrupted over the restructuring of Synod lines by action of the General Assembly,
And Whereas, the Permanent Judicial Commission has cautioned the General Assembly to consider seriously the dangers involved in exercising its power "to establish new synods and to unite or divide those which were before established",
Therefore, Pee Dee Presbytery, respectfully overtures the 112th General Assembly to rescind the action of the 111th General Assembly on the restructuring of Synods, leaving the Synod lines as they existed prior to that action.

17. From the Synod of South Carolina:

Whereas, the 111th General Assembly approved the restructuring of Synod lines by a vote of 217 to 207,
Whereas, this narrow margin of the decision does not show a mandate for such drastic changes in Synod lines but indicates intense opposition from many areas of the General Assembly,
Whereas, this action by the 111th General Assembly threatens the peace and unity of the Presbyterian Church, U.S.,
Whereas, the mission and work of our denomination may be seriously hindered and disrupted by dissension, turmoil, and confusion over the restructuring of Synod lines by action of the General Assembly.
And Whereas, the Permanent Judicial Commission has cautioned the General Assembly to consider seriously the dangers involved in exercising its power "to establish new synods and to unite or divide those which were before established",
Therefore, the Synod of South Carolina respectfully overtures the 112th General Assembly to rescind the action of the 111th General Assembly on the restructuring of Synods, leaving the Synod lines as they existed prior to that action.

18. From the Synod of Mississippi:

At a Called Session of the Synod of Mississippi, held in Jackson, Mississippi, on January 31, 1972, the Synod voted to overture the General Assembly "to increase the number of new Synods so as to allow the Synod of Mississippi to retain its present boundaries as a separate and distinct Synod."

19. From the Presbytery of Winchester:

Whereas, the Presbyterian Church in the U.S. is in the process of restructuring presbyteries and synods, together with boards and agencies, and possibly the consideration of regional resource centers;
Therefore, be it resolved that the Presbytery of Winchester overture the 112th General Assembly of the Presbyterian Church in the U.S. to consider carefully whether or not synods will continue to serve any useful purpose as courts of the Presbyterian Church in the U.S."

20. From the Synod of Mississippi:

While recognizing the fact that "Through constitutional processes the Book of Church Order Section 18-6(9) was amended by the 110th General Assembly after the advice and consent of the Presbyteries to read, 'To establish new Synods and to unite or divide those which were before established' " (*Minutes of the 111th General Assembly*,p. 192, cf. pp. 174f), and that "The Book of Church Order does not provide that the consent of any Synod or Presbytery must be obtained for the Assembly to exercise its authority to alter the bounds of its Synods," (*Minutes of the 111th General Assembly*, p. 192),

Nevertheless, in the light of the very narrow margin of votes (217-207) by which the 111th General Assembly approved the plan for the restructuring of the Synods, and

In view of the earnest desire of various Synods, the Synod of Mississippi among them, to retain their present identity, convinced as they are that they can function most effectively in that way, and

In view of the intense opposition to such drastic restructuring as exists in many parts of the General Assembly and the dissension which such restructuring inevitably will occasion, and

In view of the difficulty which the vastly enlarged new Synods would create in the securing of ruling elder attendance in particular, and the increase expense involved in meetings of such large Synods, and

In the light of the fact that meetings of such Synods are therefore likely to be even more minister-dominated than is the case in presently existing Synods,

Therefore, the Synod of Mississippi respectfully declares to the General Assembly its serious misgivings concerning the proposed restructuring of the Synods as approved by the 111th General Assembly;

The Synod of Mississippi respectfully declares its sympathy for and its approval of the actions taken by the Synods of Appalachia and South Carolina in their meetings of September 7, and September 14, 1971, respectively; and, further,

The Synod of Mississippi respectfully overtures the General Assembly to review the action of the 111th General Assembly in approving the proposed restructuring of the Synods, and to suspend the implementing of restructuring of the Synods until after voting has been completed on the proposed union of the Presbyterian Church in the U.S. and the United Presbyterianchurch in the U.S.A.

21. From the Presbytery of Mobile:

Whereas the restructuring of Synods directed by the 111th General Assembly of the Presbyterian Church in the United States is consuming, and will continue to consume, a significant amount of time, money and thought; and,
Whereas the question of reunion with the United Presbyterian Church in the United States of America is before the Church; and,
Whereas the time table for action on the question of reunion has been set back one year; and,
Whereas such a reunion, if consummated, would require another restructuring of Synods, making the current effort largely useless; and,
Whereas the Church can more efficiently promote the work of the Kingdom of our Lord through its present organizational structure during the time before the question of reunion is decided;
Therefore, the Presbytery of Mobile overtures the General Assembly of the Presbyterian Church in the United States to suspend the restructuring of Synods until the vote on reunion with the United Presbyterian Church in the United States of America is completed.

22. From the Presbytery of North Alabama:

Whereas there has recently developed strong support for a realignment of Synods that are not merely bounded by state lines,
Whereas we feel that there are many ties in terms of the historical development of the Presbyterian Church, particularly between Tennessee and the northern areas of Alabama and Mississippi as well as continuing cultural, geographic, and economic interrelatedness, and
Whereas we believe the potential for stronger programs of mission and church development in our area can be more fully realized by giving us the possibility of forming Presbyteries more adequately adapted to our actual situation;
Therefore the Presbytery of North Alabama overtures the General Assembly to unite the present Synods "C" and "F" as these Synods are set forth in the plan adopted by the General Assembly in 1971.

23. From the Presbytery of Birmingham:

That the Presbytery of Birmingham overture the 1972 General Assembly to combine provisional Synod "C" and provisional Synod "F" into one great regional Synod.

24. From the Synod of Arkansas-Oklahoma:

Whereas, the One-Hundred-Eleventh General Assembly took action to bring about the organization of seven new synods and that the effective legal date for the establishment of the proposed new synods and the presbyteries which they create be July 1, 1973, and
Whereas, Convention E indicates that it will be ready to organize into a new synod by January 1, 1973:
Therefore, the Synod of Arkansas-Oklahoma overtures the General Assembly to set January 1, 1973 as the effective legal date for the establishment of Synod E, and that the date of the second meeting of the Convention be prior to January 1, 1973.

25. From the Synod of Louisiana:

Whereas, the One-Hundred-Eleventh General Assembly took action to bring about the organizaton of seven new Synods and that the effective legal date for the establishment of the proposed new Synods and Presbyteries which they create be July 1, 1973, and
Whereas, Convention E indicates that it.will be ready to organize into a new Synod by January 1, 1973:
Therefore, the Synod of Louisiana overtures the General Assembly to set January 1, 1973 as the effective legal date for the establishment of Synod E, and that the date of the second meeting of the Convention be prior to January 1, 1973."

26. From the Synod of Texas:

Whereas, the One-Hundred-Eleventh Assembly took action to bring about the organization of seven new synods and that the effective legal date for the establishment of the proposed new synods and the presbyteries which they create be July 1, 1973, and
Whereas, Convention E indicates that it will be ready to organize into a new synod by January 1, 1973:
Therefore, the Synod of Texas overtures the General Assembly to set January 1, 1973 as the effective legal date for the establishment of Synod E, and that the date of the second meeting of the Convention be prior to January 1, 1973.

27. From the Presbytery of St. Johns:

Whereas God has directed man to subdue the earth and have dominion over it; and
Whereas man has responded to God through study, exploration and discovery; and
Whereas man's efforts enabled him, through God's power to safely land men on the moon; and
Whereas this great achievement has been accomplished in peace for all mankind; and
Whereas the peaceful exploration of space has been conducted in a spirit of international co-operation and understanding; and
Whereas much of the development of this effort, the training of personnel involved, and the launching of the spacecraft has taken place within the bounds of our General Assembly and due in part to the skill of many members of our denomination; and
Whereas knowledge gained in the peaceful exploration of space has benefited man particularly in the areas of agriculture, communications, education, medicine, weather prediction and control, industrial production, transportation, food development and preservation, and many others; and
Whereas our peaceful exploration of space has given us new knowledge of the heavens which declare the glory of God; and
Whereas God has given us the physical, intellectual, emotional, and spiritual freedom and responsibility to search for truth;
Now, therefore: The Presbytery of St. Johns does respectfully overture the 112th General Assembly to:

1. Commend our nation's peaceful exploration of space
2. Recognize the great contribution this effort has made to our lives
3. Pray that God will continue to bless all peaceful efforts of men to learn more about His world and His creation.

39. From the Presbytery of Piedmont:

The Presbytery of Piedmont, Synod of South Carolina, Presbyterian Church in the U.S. respectfully overtures the 112th General Assembly of the Presbyterian Church in the U.S. to rescind the former action pertaining to the formation of Synod "G" and to retain the Synod of South Carolina with its present boundaries.

41. From the Presbytery of The Everglades

The Presbytery of the Everglades at its meeting of April 18, 1972, approved the following Overture to the 1972 General Assembly:

In view of the great distance of travel and expense involved with the establishment of the proposed Synods, and

In view of the cost of operation of present and proposed Synods, and

In view of the many areas of duplication of work of Presbyteries and Synods,

The Presbytery of the Everglades overtures the General Assembly to abolish the present and proposed Synod G of the Presbyterian Church, U.S.

44. From the Presbytery of Atlanta:

Whereas the effort on the part of the General Assembly to restructure the Synods has resulted in the enlargement of Synods to the point that the proposed new Synods are likely to be unwieldly, and
Whereas the expense of administration of Synods has been, is and will be increasingly out of all proportion to the effective usefulness of this court and its executive office, and
Whereas there is no function performed by any Synod, now or in the foreseeable future, but that can be performed effectively by the Presbyteries either singly or acting in groups of common interest, and
Whereas there are and always have been many branches of the Reformed (Presbyterian) Church that operate effectively with no intermediate court between the Presbytery and the General Assembly (the Synod as an intermediate court being somewhat peculiar to the Presbyterian denominations in the United States), now therefore
Be it Resolved that the Presbytery of Atlanta overtures the General Assembly of the Presbyterian Church in the United States to abolish the Synod as an intermediate court of the Church between Presbytery and General Assembly; to take immediately the necessary steps to amend the Constitution of the Church, or do what may otherwise be necessary, to effectuate the abolition of Synods, and to suspend all other action relative to the restructuring of the Synods until such time as the Church has had an opportunity to act on the above.

48. From the Presbytery of Westminster:

Westminster Presbytery at its meeting April 25, 1972, in response to an overture from the Covenant Church of Ft. Myers, took the following action:

"Endorsed the intent of the overture from the Synod of Alabama approving the abolition of Synods".

49. From the Presbytery of Harmony:

Harmony Presbytery respectfully overtures the General Assembly of the Presbyterian Church U.S. to convene June 11, 1972 in Montreat North Carolina to reconsider its action restructuring the synod of South Carolina, Georgia and Florida into one Synod "G" for the following reasons:
Whereas the vote on restructuring the synods in the Assembly was so very close with the entire Assembly voting and:
Whereas it now appears that a large majority in many sections of the proposed synod "G" are opposed to the action and:
Whereas many have expressed deep concern over the fact that when such a synod as the proposed synod "G" convenes in a distant place many churches will not be represented and
Whereas a survey has been conducted in this, (Harmony) presbytery and 90% of the ministers and 90% of the sessions are opposed to the proposed restructured synod "G".

Adopted by Harmony Presbytery this 25th day of the April 1972 in Stated Session at Bishopville South Carolina.

50. From the Presbytery of Norfolk:

The following overture was adopted by Norfolk Presbytery at its meeting on April 25, 1972 at the Williamsburg Presbyterian Church, Williamsburg, Va.:

Norfolk Presbytery respectfully overtures the One-Hundredth Twelfth General Assembly to grant discretionary authority to the proposed Synods to hold their second convention in the re-structuring procedure earlier than February 1, 1973, if they wish to do so.

To the Standing Committee on Christian Education, 28, 43, 51.

28. From the Presbytery of Enoree:

Enoree Presbytery respectfully overtures the General Assembly to discontinue all support of *Colloquy* Publications.

43. From the Presbytery of Mobile:

In session on 15 April 1972, the Presbytery of Mobile adopted the following Overture to the General Assembly.

"The Presbytery of Mobile overtures the General Assembly of the Presbyterian Church in the United States asking that the material published in the magazine 'Church and Society' be kept within the precepts of Holy Scripture upon which our church is founded."

51. From the Presbytery of Orange:

The Presbytery of Orange, meeting in stated session in the First Presbyterian Church, Durham, North Carolina, April 25, 1972, answered the following overture in the affirmative and ordered it sent to the General Assembly of the Presbyterian Church in the United States meeting in stated session at Montreat, North Carolina, June 11-16, 1972 for proper consideration, and that the Assembly answer it in the affirmative:

"That the enclosed index for the Larger and Shorter Catechisms of the Presbyterian Church in the United States, (prepared by Mr. and Mrs. John Parks, Triangle Presbyterian Church, Durham, N.C.) be approved and ordered printed by the 112th General Assembly of the Presbyterian Church in the United States."

(Note: The full text of the suggested index is not printed in these Minutes but is referred to the Permanent Theological Committee.—*Stated Clerk.*)

To the Standing Committee on Church and Society, 29-32, 40, 42, 52.

29. From the Presbytery of Kings Mountain:

(Note: The Presbytery of Kings Mountain ceased to exist on January 1, 1972. On that same date its ministers and churches became members of the Presbytery of Covenant—*Stated Clerk.*)

To maintain a high ethical position on the sanctity of life, Kings Mountain Presbytery overtures the General Assembly to delete from the 1970 statement on abortion (1970 General Assembly Minutes, page 126) the section, "or the socio-economic condition of the family," which may be interpreted as justification for "on-demand" abortion.

30. From the Presbytery of Lexington:

Whereas, overpopulation is one of the root causes of many major problems facing the people of the world today, incling poverty, hunger, starvation, illness, unemployment, crime, social tensions, and decay of the environment;

Whereas, most efforts toward solutions of these problems will be ineffective as long as a population growth continues unabated;
Whereas, population control, to eliminate this root cause, seems to be a most reasonable way towards a solution to these problems;
Whereas, the best known effective means of population control is by chemical and mechanical methods of contraception;
And Whereas, the Pope of the Roman Catholic Church has the respect of millions of people, and his influence is felt in most parts of the world, including many non-Christian countries;
Be It Resolved, that the Presbyterian Church in the United States respectfully appeals directly and in person to the Pope of the Roman Catholic Church, requesting him to help us deal with this urgent problem in a fair and humane way, a way that would permit governments and individuals to accept or instigate genuine, legitimate, and responsible programs of population control.

31. From the Reverend Mr. Richard C. Duncan:

Whereas God calls upon us as Christians to preserve the good earth rather than to destroy it; and
Whereas God calls us to preserve life rather than to destroy it; and
Whereas future tests of nuclear weapons may be destructive both to the earth and to all forms of life; and
Whereas each increase in nuclear armaments is accompanied by a decrease in national security; for regardless of how powerful a weapon one nation may develop, the balance of power necessitates the opposition building an equally powerful weapon which could possibly be used in return; and
Whereas the 109th General Assembly stated, "The present annual expenditures on national armaments make it impossible for our nation to deal responsibly with urgently needed domestic reforms or with problems of world poverty . . ."—a situation which still exists today; and
Whereas the 109th General Assembly further stated, ". . . the Presbyterian Church in the United States . . . urges our government to consider carefully the extreme danger of the possible intensification of the arms race through expansion of the antiballistic missile system . . .";
Therefore, the Presbytery of St. Andrew overtures the 112th General Assembly of the Presbyterian church in the United States, meeting at Montreat, North Carolina, to take the following additional action:

1. To call upon the President of the United States to immediately order a total ban on the testing of all types of nuclear weapons by the United States;
2. To reaffirm the sanctity of all forms of life and of the earth on which we live, as both having been and continually being created by God; and
3. To direct the Stated Clerk of the 112th General Assembly to send copies of this overture to the President of the United States, the Secretary of State, the Secretary of Defense, and the members of Congress.

(This overture, rejected by the Presbytery of St. Andrew, is presented under Standing Rule 7.5—*Stated Clerk.*)

32. From the Synod of Virginia:

The Synod of Virginia overtures the 1972 General Assembly of the PCUS to request the National Council of Churches to establish a commission to study the nature and effects of the Vietnam war, to lead the churches in a national and international discussion of that conflict that so long has brutalized our fellowman, broken our hearts and sensitized our consciences as Christians in the midst of Mankind and to explore ways of establishing a just and lasting peace."

40. From the Presbytery of The Everglades:

The Presbytery of the Everglades at its meeting of April 18, 1972, approved the following Overture to the 1972 General Assembly:

Because of the precedent that would be set which would advocate evasion of responsibility of service to country; and because of the future danger to the security of these United States; and because the matter is already entirely within the bounds of military and civil courts, the Presbytery of the Everglades overtures General Assembly to abstain from any consideration and/or action concerning overtures for amnesty for draft evaders and deserters from military service.

42. From the Presbytery of The Everglades:

The Presbytery of the Everglades at its meeting of April 18, 1972, approved the following Overture to the 1972 General Assembly:

Since the Columbia Broadcasting System Television Network has announced plans to telecast "X" and "R" rated movies via the network owned and affiliate television stations, the Presbytery of the Everglades in union with other Church and secular bodies finds itself in complete disagreement with such programming, and therefore overtures the General Assembly to voice strong opposition through official communication to CBS-TV, and all other TV Networks, as a pronouncement of complete disapproval for obvious reasons.

52. From the Presbytery of National Capital Union:

Believing that there is now an unprecedented opportunity to achieve a rapproachment with Cuba in the light of the amelioration of international hostilities and demythologizing of present attitudes towards Cuba:

Therefore, in the interest of justice, and out of concern for human suffering and for the furthering of the progress of peace and solidarity in the Western Hemisphere, the National Capital Union Presbytery at its Stated Meeting April 18, 1972, at Trinity Presbyterian Church, Arlington, Virginia, overtures the 112th General Assembly of the Presbyterian Church, U.S. and the 184th General Assembly of the United Presbyterian Church in the U.S.A. to urge the United States Government to:

1. Bring to an end the economic boycott of Cuba and to encourage similar actions by governments belonging to the Organization of American States
2. Lift travel restrictions in order to encourage the free exchange of ideas and information.
3. Begin negotiations towards establishment of diplomatic relationship with Cuba.

To the Standing Committee on the General Council, 33-36, 38, 53-54.

33. From the Presbytery of Knoxville:

Whereas the Presbyterian Church in the United States is no longer a monolithic structure, "pluralism" is a more accurate description of our church;
And Whereas the equalization of the budgeted benevolence funds, as presently handled by the General Council continues to be an issue which tends to divide and polarize our church;
And Whereas the General Assembly and our present moderator have requested all courts, boards, and agencies of the church to work for reconciliation;
Therefore the Presbytery of Knoxville respectfully overtures the General Assembly of the Presbyterian Church in the United States which convenes in Montreat, North Carolina, on Sunday, June 11, 1972, to instruct the General Council of the Presbyterian Church in the United States to take immediate steps to devise a system of the distribution of budgeted benevolence funds which give individual congregations more freedom of expression of their particular theological convictions.

34. From the Presbytery of Birmingham:

Whereas, the equalization process for benevolent giving to the General Assembly's boards and agencies has seemed complicated and been difficult to explain to many members of the churches
Whereas, giving to benevolences has not been substantially increased because of the process of equalization and may indeed have been somewhat hindered by it over the years.
Whereas Presbyterian deacons are charged with developing the grace of liberality among the members and Christians are called upon to give out of love and gratitude joyously and equalization has sometimes been dependent more upon weaker motivations such as to duty, obligation, and loyalty to distant causes,
Wheras, an individual out of his own response to Christ and his own sense of personal stewardship may feel called of God to give a portion of his tithe to some one particular cause; other individuals may feel compelled by conscience to refrain from giving to some other cause that they feel to be unwise or harmful; and both feel called to achieve the results intended by their conscientiously selected giving;
Whereas, the need for funds to support the preaching of the gospel, the healing of the sick, the feeding of the hungry, the establishment of justice, the training of ministers and other great causes across the world is increasing much faster than our benevolent giving is increasing and
Whereas, the General Assembly can trust the Holy Spirit to call Presbyterians to give amounts sufficient for every work that the Church's Lord wants done in our time,
Therefore, the Presbytery of Birmingham respectfully overtures the General Assembly:

1. That the General Assembly instruct its treasurer to begin in 1973 to distribute the undesignated gifts from the presbyteries and other sources according to the percentages established by the budget adopted by this General Assembly without making adjustments in these percentages because of designated gifts.
2. That the General Assembly commend to the Presbyteries, Synods, and Sessions the practice of putting primary emphasis upon undesignated benevolences for Assembly's causes and instruct its General Council to continue to promote giving on an undesignated basis;
3. That the General Assembly instruct the General Council in consultation with the boards and agencies to continue to encourage additional giving by individuals and churches to designated causes towards which the Lord directs their concern for greater support;
4. That the General Assembly asks its moderator to write a pastoral letter to all pastors and sessions expressing the renewed commitment of the General Assembly to the variety of ways in which the church bears witness to Christ and serves him and those whom he loves across the world, expressing its renewed trust in the Holy Spirit to guide individual Christians and sessions, as well as presbyteries and synods, in

the selection of the causes through which they bear witness to the total gospel, and calling upon the total church in behalf of the General Assembly for a renewed, joyous, free and trusting response to Christ in expanded and more open hearted liberality.

35. From the Synod of Texas:

The Synod of Texas, conscious of the erosion in regular and systematic financial support for all work of the Church occasioned by recurrent authorization of special and supplemental offerings, respectfully overtures the General Assembly to cease employing these and to develop a consistent program of stewardship for our denomination.

36. From the Presbytery of Abingdon:

Whereas, the resport of the Ad Interim Committee on Restructuring Boards and Agencies of the Presbyterian Church in the United States outlines far-reaching change in the working structures;
Whereas, it is vitally important for the church to understand these working changes;
Therefore the Presbytery of Abingdon respectfully overtures the 112th Stated meeting of the General Assembly to delay final action on this report of the Ad interim Committee until at least the 113th Stated Meeting of the General Assembly and make said report available to all the churches in the General Assembly for study, evaluation and recommendation.

38. From the Presbytery of Florida:

Whereas, the 1969 General Assembly authorized the appointment of an Ad Interim Committee on Restructuring Boards and Agencies, and this committee has been diligently pursuing the prodigious task entrusted to it for over two years;
Whereas, the preliminary report of the committee has been circulated in two versions, and a different version is forthcoming for presentation to the 1972 General Assembly;
Whereas, there will not be time for a document of such scope and far-reaching influence to receive the careful study and evaluation which common prudence requires;
Therefore, the Presbytery of Florida overtures the 112th General Assembly to defer any action upon the report of the Ad Interim Committee on Restructuring Boards and Agencies until 1973 in order that the commissioners may be able to give the report more adequate consideration and act upon it with greater knowledge and clearer understanding.

53. From the Presbytery of Harmony:

Harmony Presbytery respectfully overtures the General Assembly of the Presbyterian Church U.S. to convene June 11, 1972, in Montreat, North Carolina, as follows:
Whereas, the Board of Annuities and Relief of the Presbyterian Church in the United States has maintained one of the finest records of any denomination in providing for present and future retirement needs of the servants of the church, and
Whereas, the cost of living increases which have and will affect employed and retired alike, and the Board of Annuities and Relief has constantly stayed ahead of such increases by adding periodic good credit increases through wise and efficient management, and
Whereas, the proposal of the Ad Interim Committee on Restructuring Boards and Agencies will vitally affect the future of many employed servants of the church for whom the Board of Annuities has had a caring relationship, and
Whereas, it is reasonable to assume that there cannot be found any better system that would provide security or benefits equal to or even superior to those presently to the Presbyterian Church in The United States by the Board of Annuities and Relief under its present organization.
Therefore, Harmony Presbytery respectfully overtures the 112th General Assembly of the Presbyterian Church in the United States to make no change in the present plan of structure, organization, assigned responsibilities of the Board of Annuities and Relief until that time when a method that shall have been proven more successful shall be submitted.

54. From the Presbytery of Westminster:

Westminster Presbytery at its meeting April 25, 1972, at Fort Myers, Florida, took the following action;

"That as a gesture towards Reconciliation, the Presbytery of Westminster go on record supporting the General Council recommendation to he General Assembly, that support for the World Council of Churches, and the National Council of Churches, be on a voluntary basis".

To the Standing Committee on Interchurch Agencies and Councils, 55.

55. From the Presbytery of Enoree:

Enoree Presbytery Overtures the General Assembly to withdraw immediately the Presbyterian

Church, U.S., from the World Council of Churches.

To the Standing Committee on Judicial Business, 1-5, 7-13.

1. From the Presbytery of Knoxville:

Whereas, The Book of Church Order, Section 25-3(a) and 25-3(b), preclude the possibility of an Associate Pastor or an Assistant Pastor succeeding the Pastor in a church where they serve together; and
Whereas, the provisions of these paragraphs having been in effect for sufficient time that experience indicates a need for a revision; and
Whereas, these provisions, in the judgment of this Presbytery, are detrimental to the congregation, the Assistant and Associate Pastors, the Pastor, and Presbytery, to wit

1. Prevents churches from maintaining a long-range plan of staff-development for spiritual growth.
2. Limits the ability of congregations to act in the selection of their ministers.
3. Forces the congregation to act contrary to its wishes in cases where an Associate or Assistant Pastor is desired as a successor to a Pastor.
4. Discourages growth and dedication of ministers who are in dead-end positions regarding the congregations to which they minister as Assistant or Associate Pastors.
5. Causes unnecessary interruption in the work of a church when a vacancy occurs due to the death, retirement or total and permanent disability of a Pastor and the congregation wishes to call the Associate or Assistant Pastor to be Pastor.

Therefore, the Presbytery of Knoxville overtures the 1972 General Assembly to approve the following Amendment to the Book of Church Order and send it to the Presbyteries for their advice and consent:

> Where Section 25-3(a) and 25-3(b) now reads "but an Associate Pastor or Assistant Pastor is not eligible to succeed the Pastor in a church which they serve together" add the following: "except in extraordinary cases. In such cases, all of the requirements and procedures of Chapter 26 concerning the calling of Ministers to a Definite Work shall be in effect. Such cases shall require consent of three-fourths of the members of Presbytery present and shall be voted upon in a meeting subsequent to the meeting in which the motion is made. A full record of such action and the reason therefore shall be recorded in the minutes of the Presbytery."

2. From the Presbytery of Hanover

Hanover Presbytery respectfully overtures the General Assembly to amend the Book of Church Order by the addition of the following paragraph to be numered 14.3(6):

"**14.3(6)**. In order to fulfill its mission responsibilities, a court may call into its service persons to function as executive or administrative officers. When a person is called to such office, the court shall clearly define the person's duties, specifiying the responsibilities and the authority of the office."

3. From the Presbytery of St. Andrew:

Whereas, in our day of extreme mobility of the clergy, more and more of our denominatin's ministers find themselves in administrative positions, teaching colleges or seminaries, carrying on evangelistic work, or involved in some other work of the Lord which removes them from the bounds of the Presbytery of which they are members, and
Whereas, Honorably Retired ministers often move their residence outside the bounds of the Presbytery retiring them; and
Whereas, the present wording of the Book of Church Order, Chapter 16, Section 2, concerning those ministers designated as Honorably Retired emphasizes their age and infirmity rather than the Honorability of their estate; and
Whereas, Military Chaplains may find themselves located at domestic bases outside the boundaries of the Presbytery of which they are members; and
Whereas, these situations may all too easily lead to excessive, though excuseable absences from the meetings of the courts of the church;
Therefore, the Session of the First Presbyterian Church of Aberdeen, Mississippi, respectfully requests that the Presbytery of St. Andrew, meeting on January 18, 1972, overture the 112th General Assembly of the Presbyterian Church in the United States to amend the Book of Church Order, Chapter 16, Section 2, to read as follows:

"A minister shall hold his membership in the Presbytery where his work is located. The Presbytery may give a minister permission to labor outside its geographical bounds, and in work not under its jurisdiction, but no minister shall engage in work which is within the bounds and which falls properly under the jurisdiction of another Presbytery. Special speakers, leaders or teachers, invited by a court of the church for a brief span of time shall not be subject to this limitation. When a minister, by reason of age or infirmity, is no longer able to serve in the active ministry of the Gospel, the Presbytery may designate him as Honorably Retired; ministers reaching the age of retirement, though still physically, mentally, and

spiritually able to serve the Church in the active ministry of the Gospel, may be so designated upon their request and the consent of Presbytery. Honorably retired ministers shall hold membership in the Presbytery within the bounds of which they reside; or in the Presbytery retiring them should their residence be outside the bounds of any Presbytery. A minister who is serving as a missionary under the Board of World Missions or as a military chaplain serving outside the bounds of the Presbyterian Church in the United States shall retain his Presbytery membership prior to beginning such service. A minister serving as a missionary under the Board of World Missions may become a member of a Presbytery of the Church to which he is related in missionary service. His Presbytery in such a case shall retain his name on its rolls and he shall continue to be a full and responsible member of it, subject to its jurisdiction in every respect. A military chaplain assigned to a base located within the bounds of the Presbyterian Church in the United States shall be a member of the Presbytery in which his work is located."

4. From the Presbytery of Brazos:

Whereas The Book of Church Order states that "Calling to office in the Church is the act of God by His Holy Spirit (BCO Par. 23-1,"; and

Whereas "Upon those who God calls to bear office in His Church He bestows gifts suitable to the discharge of their various duties (BCO Par. 23-3)"; and

Whereas "ordination is the authoritative admission of one duly called to an office n the Church of God (BCO Par. 23-4)"; and

Whereas the Book of Church Order further states that "no man (person) shall be ordained to any office in the Church except to labor in some specific task (BCO Par. 23-5)": and

Whereas the Book of Church Order thus understands ordination to be the outward verification of the call of God to service in a specific task in or through the Church and thus the Book of Church Order understands both the eternal and functional natures of ordination; and

Whereas this functional concept of ordination is applied equally to the office of Deacon and Ruling Elder as well as to that of Teaching Elder by the Book of Church Order; and

Whereas the Book of Church Order specifies that Ordination to the office of Ruling Elder or Deacon is to be for life, unless divested for specific reasons and proper process of (BCO Par. 29-4, 29-5) and thus that a Ruling Elder or Deacon's ordination is in no way dependent upon that officer's or Deacon's continued service as an active member of some Session or Board of Deacons; and

Whereas the parity of Elders is a cherished principle of Presbyterian policy and practice; and

Whereas this parity of Elders is violated in the special limitations placed upon the ordination of the Teaching Elder, by making that ordination conditional upon the continued service of that Teaching Elder in one of the recognized traditional forms of "active service" of the Ministry; and

Whereas the calling of God to a Teaching Elder is just as permanent as the calling of God to a Ruling Elder or Deacon, while the functional exercise of that ordination is tied to a specific relationship of ministry to and through a particular court of the Church; and

Whereas conditions of our world make it advisable for Teaching Elders to be able to accept one of the many forms of ministry which do not coincide with the normal interpretations of the functional office of "The Minister of the Word and Sacraments"; but

Whereas such Teaching Elders are hindered in the acceptance of such forms of ministry due to the requirement often made that they relinquish their ordination as Teaching Elders; and upon a subsequent call to serve Christ as a Pastor, or similar office, are required to once again become Candidates for the Ministry of the Word and Sacraments; and

Whereas the Church could better serve Christ in today's world with a more flexible use of its leadership;

Be It Resolved that Brazos Presbytery respectfully overtures the General Assembly to amend the Book of Church Order to provide for an "Inactive Minister" status in the following or more effective manner:

1. Amend Paragraph 26-9 to read:

> (from 29-4)
> "The office of Minister of the Word cannot be laid aside at the Minister's pleasure. Neither can the ordination of any person be removed except by regular process.
> (from 29-5)
> A minister of the Word remains ordained to that office in the Church unless divested thereof by the proper action of a Church court, and is obligated to continue the performance of those duties which are to be exercised severally.
>
> Yet a Minister may have reasons which he/she deems valid for being released from the active duties of his/her office. Presbytery may also have reasons which are deemed valid for releasing a Minister from the active duties of his/her office. In such cases the Presbytery, after conference with the Minister, and after careful consideration of the matter, and after consultation with the Presbytery's Commission on the Minister and His Work, may, if it thinks proper, dissolve the active officer relationship which exists between the Minister and the Church. Upon such action,

the Minister shall be designated "Inactive" by Presbytery. An "Inactive" Minister shall retain his/her ordination, but shall be a member of presbytery without vote; shall not be eligible to serve in a permanent or temporary pastoral relationship with a particular church; and shall cease the exercise the office of Minister insofar as the administration of the Sacraments, and the joint exercise of court power are concerned.

(same as current 26-9 except italicized portion)

When a Minister desires to accept work which is not under the jurisdiction of any Church court, the Minister shall request permission of Presbytery. After the Presbytery has determined that the nature of the work is proper to the Ministry of the Gospel, and that the nature of the work serves the best interests of the Church and the Minister, it may grant permission. If the work is not deemed proper to the Ministry, and the Minister insists upon accepting it, *and the Minister declines to accept an "Inactive" Minister status*, the Minister shall request to be divested of his office without censure.

2. Add Paragraph 27-11 as follows:

(from 29-12)

The installation of a Minister of the Word previously ordained, but holding an "Inactive" Minister status, shall follow a procedure similar to that set forth for ordination and installation except that the first four questions proposed of a Candidate for ordination shall be omitted as well as the laying on of hands by the Presbytery.

3. Amend Paragraph 16-5 by inserting the following after the first sentence:

"An 'Inactive' Minister seeking admission to active status in a Presbytery shall be examined by the Presbytery in the above manner, upon the presentation of satisfactory evidence that the Minister has been called to work properly under the jurisdiction of that Presbytery, and approved by that Presbytery".

And Further that the General Assembly be requested to devise a means for the continuing use and involvement of the potential leadership and aid available in an Inactive Ministers' Cadre; and that copies of this overture be sent to the General Assembly Ad Interim Committee on the Church's Use of Her Ordained Ministry and the General Assembly Committee on Certification of Lay Workers.

5. From the Presbytery of Lexington:

Whereas, the Constitution of the PCUS at present does not provide an option for *the dismissal* of ministers to another denomination (*Book of Church Order*, Rules of Discipline 111-3), and

Whereas, the Constitution of the PCUS at present does provide an option for the receiving of ministers from other denominations (*Book of Church Order*, Form of Government 16-5), and

Whereas, the Constitution of the PCUS at present does contain unreasonably harsh requirements in regard to the return of a minister to this church (*Book of Church Order*, Rules of Discipline 111-4),

Now Therefore, the Presbytery of Lexington overtures the General Assembly to approve and recommend to the Presbyteries that the *Book of Church Order* be amended as follows:

1. *Insert the following* in the *Book of Church Order*, Form of Government, as 16-12:

16.12. When a Minister or Candidate requests dismissal to another denomination, which is judged by the Presbytery as holding the Word and Sacraments in their fundamental integrity, a proper dismissal shall be granted and his name deleted from the appropriate rolls.

2. For the present *Book of Church Order*, Rules of Discipline 111-3, *substitute the following*:

111-3. Ordained Persons. When a church officer, whether a minister, ruling elder or deacon, not charged with an offense, renounces the jurisdiction of this Church, the judicatory having jurisdiction shall delete his name from the appropriate rolls.

3. For the present *Book of Church Order*, Rules of Discipline 111-4, *substitute the following*:

111-4. Recognition of ordination. When a minister of another denomination, which is judged by the presbytery to hold the Word and Sacraments in their fundamental integrity, has evidence of a call to a work properly under the jurisdiction of the presbytery, presents a proper dismissal from the ecclesiastical body to which he belongs, and requests to be received by that presbytery as a minister, the presbytery shall, after the constitutional conditions have been satisfied, recognize the minister's previous ordination to the office of minister upon the expression of his acceptance of the obligation in the ordination vows required of a minister in the constitution of this church.

7. From the Presbytery of Hanover:

Whereas:

a. Representatives of four organizations within the church have prepared and set out on a series of steps designed to disrupt and divide our church; and whereas

b. The process now set in motion to accomplish this end involves efforts to undermine confidence in

the integrity of the church's courts, boards, agencies, educational institutions, and leadership; and whereas

c. Such efforts threaten the peace of the church, undermine support of our benevolent agencies, and jeopardize the unity of the church;

Therefore, Hanover Presbytery overtures the 112th General Assembly, meeting in Montreat, to appoint an administrative commission; (1) to follow the course of events and particularly the activities of groups within the church which threaten the peace and unity of the church; (2) to keep the church duly informed; and (3) to recommend to Sessions, Presbyteries, Synods and the General Assembly, if and when needed:

(a) Constructive measures to preserve the peace and unity of the church, as it maintains its present independent identity or as it prepares or seeks to unite with the UPUSA or other religious bodies.

(b) Preventive action, disciplinary or otherwise, against individuals (ruling or teaching elders) or courts, for disregard of their constitutional obligations or breach of their ordination vows.

8. From the Presbytery of Hanover:

Hanover Presbytery respectfully overtures the General Assembly to advise whether a Presbytery may legally and constititionally require a church to meet a new minimum salary requirement in a case where the Presbytery, the congregation and the pastor involved have previously approved the terms of the pastor's call.

9. From the Presbytery of St. Andrew:

Whereas, the Book of Church Order, 27.5, uses the word "standard" in designating what educational institutions candidates for the ministry may attend to meet the educational requirements for ordination; and

Whereas, *The Assembly's Digest*, page 212, in dealing with a reference from a Presbytery asking "What, in the judgment of the General Assembly, is a standard institution of learning within the meaning of the use of the term in the . . . Book of Church Order?", replies:

a. The college must be accredited by the recognized regional accrediting agencies.
b. The seminary must be accredited by the American Association of Theological Schools.
c. The seminary must offer in its curriculum all the subjects necessary for tests for ordination in the Presbyterian Church in the United States."

and

Whereas, Standing Rule 21.1 of the Presbytery of St. Andrew uses the word "accredited" in designating what educational institutions candidates may attend to meet the educational requirements for ordination; and

Whereas, the above interpretation of the General Assembly (pages 25 and 58 of the 1962 Minutes), which is the obvious source of St. Andrew Presbytery's Standing Rule 21.1, affects the entire Presbyterian Church in the United States, and has become a source of some confusion;

Therefore, the Presbytery of St. Andrew respectfully overtures the 112th General Assembly to direct itself to determining whether or not accreditation of educational institutions attended is necessary to a candidate's completion of ordination requirements, and if it is, to propose such changes in the Book of Church Order as necessitated, that this and all other Presbyteries may benefit from the clarification of a now muddied issue, and that all may have a clear definition by which to abide.

10. From the Presbytery del Salvador:

The Presbytery del Salvador overtures the 112th General Assembly of the Presbyterian Church in the United States to consider the following matters before enacting the amendment to Section 29-3(6) of the Form of Government:

(1) The need to clarify who it is that is being referred to in the phrase "the members" in the proposed amendment to Section 29-3(6), and

(2) The need to clarify who it is that is being referred to in the phrase "your brethren" in the same section as it now stands in the Form of Government, and

(3) To determine if Section 27-6(5) in the Form of Government does not also need to bbe amended since it is a companion vow to Section 29-3(6).

11. From the Synod of Texas:

The Synod of Texas overtures the General Assembly of the Presbyterian Church in the U.S. to instruct its Judicial Commission to prepare an amendment to the Book of Church Order providing procedures whereby any presbytery may act to form a new union congregation should it so desire.

12. From the Synod of Kentucky:

Whereas, the Form of Government of the Presbyterian Church in the United States provides in its thirty-second chapter for the formation of a union Presbytery (Classis) with a Presbytery or Classis of The United Presbyterian Church in the United States of America, the Reformed Church in America, or

another Reformed body; and

Whereas, several such union presbyteries now exist within the Presbyterian Church in the United States; and

Whereas, for some years, prior to union presbyteries, the Synod of Kentucky of the Presbyterian Church in the United States and the Synod of Kentucky of The United Presbyterian Church in the United States of America have held joint sessions and have worked together in many ways, finding such activity to be very fruitful to their witness; and

Whereas, the boundaries of the three union presbyteries in the Synod of Kentucky are such as to make all present ministers and churches of the Synod of Kentucky of the Presbyterian Church in the United States equally a part of the Synod of Kentucky of The United Presbyterian Church in the United States of America; and

Whereas, it appears to the Synod of Kentucky of the Presbyterian Church in the United States a poor stewardship of time and money to have to maintain certain functions, offices, and expenses separately even though the same persons and churches are involved; and

Whereas, with the existence of union presbyteries, the union of the two Synods of Kentucky would make for an even more effective ministry and witness in the name and the work of the Lord Jesus Christ; and

Whereas, the permission of the Constitution to form a union synod would not require such a union synod where ministers and churches considered it inadvisable or unsuitable but would simply make it possible in those areas of the General Assembly where it has been found desirable and workable to have such a union synod:

Now, Therefore, the Synod of Kentucky of the Presbyterian Church in the United States, meeting in Danville, Kentucky, on June 23, 1971, respectfully overtures the 112th General Assembly of the Presbyterian Church in the United States (1972) to amend The Book of Church Order by addition to the Form of Government of a new chapter, Chapter 33, which shall read:

CHAPTER 33

Of Union Synods

33-1. A synod of this Church may unite to form a union synod with a synod of The United Presbyterian Church in the United States of America or a particular synod of the Reformed Church in America with the approval of each General Assembly (General Synod), provided that the following Plan of Union is adopted by each synod involved:

(1) This plan of union is adopted by the Synod of _____ and the Synod (Particular Synod) of _____, effective as of _____ (date, when each of the synods has approved the plan by a two-thirds majority of those present at a stated meeting, the matter having been published beforehand on its docket, or at a meeting specifically called for such a purpose; and when the particular plan has been approved by each General Assembly (General Synod).

(2) The purpose of the union shall be the furtherance of a united witness and mission for all churches and presbyteries (classes) within the union synod; the administration of a single program of nurture and service; and the responsible fulfillment of the function and duties of a synod as specified in the Constitution of both Churches.

(3) The union synod shall be subject to the Constitutions of both denominations as set forth below:

a. The synod shall submit its records at least annually, and whenever requested, to both General Assemblies (General Assembly and General Synod).

b. The union synod shall be under the discipline of both Churches according to standing rules agreed upon in harmony with the Constitutions of the two denominations where they coincide; and in harmony with the mandatory provisions of the laws of either Church where the other is permissive; and at the choice of the synod where they may be contradictory.

c. Wherever the Constitutions of the two denominations differ, the mandatory provisions of the one shall apply in all cases where the other is permissive. Wherever there are conflicting mandatory provisions (except as provided in b. above), the union synod shall overture the General Assemblies (General Synod) of both denominatims to resolve the conflict, either by authoritative interpretation or by Constitutional amendment.

d. Complaints against the actions of the synod shall be made to one General Assembly (General Synod) only, at the choice of the synod, and its decision shall be binding on all parties to such action.

(4) The membership of the union synod shall consist of all ministers and churches of all the presbyteries (classes) within the area encompassed by the uniting synods. The union synod may decide to organize itself as a delegated synod under the general provision f (3) c. above.

(5) By this act of uniting synods of The United Presbyterian Church in the United States of America and the Presbyterian Church in the United States with the Reformed Church in America, all presbyteries (classes) within the jurisdiction of the uniting synods shall become union presbyteries (classes), and shall

be governed according to the applicable provisions of this Constitution.

(6) The union synod shall cause a corporation to be formed under the appropriate laws of the state (where permissible), which shall include in its articles or charter the substance of Sections (1), (2), and (3) above. All property of the uniting synods, real and personal, shall be transferred to the corporation formed under this section. The new corporationshall be the legal successor of the corporations, if any, of the uniting synods, and it shall be bound to administer any trust property or monies received in accordance with the provisions of theoriginal establishment of the trust. All liabilities of either uniting synod shall be liabilities of the union synod. In any state where a church corporation is forbidden, the purpose of this paragraph shall be achieved in harmony with the law of that state.

(7) If the union synod should at any time cease to operate under this plan of union as it is or as it may be modified by both denominations acting concurrently, all property, real and personal, of the union synod shall be divided between the denominations or their courts of jurisdiction on the basis of the origin of said property, if such is determinable. If the origin be not determinable, then the property shall be divided equally between the denominations or their courts of jurisdiction, as may be proper.

(8) The union synod shall adopt standing rules which shall define the operationof the union synod in such manner as to fulfill the functions of synods as defined in the Constitutions of both denominations.

(9) Each minister in a union synod staff position shall be, or become, a member of a presbytery (classis) within the union synod.

(10) No provision in this plan of union yall be construed as modifying or amending the Constitution of this Church in its application to any but union synods organized under this Chapter.

13. From the Presbytery of the Ozarks-Union:

Whereas, the Book of Church Order, Form of Government, Preface III-3 declares that children of church members are also members of the church, whether baptized or not, and
Whereas, other church bodies have taken action to permit and encourage children to participate in the communion service prior to officially joining the church; and
Whereas, the United Presbyterian Church in the U.S.A. has taken action to permit and encourage, under certain conditions, baptized children of church members to take communion prior to officially joining the church; and
Whereas, our churches in union presbyteries are subject to the provisions of both constitutions; and
Whereas, Paragraph 8-7 Form of Government, Book of Church Order, declares that the non-communing roll shall consist of the baptized children of believers who are members of that particular church.
Therefore, The Presbytery of the Ozarks-Union respectfully overtures the General Assembly of the Presbyterian Church in the United States to appoint a committee and request the General Assembly of the United Presbyterian Church in the U.S.A. to appoint a similar committee to meet with it to make a study of the official relationship of children with the church, to include baptism, confirmation, church membership and participation in the Lord's Supper.

To the Standing Theological Committee, 37, 56.

37. From the Presbytery of Augusta-Macon:

We respectfully overture the General Assembly as follows:

1. That the General Assembly reaffirm that Chapter I of the Confession of Faith on the Holy Scripture along with the parallel sections of the Shorter and Larger Catechisms do indeed teach the plenary verbal inspiration of Holy Scripture and call us to be in obedience to the Old and New Testaments as "The Word of God written, the only infallible rule of faith and practice".

2. That the General Assembly reaffirm that "the infallible rule of interpretation of Scripture, is Scripture itself"; and that the Scriptures, being self-attesting, are not subject to the criticism or preconceptions of unregenerate man, nor should they be interpreted to suit the situations and fancies of man.

3. That the General Assembly affirm that, not only are the Acts of God inspired, but that the very words that record and interpret these acts are inspired of God; and that the Bible is the verbalized communication of God to men (the Word of God written): and that the Assembly, therefore, reject as inadequate, the so-called "Witness and Instrument" theory of Scripture.

4. That the Assembly recognize that the Church can only be unified under the Doctrine of Scripture declared in the Westminster Standards, as we have taken our vows under these Standards; and that all Assembly boards, agencies, programs, literature and personnel shall be only those that willingly accept and follow the doctrine of the plenary verbal inspiration of Scripture.

56. From the Presbytery of Asheville:

Asheville Presbytery overtures the General Assembly of the Presbyterian Church in the United States as follows:

1. That the General Assembly reaffirm that Chapter I of the Confession of Faith on the Holy

Scripture along with the parallel sections of the Shorter and Larger Catechisms do indeed teach the plenary verbal inspiration of Holy Scripture and call us to be in obedience to the Old and New Testaments as "The Word of God written, the only infallible rule of faith and practice."

2. That the General Assembly reaffirm that "the infallible rule of interpretation of Scripture, is Scripture itself"; and that the Scriptures, being self-attesting, are not subject to the criticism or preconceptions of unregenerate man, nor should they be interpreted to suit the situations and fancies of man.

3. That the General Assembly affirm that, not only are the Acts of God inspired, but that the very words that record and interpret these acts are inspired of God; and that the Assembly, therefore, reject as inadequate, the so-called "Witness and Instrument" theory of Scripture.

4. That the Assembly recognize that the Church can only be unified under the Doctrine of Scripture declared in the Westminster Standards, as we have taken our vows under these Standards; and that all Assembly boards, agencies, programs, literature, and personnel shall be only those that willingly accept and follow the doctrine of the plenary verbal inspiration of Scripture.

To the Standing Committee on World Missions, 57.

57. From the Presbytery of Enoree:

Whereas the Board of World Missions has financially supported three African, guerrilla, revolutionary movements, namely FRELIMO, (Fronte de Libertacao de Mozambique), MPLA (Movimento Popular de Libertacao de Angola), and PAIGC (Partido Africano da Independencia da Guinee e Cabo Verde), and whereas Christ has called His Church to be an agent of peace and reconciliation between God and man and between man and man, and since it is traditional Christian ethics not to support in the name of Christ movements or groups engaged in assassination, murder, and political bloodshed, Enoree Presbytery **therefore** overtures the General Assembly to instruct the Board of World Missions to cease and desist from directly or indirectly supporting or contributing to foreign or domestic political, revolutionary movements, and if these funds allocated for the aforesaid groups have not been sent that the action of the Board of World Missions be rescinded.

OVERTURES RECEIVED TOO LATE FOR THE 1972 GENERAL ASSEMBLY AND REFERRED TO THE PERMANENT JUDICIAL COMMISSION UNDER FORM OF GOVERNMENT SECTIONS 20.6 AND 20.7

(Note: This material, as required by the Constitution, is referred to the Permanent Judicial Commission for their report to the 1973 General Assembly—*Stated Clerk*.)

45. From the Presbytery of Northwest Missouri Union:

Whereas the present constitutional provision for statistical reporting of the churches of union presbyteries to the General Assemblies and the synods of jurisdiction has proven confusing, inaccurate and unworkable, inasmuch as an impossible task confronts session clerks in the equal division of uneven numbers, (how can one adult baptism, for example, be reported to two Assemblies without being 100% wrong? Fractions are not used in human statistics); and

Whereas the union presbytery totals resulting from compilation of the inaccurate reports of particular churches have been more grossly erroneous, and

Whereas partial statistical summaries in any case have been unfairly misleading to readers unfamiliar with such method of reporting who are seeking information about particular churches, and

Whereas a union church is a single integrated congregation, not two halves, and such separate reporting is unduly demeaning and discriminatory, as well as confusing and inaccurate, and

Whereas this problem could be resolved by permitting the churches of a union presbytery to report their total statistics to each General Assembly (with the exception of benevolent gifts to the respective General Assembly or synod of jurisdiction), and by showing that only one half of the union presbytery's totals of such columns are to be included in the total statistics of the denomination,

Therefore, the Union Presbytery of Northeast Missouri, in regular session this 23rd day of April, 1972, respectfully submits the following overture to the 112th General Assembly of the PCUS, meeting at Montreat, N.C., June 11, 1972:

Shall the Book of Church Order, chapter 32, section 2, (5) be revised by deleting the words "an equal division of its total membership, with a notation to the effect that this has been done", and substituting the following italicized wording, so that the paragraph would read:

> (5) e. The churches of a union presbytery (classis) shall be considered union churches belonging to each denomination. Each particular church shall be reported to each General Assembly and

synod of jurisdiction on the basis of *its total membership and its total local finances, except that its benevolence giving through each General Assembly and synod of jurisdiction shall be reported separately. The presbytery (classis) totals in the statistical summary, however, shall in each appropriate column be divided by two, with a notation that only the quotients shall be included in the denomination's total statistics.*

To be Referred to the Joint Committee on Constitutional Problems of Union Presbyteries

(Note: The following overtures, received too late for the 1972 General Assembly, would ordinarily be referred to the Permanent Judicial Commission under Form of Government Sections 20.6 and 20.7. In view of the existence of a joint committee of the two Churches, it is recommended that the two following overtures be referred to that committee—*Stated Clerk.*)

46. From the Presbytery of National Capital Union:

Whereas the Book of Churches Order of the Presbyteiran Church in the United States specifically states that "The pastoral relationship between a Pastor of Associate Pastor and a church may be dissolved only by Presbytery . . ." and that "The Presbytery may grant to the Commission on the Minister and His Work, in cases where Pastor and Congregation have formally concurred, authority to dissolve the pastoral relationship and to inform the Stated Clerk who may then dismiss the Minister;" (28-1 and 28-2) and

Whereas the Book of Order of the United Presbyterian Church in the United States of America says that the General Council of presbytery may have also the following specific powers, when voted by the presbytery: "to receive and dismiss ministers, in good standing, who are without pastoral charge, in the intervals between regular meetings; to dissolve pastoral relations and dismiss ministers in good standing to other presbyteries, in the intervals between meetings, when requested by both the congregation and the minister and recommended by the ministerial relations committee; . . . .," (59.14)

Whereas both denominations (PCUS BCO 32-2(3)(g)) and (UPCUSA BO 67.02(7)) state that "Wherever the Constitutions of the denominations differ, any mandatory provisions of one shall apply in all cases where the others are permissive. Where there are conflicting mandatory provisions. . ., the union presbytery (classis) shall overture the General Assemblies of the denominations involved to resolve the conflict either by authorititative interpretation or by Constitutional amendment; and

Whereas, there may be conflicting mandatory provisions between the powers of the Commission on the Minister and His Work in the PCUS and those which may be given to a general council in the UPCUSA regarding dissolution of pastoral relations and dismission of ministers;

Therefore the National Capital Union Presbytery, at its Stated Meeting April 18, 1972, at Trinity Presbyterian Church, Arlington, Virginia, overtures the General Assemblies of the Presbyterian Church in the United States and the United Presbyterian Church in the United States of America as follows:

1. To adjudicate and decide whether or not there in fact exists a conflict in the above-cited constitutional provisions; and
2. That if a conflict does exist there be a resolution of such conflict either by authoritative interpretation or constitutional amendment.

47. From the Presbytery of National Capital Union:

Whereas the Book of Church Order of the Presbyterian Church in the United States requires that: "Each Ruling Elder before being enrolled as a member of Presbytery shall present a certificate of commission from the Session of the church which he represents, ...," (16-3) and

Whereas the Book of Order of the United Presbyterian Church in the United States of America makes possible the provision for a ruling elder elected to be the moderator or other officer, a chairman of a standing committee, or a member of the general council of a presbytery, to be enrolled as a member of the presbytery for the tenure of his office without having to be simultaneously a delegate from his church, (42.01) and

Whereas the Book of Order of the United Presbyterian Church in the United States of America suggests that the presbytery try to redress the imbalance of ministerial versus ruling elder membership in the presbytery by encouraging the election of additional elder commissions where necessary, (42.03) and

Whereas the power to elect ruling elder commissioners to the presbytery representing the church reside in the Session in both denominations; (BCO 15-6) and (BO 41.06) and

Whereas both denominations require that the moderator of a judicatory shall be a member of the judicatory over which he presides (BCO 13-2) and (BO 55.02) and;

Whereas both denominations encourage continuity in the direction of the work of the judicatory by the election of an officer of the judicatory for a term of one year; and

Whereas both denominations (PCUS BCO 32-2 (3)(g) and (UPCUSA BO 67.02 (7)) state that

"Wherever the Constitutions of the denominations differ, any mandatory provisions of one shall apply in all cases where the others are permissive. Where there are conflicting mandatory provisions . . . ., the union presbytery (classis) shall overture the General Assemblies of the denominations involved to resolve the conflict either by authoritative interpretation or by Constitutional amendment; and

Whereas there may be conflicting mandatory provisions between the two constitutions regarding how a presbytery enroll its ruling elder commissioners;

Therefore the National Capital Union Presbytery, at its Stated Meeting April 18, 1972, at Trinity Presbyterian Church, Arlington, Virginia, overtures the General Assemblies of the Presbyterian Church in the United States and the United Presbyterian Church in the United States of America as follows:

1. To adjudicate and decide whether or not there in fact exists a conflict in the above-cited constitutional provisions; and

2. That if a conflict does exist there be a resolution of such conflict either by authoritative interpretation or constitutional amendment.

STATEMENT BY REFERENCE COMMITTEE

Section 10.1a of the Standing Rules requires New Business to be presented in this court before the close of business on the third day of business. Your Reference Committee interprets this rule to require presentation of new business to the 112th General Assembly before the close of business on Tuesday, June 13. The Standing Rules will have to be set aside to receive any new business thereafter

RESOLUTIONS

The Stated Clerk reported 24 resolutions in hand. A brief summary of each was stated by the Stated Clerk and it was announced that the report of the Standing Committee on the resolution was required to carry the full text of the resolution. References, by number as recommended by the Reference Committee, were as follows: (1) to General Council; (2) to General Council; (3) to Church and Society; (4) to Church and Society; (5) to Church and Society; (6) to Bills and Overtures; (7) to Church and Society; (8) to Church and Society; (9) to Bills and Overtures; (10) to National Ministries; (11) to Judicial Business; (12) to Interchurch Comity and Union; (13) to General Council; (14) to Interchurch Agencies and Councils; (15) to Assembly Operation; (16) to Assembly Operation; (17) to Bills and Overtures; (18) to Interchurch Comity and Union; (19) to World Missions; (20) to Church and Society; (21) to National Ministries; (22) to World Missions; (23) to Interchurch Agencies and Councils; (24) to Assembly Operation.

PERMANENT JUDICIAL COMMISSION

Recommendations of the Permanent Judicial Commission were referred to the Standing Committee on Judicial Business.

REPORT OF OTHER PERMANENT COMMITTEES

The reports of all other permanent committees, except the Nominating Committee, were referred to the standing committee of similar name per Standing Rule 12.1, with the following exceptions:

(1) Assembly Operation, Appendix B, for information only to the Standing Committee on Review and Control of Synods;

(2) Interchurch Relations, Recommendation II, B, of Appendix C, to the Standing Committee on Assembly Operation.

The report of the Nominating Committee was referred in its various sections to the standing committee concerned.

REPORTS OF AD INTERIM COMMITTEES

1. On COCU, *to the Standing Committee on Interchurch Comity and Union.*

2. On New Confession of Faith *to the Standing Theological Committee.*

3. On Restructuring Boards and Agencies *to the Standing Committee on the General Council.*

4. On Union with UPUSA Church *to the Standing Committee on Interchurch Comity and Union.*

5. On Constitutional Problems of Union Presbyteries *to the Standing Committee on Judicial Business.*

6. On the Church's Use of Her Ordained Ministry, *to the Standing Committee on the Minister and His Work.*

7. Commission on New Synod Boundaries, *to the Standing Committee on Bills and Overtures.*

REPORTS OF BOARDS, AGENCIES, TRUSTEES AND DIRECTORS

The reports of boards, agencies, trustees and directors, were referred to the standing committee of similar name except:

(1) Montreat, PSCE, and Stillman *to the Standing Committee on Educational Institutions.*

(2) Historical Foundation and Presbyterian Foundation *to the Standing Committee on Assembly Operation.*

(3) Christian Education, Recommendations 1-7 in report of Committee on Certification of Lay Workers, *to the Standing Committee on Judicial Business.*

(4) National Ministries, Recommendations 16 and 22, *to the Standing Committee on Church and Society.*

All audits of boards, agencies, and committees were referred *to the Standing Committee on Assembly Operation.*

All minutes of synods were referred *to the Standing Committee on Review and Control of Synods.*

The votes of presbyteries on amendments to the Constitution sent down by the Assembly in 1971 were referred to the Standing Committee on Judicial Business.

Reports of Austin, Columbia, Louisville, and Union Theological Seminaries were referred to the Standing Committee on Educational Institutions (see Appendix, p. 329).

The report of Presbyterian Center, Inc., was presented and received as information only (see Appendix, p. 214).

STANDING COMMITTEES

The Moderator announced that the following standing committees have been appointed according to the Standing Rules of the Assembly:

ANNUITIES AND RELIEF

Ministers: J.B. Bittinger, Suwannee; A.L. Bixler, S. Carolina; R.D. Carter, Birmingham; Adrian DeYoung, E. Alabama; W.A. Hearn, Florida; B.V. Hicks, St. Johns; R.M. Hudson, E. Arkansas; E.A. Jussely, S. Miss.; S.D. Maloney, Concord; S.H. Sizemore, Norfolk; F.P. Turner, C. Tenn.; D.E. Wilkinson, Mecklenburg, J.J. Wolf, Westminster.

Ruling Elders: Ray U. Tanner, *Chm.*, Memphis; R.T. Alexander, Lexington; D.E. Ault, Westminster; L.N. Bell, Asheville; W.D. Bell, Florida; R.C. Bryant, Jr. Bethel; M.B. Eagles, Birmingham; W.G. Enloe, Orange; P.M. Fulton, C. Tenn.; F.C. Jackson, Jr., Suwannee; A.F. Madsen, Everglades; F.B. Vardeman, Atlanta; G.H. Venable, Mecklenburg.

Youth Delegates: Dennie Stauffer, N.E. Mo.-U; Joan P. Bell, Hanover; Mark H. Nichols, Tres Rios; Jeffrey Hollowell, Atlanta.

ASSEMBLY OPERATION

Ministers: D.L. Archibald, S.E. Mo.; E.H. Barfield, Jr., Trans.-U; K.L. Christy, Red River; J.F. Dickenson, Athens; L.W. Erwin, Pee Dee; W.B. Heyward, Westminster; Gary Hoffius, Ozarks-U; F.C.

King, Suwannee; R.F. Jones, Covenant; S.W.T. Lanham, Brazos; Max Milligan, Jr., Atlanta; J.T. Sefcik, Lexington; E.T. Thompson, Jr., Mecklenburg.

Ruling Elders: Henry L. Hills, *Chm.*, Atlanta; C.S. Cassels, Appomattox; E.R. Craig, Sr., Orange; J.V. Foyt, Everglades, Mrs. Helen Frye, Natl. Cap.-U; Miss Averill Gouldy, Covenant; L.P. Greninger, John Calvin-U; D.L. Hanvey, Piedmont; L.L. Hoover, Jr., Mecklenburg; A.C. Lively, Tres Rios; H.M. McLaurin III, Harmony; J.E. McShane; Knoxville; H.J. Vuick, Congaree.

Youth Delegates: James Q. Dale, C. Tenn.; Mrs. Michael Burton, Kanawha; A.H. Roberts, Athens; Ted Williams, Louisville-U.

BILLS AND OVERTURES

Ministers: J.A. Brothers, *Chm.*, Fayetteville; R.A. Childs, Jr., Orange; L.D. Crossman, New Orleans; J.M. Crowell, Mobile; R.H. Horel, Piedmont; K.M. Kepler, Aug.-Macon; H.L. Laws, Bethel; T.W. MacLean, Mecklenburg; L.C. Mills, S. Miss.; F.A. Ryle, Jr., Covenant; F.R. Sells, Knoxville; W.J. Stanway, C. Miss.; W.M. Wardlaw, Pee Dee.

Ruling Elders: B.C. Bass, Appomattox; E.J. Burkhart, Brazos; M.W. Freeman, Jr., C. Tenn.; C.W. Hightower, E. Alabama; D.M. Law, Congaree; Worth McDougald, Athens; B.B. McPhail, Covenant; F.D. Montague, Jr., S. Miss.; Lake E. Terrell, Jr., Harmony; C.R. Townsend, Enoree; Mrs. A.J. Walker, Greenbrier; J.A. Ward, Mobile; R.F. Wasson, S. Carolina.

Youth Delegates: S.B. Eller, S. Carolina; R.P. Richardson, Enoree; Cary G. Speaker, Birmingham; S.B. Thielman, Asheville.

CHRISTIAN EDUCATION

Ministers: I.H. Williams, *Chm.*, Westminster; R.A. Bair, Everglades; W.C. Bennett, Orange; R.K. Bondurant, Greenbrier; G.R. Canestrari, St. Andrew; H.O. Freund, Del Salvador; J.T. Hayter, Montgomery; J.F. Helms, Norfolk; J.H. Nash, Cherokee; H.B. Ramsey, Hanover; D.L. Stitt, Brazos; E.L. Strickland, Oklahoma; J.E. Talford, Atlanta.

Ruling Elders: Willard F. Church, Concord: Mrs. J.N. Clark, Wilmington; R.M. Clawson, Louisiana; M.R. Ford, Ouachita; W.H. Hinely, Florida; H.B. Mann, Louisville; O.C. Martin, Jr., Savannah; D.V. McMillan, Fayetteville; Mrs. Ernest Smith, Suwannee; R.L. Spencer, Westminster; C.L. Walthour, Trans.-U; H.W. Willoughby, N.W. Mo.-U; C.J. Wright, Norfolk.

Youth Delegates: Alexander Beck, Everglades; Diane Crawford, Appomattox; Kathy Newton, Pee Dee; Carol Strickland, Norfolk.

CHURCH AND SOCIETY

Ministers: J.R. Bradshaw, Red River; S.H. Coleman, Jr., Oklahoma; W.T. Davis, Jr., Brazos; L.E. Durr, Memphis; G.F. Garlington, Tres Rios; D.M. Garza, Del Salvador; H.W. King, Guyandotte; P.R. McCann, John Calvin-U; J.L. Moore, Covenant; W.D. Munson, Jr., Knoxville; B.J. Newman, Montgomery; J.S. Phillips, Ouachita; J.L. Velazco, Nat. Cap.-U.

Ruling Elders: Sara P. Little, *Chm.*, Hanover; C.B. Baird, Mecklenburg; F.M. Campbell, Memphis; D.L. Crim, Covenant; Sally Duncan, Nat. Cap.-U; W.G. Foster, Savannah; Mrs. Joe D. Howell, Palo Duro-U; R.H. McMinn, Brazos; V.B. Roberts, Guyandotte; F.D. Smith, Montgomery; W.D. Snider, Orange; Sue E. Stubbs, N.W. Mo.-U; Mrs. Jenelyn Wessler, Louisville-U.

Youth Delegates: Carl Davis, Red River; Cathy Faver, Orange; Kathryn Pritchard, Montgomery; David Verner, Mecklenburg.

NATIONAL MINISTRIES

Ministers: S.L. Cook, *Chm.*, Covenant; D.R. Glover, Appomattox; J.R. Holshouser, Concord; G.W. Hopkins, Nat. Cap.-U; C.E. Kirkpatrick, Fayetteville; R.L. McCown, Louisiana; T.D. McMillan, Del Salvador; F.W. Neal, Memphis: M.B. Prince, Jr., Mecklenburg; H.T. Shutte, Congaree; D.G. Shepherd, Palo Duro-U; D.M. Taylor, Tres Rios; R.L. White, S.W. Georgia.

Ruling Elders: Mrs. G.R. Bowen, Oklahoma; F.L. Bryan, Aug.-Macon; L.E. Fuller, Covenant; M.G. Gibbons, Westminster; Mrs. Rebecca Howard, Brazos; W.L. Jones, Memphis; J.F. Moneymaker, Norfolk; Dortch Oldham, C. Tenn.; L.H. von Gohren, Jr., New Orleans; R.W. Wagner, Orange; J.J. Webb, St. Andrew; Kate H. Woods, Trans.-U; L.C. Young, Atlanta.

Youth Delegates: David R. Gillespie, Piedmont; Robert Heath, Suwannee; Lynn Motley, N. Alabama; Peter Wallace, Westminster.

EDUCATIONAL INSTITUTIONS

Ministers: J.W. Amory, Jr., Westminster; E.S. Berry, Jr., Holston; C.G. Davis, Asheville; R.O. Flinn, Jr., Atlanta; J.B. Frye, Orange; W.M. Gettys, Bethel; C.L. Letson, Piedmont; W.P. Maxwell, N.

Alabama: J.D. Simpson, Tuscaloosa; O.B. Sparks, Montgomery; C.F. Spragins, E. Arkansas; J.G. Taylor, Jr., Savannah; R.A. Wilson, Concord.

Ruling Elders: Mrs. E.B. Hunter, *Chm.*, Mecklenburg; L.A. Brown, Concord; J.L. Bruce, Athens; E.S. Edwards, Jr., Louisville-U; J.A. Hague, St. Johns; Mary R. Keating, Orange; Lycia O. Martin, N.W. Mo.-U; Mrs. R.C. Meacham, Westminister; M.P. Niven, Enoree; Mary Pace, Atlanta; Fuller Saulter, Albemarle; D.M. Vigness, Palo Duro-U; A.J. Wilson, Nat. Cap.-U.

Youth Delegates: D.R. Dingle, Jr., Charleston; Debbie Drinkard, Abingdon; David L. MacKay, St. Johns; R.P. Rhea, Holston.

GENERAL COUNCIL

Ministers: H.A. Anderson, *Chm.*, St. Johns; A.C. Anderson, Brazos; T.A. Cutting, Del Salvador; R.W. Davies, Everglades; D.T. Evans, Jr., Covenant; J.P. Holder, C. Tenn.; N.Z. Holler, Jr., Orange; R.E. Malsbary, New Orleans; C.E. McGowan, Atlanta; G.K. Reed, Enoree; R.F. Riddle, Jr., Memphis; G.R. Stewart, Ouachita; J.H. White, Ozarks-U.

Ruling Elders: Mrs. F.G. Abbott, Covenant; Mrs. P.R. Arello, N. Alabama; L.M. Awtrey, Cherokee; Kenneth Butler, Oklahoma; Evan Carpenter, Brazos; Mrs. Ray A. Dixon, N.E. Mo.-U; J.F. Garver, Nat. Cap.-U; Mrs. H.L. Harkey, Mecklenburg; A.C. McKinney, S. Miss.; J.A. Norton, Ozarks-U; D.G. Peek, Atlanta; Mrs. E.W. Reinecke, Fayetteville; C.H. Tyer, Albemarle.

Youth Delegates: Mary Marshall Clark, Wilmington: Brant Copeland, Louisiana; James A. Rea, Brazos; David Smitherman, Tuscaloosa.

INTERCHURCH AGENCIES AND COUNCILS

Ministers: R.T. Sherrod, *Chm.*, Covenant; W.M. Crowe, Congaree; J.J. Deifell, Jr., Nat. Cap.-U; J.T. Goodykoontz, Louisville-U; C.L. McRae, Appomattox; J.R. Miller, C. Miss.; G.M. Ogilvie, Hanover; R.A. Pate, Guyandotte; A.M. Riviere, St. Johns; J.B. Rockwood, N.W. Mo.-U; S.B. Shumate, Fayetteville; D.R. Thomas, Jr., Savannah; A.W. Williams, Atlanta.

Ruling Elders: L.S. Anderson, Knoxville; Mrs. L.R. Campbell, Florida; B.J. Green, Jr., N. Alabama; F.L. Hamric, Covenant; Mrs. R.O. Hirsch, S.E. Missouri; J.A. McFarland, Orange; Mrs. Geraldine Pearson, Atlanta; J.A. Reece, C. Tenn.; C.C. Shaffer, St. Johns; O.C. Stahler, Norfolk; T.B. Stewardson, Hanover; W.E. Thomas, Del Salvador; J.M. Tucker, Concord.

Youth Delegates: Jan Avondet, John Calvin-UQ: Nanci Duff, Covenant; Mrs. Nancy Hunter, Cherokee; Danny O. Mitchell, W. Ky.-U.

INTERCHURCH COMITY AND UNION

Ministers: S.I. McKinnon, *Chm.*, Covenant; D.L. Bell, Birmingham; D.A. Bowles, Westminster; O.E. Chadsey, Nat. Cap.-U; D.C. Kennedy, Mecklenburg; R.C. Lamb, S.E. Mo.; C.L. Landrum, Jr., Norfolk; Hugh L. Eichelberger, Asheville; R.M. Miller, Mobile; O.P. Robertson, S. Miss.; J.P. Simmons, Tuscaloosa; J.D. Stimson, Hanover; J.H. Vanlandingham, N.E. Mo.-U.

Ruling Elders: R.P. Alexander, Mecklenburg; R.L. Campbell, Fayetteville; W.C. Candler, Atlanta; L.B. Coburn, Montgomery; E.J. Dofter, New Orleans; C.E. Hornsby, Jr., Tuscaloosa; W.A. Lee, S. Miss.; D.M. Lyon, Brazos; E.T. Martin, Abingdon; A.F. McDonough, Everglades; Irby Seay, Memphis; J.T. Stubbs, Jr., Cherokee; Mrs. A.G. Thomas, Lexington; Louise G. Winfield, Nat. Cap.-U.

Youth Delegates: Daniel Cheney, Fayetteville; Leon Hammond, Nat. Cap.-U; Noel S. Merrill, Mobile; Nicholas B. Morgan, Greenbrier.

JUDICIAL BUSINESS

Ministers: J.C. Lawrence, *Chm.*, Mecklenburg; R.N. Dean, C. Tenn.; J.W. Everett, Bethel; D.A. Farquhar, Covenant; J.W. Fulton, Everglades; M.D. Harper, Jr., Brazos; J.D. Holmes, Congaree; A.E. Johnson, Greenbrier; R.A. Larson, Knoxville; W.F. Mitchell, S. Caroline; B.L. Rose, Wilmington; G.H. Smith, Atlanta; C.L. Stanford, Jr., Louisville-U; Robert Strong, E. Alabama.

Ruling Elders: D.E. Boerema, Everglades; K.D. Edwards, Covenant; M.A. Freeman, Brazos; J.S. Graybill, Congaree; C.M. Weaver, Norfolk; M.D. Holsonback, Mobile; F.C. Horton, C. Miss.; Mrs. G.M. Lasater, Del Salvador; W.P. Patton, Jr., Kanawha; A.W. Somerville, Lexington; W.C. Whitner, Pee Dee; W.J. Williamson, E. Alabama; A.C. Young, Jr., S. Carolina.

Youth Delegates: W.D. Brearley, Congaree; Bruce M. Cox, Del Salvador; E.P. Nickinson, Florida; Kaye Orr, S.E. Missouri.

THE MINISTER AND HIS WORK

Ministers: M.A. Beery, Westminster; W.A. Booth, Albemarle; D.R. Freeman, Memphis; W.N. Hollandsworth, Palo Duro-U; P.A. Horne, Mecklenburg; J.T. Howell, Jr., Florida; D.T. Hubbard, N. Alabama; T.Q. Johnston, Charleston; W.G. Katibah, Suwannee; B.A. Macbeth, Winchester; R.L. Tem-

ple, Fayetteville; J.E. Weller, Trans.-U; A.B. Williford, Abingdon.

Ruling Elders: T.B. Holler, *Chm.*, Abingdon; C.L. Ballance, Fayetteville; Mary E. Baughman, Winchester; E.P. Cochran, St. Johns; P.G. Boone, Orange; C.I. Eatman, Tuscaloosa; J.S. Grant, Hanover; J.W. Lowe, Jr., Holston; B.G. McCall, Mecklenburg; J.D. Smith, Sr., Birmingham; E.A. Tomlin, S.W. Georgia; E.C. Ventress, E. Alabama; J.N. Walpole, Red River; Harry Wilson, S.E. Missouri.

Youth Delegates: Carolyn Clapp, N.E. Mo.-U; J. Brent Lee, E. Arkansas; A.F. Masters, Concord; Pamela G. Rucker, Guyandotte.

REVIEW AND CONTROL OF SYNODS

Ministers: B.H. Dickson, *Chm.*, Atlanta; J.A. Aldridge, Holston; C.P. Buss, St. Johns; H.C. Calhoun, St. Andrew; R.W. Childress, Montgomery; J.P. Clelland, E. Alabama; R.F. Davenport, Concord; H.H. Hilton, Jr., Mecklenburg; W.D. Macaulay, Orange; J.D. MacKenzie, Fayetteville; C.F. Marrs, N.W. Mo.-U; D.B. Patterson, C. Miss.; J.W. Sawyer, Louisiana.

Ruling Elders: Wyatt Aiken, Enoree; Dennie Bullock, Orange; E.M. Davis, Jr., Aug.-Macon; G.S. Hale, Jr., Holston; B.E. Huffine, Wilmington; J.L. Jackson, Montgomery; R.H. MacMillan, Jr., Charleston; J.E. Marsalis, Red River; W.H. Moss, St. Andrew; J.E. Naylor, Louisiana; J.B. Pena, Del Salvador; Jay S. Stanley, Ozarks-U; J.M. Tully, Greenbrier.

Youth Delegates: David C. Andres, Oklahoma; David P. Crumpler, Ouachita; Emily Egbert, Trans.-U; J. Traylor Johnson, Aug.-Macon.

STANDING THEOLOGICAL COMMITTEE

Ministers: L.W. Bottoms, *Chm.*, Louisville; J.L. Baker, Albemarle; A.M. Gregg, New Orleans; J.R. Hollandsworth, Norfolk; H.J. Keating, Enoree; W. Chester Keller, Suwanee; V.C. Scott, Kanawha; J.E. Simmons, Jr., Brazos; B.F. Sosebee, Cherokee; J.W. Spitzer, Knoxville; R.L. Turner, Orange; J.R. Wilcox, Nat. Cap.-U; A.H. Williams, Lexington; H.L. Yancey, C. Tenn.

Ruling Elders: D.P. Allen, Nat. Cap.-U; P.W. Baldwin, Covenant; P.B. Brown, Pee Dee; B.J. Canales, Del Salvador; W.F. Follen, C. Miss.; R.A. Hudson, S.W. Georgia; Mrs. Laird Jacob, Concord; Mrs. W.T. Lawhead, John Calvin-U; A.M. Mitchell, St. Andrew; J.H. Scales, Hanover; Mrs. R.K. Snyder, Kanawha; Mrs. Cecil Stinson, Brazos; K.H. White, Bethel.

Youth Delegates: Mark Deaton, Savannah; John Q. Hall, Jr., Bethel; W.S. Rutherford, St. Andrew; R.R. Watts, E. Alabama.

TELEVISION, RADIO AND AUDIO-VISUALS

Ministers: J.E. Atwood, Wilmington; B.K. Bangley, Lexington; W.H. Bell, Jr., S.W. Georgia; F.A. Davison, Orange; S.L. Hiebert, Winchester; J.E. Kimbirl, Concord; J.M. McDill, Hanover, K.N. Nesbit, Atlanta; F.D. Russell, Charleston; E.T. Severs, Harmony; J.T. Sheeler, Del Salvador; R.M. Smith, Abingdon; Dan West, Covenant.

Ruling Elders: E.C. Barrett, *Chm.*, Atlanta; N.B. Blocker, Suwannee; J.H. Brady, Jr., Knoxville; A.D. Carroll, Norfolk; Woodard Dail, Wilmington; M.B. Harrison, E. Arkansas; Kenneth Kidwell, Hanover; R.L. Landrum, C. Miss.; E.S. Hudson, Appomattox; H.J. Schovajsa, Del Salvador; Everett Slavens, Ouachita; W.H. Stanley, Asheville; John Van Sweden, Everglades; J.B. Wilson, Concord.

Youth Delegates: Mary Rebecca Ligon, Harmony; W.F. Nichols, S.W. Georgia; Kenna Peters, Albemarle; Linton Weeks, Memphis.

WOMEN'S WORK

Ministers: W.H. Benchoff, Enoree; L.B. Crane, W. Ky.-U; Jeanne E. Clark, Nat. Cap.-U; J.C. Eckstine, Aug.-Macon; J.E. Gayhart, Lexington; C.P. Harper, Jr., Orange; C.N. Landreth, Florida; A.A., Markley III, Athens, J.W. Mercer, John Calvin-U; W.L. Mosal, Jr., St. Andrew; T.C. Rhea, Holston; B.H. Taylor, Brazos; A.B. Wells, Concord.

Ruling Elders: N.K. Reiney, *Chm.*, Concord; Mrs. Henry Anderson, W. Ky.-U; Mrs. C.W. Bemiss, St. Johns; J.D. Bishop, Westminster; C.J. Black, Charleston; J.M. Black, Piedmont; P.J.C. Byars, Tres Rios; Mildred A. Elms, E. Arkansas; R.W. Harlan, Birmingham; Leta M. King, N.E. Mo.-U; Walter Klentzman, New Orleans; J.B. Metcalf, Holston; R.R. Rucker, Jr., Guyandotte; Mrs. J.H. Vetters, Del Salvador.

Youth Delegates: William Melden, Knoxville.

WORLD MISSIONS

Ministers: C.G. Crow, *Chm.*, Kanawha; M.M. Bullock, Concord; E.C. Cooley, Norfolk; Louise H. Farrior, Hanover; L.C. Felsburg, N.W. Mo.-U; C.G. Helms, Atlanta; E.A. Hellmuth, Appomattox; L.H. Humphreys, Orange; C.H. McLeod, Harmony; Guy Newland, Jr., Birmingham; R.B. Poteet, Del Salvador; J.J. Trower, N.E. Mo.-U; E.B. Whitson, Wilmington.

Ruling Elders: J.D. Gillis, Fayetteville; M.B. Harding, Suwannee; Oscar Hoffman, Bethel; G.L.

Housworth, Atlanta; G.D. Hunt, Mecklenburg; J.W. Pamplin, Westminster; David B. Rothrock, Covenant; R.F. Russell, Knoxville; Mrs. K.A. Shields, Concord; Mrs. W.A. Trolan, Montgomery; G.S. Weeks, Lexington; J.B. West, Orange; P.R. Wolfe, Winchester.

Youth Delegates: Pat Powell, New Orleans; Joe Stallings, Jr., Ozarks-U; M.K. Thompson, Palo Duro-U.

WELCOME TO MONTREAT

Rev. C. Grier Davis, recently retired president of the Mountain Retreat Association and Montreat-Anderson College, addressed the Assembly with words of greetings and welcome. He spoke on the 75th Anniversary of the Montreat Conference Center.

PAST MODERATORS

The Moderator presented the following Past Moderators to the Assembly: Rev. William M. Elliott, Jr. (1957), Rev. Marion A. Boggs (1960), Rev. William H. McCorkle (1963), Rev. R.H. Caldwell (1966), Rev. R. Matthew Lynn (1969), and Rev. William A. Benfield, Jr. (1970).

INDUCTION OF MODERATOR INTO OFFICE

The Stated Clerk announced the result of balloting for Moderator. Dr. L. Nelson Bell, A Commissioner from the Presbytery of Asheville, was declared elected on the second ballot.

The new Moderator was presented the silver gavel and Celtic cross by the retiring Moderator, who then declared that L. Nelson Bell had been duly elected and installed Moderator of the One Hundred-Twelfth General Assembly of the Presbyterian Church in the United States in keeping with all constitutional requirements.

The retiring Moderator was presented a mounted gavel by the Assembly in token of appreciation for his service.

On motion by Dr. Joseph Norton, seconded by Rev. David Stitt and Dr. Worth McDougald, Dr. Bell's election was declared as being unanimous.

The Assembly recessed until 7:30 P.M. with prayer voiced by Moderator Bell.

EVENING SESSION

The Assembly met at 7:30 P.M. and was opened with prayer by Mr. Eric Swenson, a page from Columbia Theological Seminary.

FRATERNAL DELEGATES

June 11, 1972, 7:30 P.M.

Dr. R.L.D. Davidson, Chairman, Permanent Committee on Inter-Church Relations, was presented by the Moderator. Dr. Davidson introduced the Fraternal Delegates listed below, each of whom addressed the Assembly, extending fraternal greetings: Rev. Saul Tijerina, National Presbyterian Church of Mexico; Rev. Chi Il Pang, Presbyterian Church of Korea; Mrs. Shizuko Ohshima, United Church of Christ in Japan; Rev. Anthony Beeko, Presbyterian Church of Ghana; Rev. Aziz Bassous, National Evangelical Synod of Syria and Lebanon; Rev. Jean Mayamba, Presbyterian Community of Kinshasa; Rev. Appolo Maweja, Presbyterian Community of the Kasai; and Mrs. Lois H. Stair, United Presbyterian Church in the United States of America.

SYNODICAL PRESIDENTS

Rev. J. Davison Philips, Chairman, Permanent Committee on Assembly Operation, presented the names of the Synodical Presidents who were in attendance. The Assembly voted that they have the privilege of the floor without vote in the standing

committees to which they have been assigned: Assembly Operation, Mrs. Cecil Hawkins, La.; Bills and Overtures, Mrs. J.K. Jones, Fla.; Christian Education, Mrs. C.E. Thoma, W. Va.; Church and Society, Mrs. David H. Beeman, Mo.; Educational Institutions, Mrs. W.S. Cannon, Jr., S.C.; General Council, Mrs. H. Bruce Fisher, Tex.; Interchurch Agencies and Councils, Mrs. Frank W. Alexander, Miss.; Interchurch Comity and Union, Mrs. James V. Sampselle, Jr., Va.; Judicial Business, Mrs. H.C. McPherson, N.C.; Minister and His Work, Mrs. Leslie B. Crane, Ky.; National Ministries, Mrs. Harold F. Krauss, Tenn.; Review and Control of Synods, Mrs. Ronald F. Knox, Ala.; TRAV, Mrs. C. Howard Fleenor, Appal.; Theological, Mrs. Thomas O. Cox, Ga.; Women's Work, Mrs. Thomas H. Magness, Jr., Chm., Women's Advisory Council; World Missions, Mrs. Richard V. Hall, Ark.-Okla.

BRIEFING SESSION

Rev. J. Davison Philips, Chairman, Permanent Committee on Assembly Operation, presented Mr. Paul Willard McCreight, a member of the Permanent Committee on Assembly Operation, Rev. James A. Millard, Jr., Stated Clerk of the General Assembly, and Rev. P.J. Garrison, Jr., a member of the Permanent Judicial Commission, who briefed the commissioners on the organization and procedure of the meeting of the General Assembly.

SPECIAL ORDER

At the request of the Permanent Committee on Inter-Church Relations, a special presentation on the National Council of Churches was made. Rev. Albert Kissling, a member of the Permanent Committee on Inter-Church Relations, began the presentation. He then presented Rev. John F. Anderson, Jr., Executive Secretary of the Board of National Ministries, and a member of the General Board of the National Council of Churches, who spoke on the new structures of the National Council of Churches.

The Assembly recessed until 8:30 A.M. Monday.

Rev. Mr. Kissling voiced the closing prayer.

SECOND DAY—MONDAY

June 12, 1972—8:30 A.M.

The Assembly met at 8:30 A.M. The Assembly joined in the singing of a hymn and was led in prayer by Rev. David Stitt.

DOCKET FOR THE DAY

The Program Committee announced that the docket for the day was as follows: Partial report of the Standing Committee on the General Council, Standing Committee meetings, Special Order at 7:30 P.M.: the Report of the Permanent Judicial Committee on Cases of Process.

PARTIAL REPORT OF THE STANDING COMMITTEE ON GENERAL COUNCIL

The Standing Rules were suspended to allow action on the report of the Ad Interim Committee on the Restructure of Boards and Agencies. Rev. Harvard Anderson, Chairman, presented the partial of the Standing Committee on the General Council report, which was adopted, as amended, as follows:

I. The Standing Committee on the General Council considered the following items referred to it:

A. The Report of the Ad Interim Committee on Restructuring Boards and Agencies (hereinafter called the Ad Interim Committee).

B. Overtures 36, 38, and 53.

C. Communications 7, 10, 11, 12, 13, 14 (Recommendations 5 and 6), 21 and 23.

D. Resolution 1.

II. YOUR COMMITTEE RECOMMENDS:

A. That the General Assembly hear the Ad Interim Committee on Restructuring Boards and Agencies present the report.

A minority report concerning II.B. was filed, considered, rejected. (See text of rejected report below.)

MINORITY REPORT REJECTED

A minority report, concerning the report of the Ad Interim Committee on Restructuring Boards and Agencies, and signed by four members of the Standing Committee, is as follows:

As a substitute for the majority report of the Standing Committee on the General Council, we recommend to the General Assembly:

1. That the report of the Ad Interim Committee on Restructuring Boards and Agencies be received and that the committee be retained for consultation.

2. That an ad interim committee of not less than seven nor more than twelve members be appointed by the Moderator of the 112th General Assembly and charged with the task of making a detailed, objective study of the plan of restructuring boards and agencies making use of independent, professional management consultants, and the advice of such others as they may feel it wise to consult.

3. That all Overtures and Communications to the 112th General Assembly dealing with the Report of the Ad Interim Committee on Restructuring Boards and Agencies and referred to the Standing Committee on the General Council be likewise referred to the new ad interim committee described in Paragraph 2 above.

4. That the Ad Interim Committee be instructed to make recommendations concerning the plan to the 113th General Assembly, being careful to disseminate their recommendations well in advance of the meeting of the General Assembly.

CHARLES E. McGOWAN et al

B. That the report of the Ad Interim Committee on Restructuring Boards and Agencies, together with the appendices, be adopted, as amended, as follows:

REPORT OF THE AD INTERIM COMMITTEE ON RESTRUCTURING BOARDS AND AGENCIES

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REPORT OF AD INTERIM COMMITTEE ON RESTRUCTURING BOARDS AND AGENCIES AS AMENDED

I. HISTORICAL SUMMARY

Mandate

The General Assembly gave this Ad Interim Committee the task of proposing to the Assembly a new organizational structure for the carrying out of the Church's Mission. Its mandate and assignment were as follows:

> *Minutes of the 109th General Assembly* (p. 125):
>
> "That Overture 59 from the Presbytery of Brazos (see page 29) and Overture 61 from the Presbytery of Northwest Missouri (see page 30) regarding the restructuring of the General Assembly's Boards and Agencies be answered by the following action:
>
> a. That the Moderator appoint an ad interim committee of twelve members broadly representative of our Church to consider and recommend to the General Assembly, by 1971 if possible, a comprehensive plan of General Assembly reorganization. (Note: At the next Assembly one Black and one Hispanic-American were added to the committee.)
>
> b. That this committee be instructed to consult with the boards and agencies of the General Assembly in the carrying out of its work.
>
> c. That this committee be instructed to consult with the Committee on Restructuring Synods and Presbyteries and to coordinate its reports with those of that committee.
>
> d. That this committee be instructed to consider the best methods by which its task can be accomplished, and to make recommendation concerning these methods and their funding to the 1970 General Assembly.
>
> e. That the 1969 Operating Expense Budget be increased by $15,000 for this purpose.

The Ad Interim Committee has worked intensively in extended meetings five or six times a year. Committee members have also traveled great distances in small groups, pairs, and occasionally individually, giving many days in visits to boards, agencies, institutions, middle judicatories, and other groups. The chairman elects the personal privilege of observing that it has been as skilled and hard-working a group as could be assembled to perform this significant task. The membership list is appended to the report as Appendix A.

During the first few minutes of its initial meeting the committee adopted a policy of complete openness to the press and has followed this policy without exception to the conclusion of its work. To the fullest extent permitted by its human resources and limited budget, the committee has kept in contact with the parties commended to it by the Assembly's original action.

Understanding of Task and Process

The committee began its work with a clarification of its task. This expression of understanding and intent was adopted September 19, 1969, and has been a helpful guide. It reads:

> The Ad Interim Committee on Restructuring Boards and Agencies in its initial meeting understands its task to be the proposal of an organic structure which accommodates to three basic requirements:
>
> 1. First and foremost, that the structure be the most effective instrument through which the church can fulfill its unchanging mission.
> 2. Secondly, that the structure be responsive to the rapidly changing contemporary world.
> 3. Third, that the structure be in harmony with Presbyterian polity.
>
> Recognizing that humanly-devised structures inevitably become obsolete and survival-oriented, this committee will at the outset address itself to the single question: How can the Christian gospel be optimally presented and its mandate be responsibly effected in the late twentieth century, the present time of revolution in politics, race, communications and culture? In attempting to answer this question, the committee seeks to establish a conceptual model of organization for the Church's resources in today's world.
>
> Further recognizing that the power of implementing program becomes dispersed and dissipated in any institutional structure, the committee will then seek to accommodate its conceptual model to the three basic requirements above, in such fashion that existing deficiencies in implementation and communication are minimized.

The Assembly's mandate had instructed the committee "to consider the best methods by which its task can be accomplished and to make recommendation concerning these methods and their funding to

the 1970 General Assembly." Accordingly, the committee, in its report to the 110th General Assembly, quoted the above statement of its understanding of its task and described the process by which it proposed to accomplish the task. The process described included the utilization of consultant services for needed skills; openness as a style of operation; an initial period of identification of problems and issues; a data-gathering period characterized by consultation not only with existing Boards and Agencies but also with a broad spectrum of persons and groups from every level of the church's life; the building of possible models of organization based on the data gathered; the sharing and testing of these models with segments of the whole church; and the development of a final proposal with supporting recommendations. (The full report to the 110th General Assembly is included in Appendix B).

The 1970 General Assembly unanimously approved this proposed process, together with the committee's recommendation that its final report be received at the 112th General Assembly in 1972.

Identification of Organizational Principles

Encouraged by the Assembly's action, the committee proceeded to the next stages. The committee had early concluded that whatever creativity it could muster should be directed to designing a new structure and process on the basis of principles abstracted from the data gathered in the extensive interviews and visits with the constituency of the church. Repeatedly the committee solicited the view of the whole church. The response was gratifying and added greatly to the insights that had come from the twelve-month visit and interview period. Every letter and document was acknowledged, reproduced, and distributed to the whole committee. Every bit of data was considered carefully.

Out of the mass of material, guiding principles were distilled. The committee is convinced that they represent the prevailing opinion of our denomination. The principles were summarized in terms of the following organizational requirements:

1. To have an effective central coordinating/integrating body.
2. To shift the locus of activity to the lowest level where optimally effective.
3. To coordinate all communication through one central agency.
4. To have less autonomy in boards or board-type units.
5. To have one central office with functional satellite offices.
6. To centralize servicing functions. (Purchasing, printing, financing, duplicating, research, etc.)
7. To lodge women's work in Mission to Laity office (women, men, voluntary service, youth.)
8. To have all the activities (policy-making, administrative, programing) of the inter-church relations coordinated within/by the central coordinating body.
9. To lodge the function of prophecy somewhere in the structure. (Presently carried out by Church and Society.)
10. To have an office of review and evaluation, independent of rest of structure, responsible to General Assembly.
11. To centralize the functional concerns relative to the total life of professionals and their families.
12. To centralize and coordinate the financial resources of the church. (Limit divisional autonomy.)
13. To coordinate educational activity of the church and to unify servicing functions.
14. To provide for cultural and theological diversity in the structure.
15. To relocate some activities of national boards at regional resource centers.
16. To operate through ecumenical coalitions wherever possible (e.g. publishing).
17. To have representative communication through board makeup (through middle judicatory nominations).

These principles, which had been derived from the data gathered from the whole church, provided the starting point in structural design. An early statement of the principles in terms of functional requirements, which became a basic document in model-building, is appended as Appendix C.

Development and Testing of Plan

Following the identification of these principles and the conclusion that they were, indeed, supported by resarch data, the committee proceeded to develop and test a series of possible models whereby the principles could be appropriately expressed. The final proposal emerged out of this process. It was printed in successively revised versions, widely circulated, and tested with numerous Boards, Agencies, individuals and groups within the church. Each question raised and each objection posed in these consultations was recorded, reported to the full committee, and considered in detail. The substantial differences between the first tentative document which was circulated in the summer of 1971 and this final report testify to the

importance of the testing and feedback process. It is the conviction of the committee that the plan herewith proposed is faithful to the mandate of the 109th General Assembly, to the widely-felt needs of the church, and to the ministry of Christ's gospel in our times.

II. RATIONALE FOR THE PROPOSED PLAN

Confirmation of the Need for Restructuring

One of the overwhelming satisfactions of the committee has been to observe the confirmation, in the data gathered, of the assumptions of the Assembly regarding the need for restructuring.

The last major restructuring took place in 1949. That committee worked at its task for three years, and the General Council and Boards as the church knows them today were then established. The structure designed at that time replaced twenty-one committees and involved some geographical relocation. The new General Council was named to oversee the transition, with that Ad Interim Committee serving in an advisory capacity.

That restructuring, almost a quarter of a century ago, has in many ways served the denomination well. But it became increasingly apparent in the late sixties, to those within the present central structure as well as many beyond it, that the need was great for extensive restudy and probable change. This apparent need for change must be addressed directly. The original 1949 design had some assumptions of self-modification among the Boards and Agencies. There has been much modification *within* a number of the Boards and Agencies, but little *between* them.

The failure to realize a strong concept of the General Council has been regretted by many. The lack of coordination, the scarcity of cooperation and the virtual inability of the system to change its shape or its built-in priorities has concerned many. The duplication of functions in a number of Boards and the great difficulty encountered in decision-making sessions among chief executives have disturbed serious churchmen. There has been a tendency for each cause and its structural unit to develop a cadre of fierce defenders to the detriment of the work of the whole church. The feeling of alienation, indifference, and "no confidence" about much of the Assembly's work is caused by the increasingly dysfunctional structures within which and by which that work must be done.

These findings had been affirmed earlier by the 107th General Assembly in adopting the report of its Ad Interim Committee on Institutional Forms:

> ". . . Neither the General Council nor its Inter-Agency Committee has yet developed adequate means by which to coordinate the various phases of the Church's work. We recognize that our denomination because of its size and institutional complexity has inevitably experienced a degree of institutional dysfunction and duplication. But new ways must be found to save the denomination from institutional self-preoccupation, so that its people may be mobilized more effectively for mission in the world . . ."
>
> "The institutional forms of the Church must be accommodated to the mission of the Church. A clear definition of mission and an utter commitment to mission precede considerations of organizational structure. Mission provides the logic for the Church's institutional forms, which must be flexible and adaptable, enabling the Church to be responsive to changing world conditions. We acknowledge that forms and structures have profound theological significance, and are in themselves an integral part of the Church's witness in and to the world."
>
> *Minutes of 107th General Assembly*
> *Appendix, P. 143-44*

The committee is confident of the need for change—the data confirm it—and has worked with diligence to draft a plan consistent with the shape of that expressed need. It is the conviction of the committee that *some major changes will evolve even if no action is taken.* The committee can only hope this proposal will give to those coming changes creative and useful form.

Values with Structural Implications

As the data gathered by the Committee from the church at large were analyzed, a number of major "value clusters" with structural implications began to be apparent. Some of the more important of these are summarized here:

1. *Structural integration and coordination* are central concerns. The whole system must be "put back together" again. The church's structure, at the Assembly level, has been undergoing strains for which the original design was never intended, and fragmentation has resulted. The new design must provide for interrelatedness and interdependence between units of the whole system.

Some will not doubt feel that there is "safety in numbers," and that the present system of many boards, agencies, and councils offers an opportunity for every point of view to get a fair hearing. It has not proven

so in the past. It is better to have fewer engaged in policy-making and policy interpretation, to have their work subjected to continual study and review, and to place them in a clear pattern of regularized reporting and responsibility. Some will see the proposed structure simplistically as "one Big Board," bureaucratic and captive to a minority of the denomination. It is impossible to prevent all the corruptions of a system solely by structural design, but some structures are less liable to corruption than others. These are structures that are open to public study, that are subjected to periodic review, that provide direct access for the public served, and that are fully responsive to all legitimate pressures. The proposed organization seems to fulfill these requirements.

2. There is much concern about *the priorities of the church.* The present system has "locked in" priorities, cemented into nonaltering "boxes" which persist regardless of the priorities expressed by the Assembly. There is a great urgency to free up the system—to make it responsive, to provide a set of instruments shaped and fit for current tasks. Our ultimate priorities as the church of Jesus Christ never change, but our proximate priorities must change in a changing world, or we inhibit the realization of those ultimate priorities. It is the Assembly itself which must plainly state the priorities of our whole Church—no other element has that authority—and which must insure that they are implemented. We must agree on the way in which this can be done, else we will continue to see priorities set at random by Boards acting in isolation, by political partisans, and by expediency. The stewardship of our resources demands such a process.

3. It is clear that *changed patterns at the Synod and Presbytery level* point to one of the most significant developments in the changing situation of the quarter century since the last restructuring. Not all Presbyteries are strong, well staffed, and steadily engaged in new mission enterprises. Yet many are—an increasing number each year—and nearly all are moving in that direction. Both Presbyteries and Synods have programs of increasing sophistication and usefulness. A great many of our congregations are deeply engaged in congregational mission in their own communities in a way unthought of twenty years ago. Much of the power and initiative have shifted to these levels, to some degree because our Assembly agentry has led the way in such developments. Many of the committees' structural proposals are responses to these well-documented trends. Some in the Church may conclude that the new plan represents a radical capitulation to the spirit of regionalism. This must be answered by the assertion that a "new regionalism" is a fact of life within the church and that it cannot be stifled by ignoring it. The committee proposes making positive use of this trend to tie the system together.

4. There is a desire for *an organization which belongs to the whole church*—which cannot be taken captive by an elitist group of right or left. The tendency of long-time associates with a particular Board or cause to become uncritical advocates of "their" enterprise and to forget their trusteeship to the Assembly, the people of the church, and the whole mission of Christ, is often seen to be part of the problem. Jurisdictional struggles, budget infighting, political jockeying and frozen priorities have sometimes resulted. There is a widely felt desire for a structure which is flexible, permeable, and responsive to the whole church.

It was against the background of the confirmed need for change, and these strong clues as to the directions change should take, that the ad interim committee analyzed its data, distilled its principles, and developed its plan.

III. OVERVIEW OF PROPOSED ORGANIZATION

The heart of the new structure being proposed by this committee is a General Executive Board, responsible to the General Assembly for three systems:

1. A priority building system, the mechanism by which the General Assembly establishes its goals and priorities for the whole church;
2. A program system, which implements the priority goals established by the General Assembly;
3. A communication system which provides a continual relationship with and responsiveness to the whole church.

Independent of these inter-related systems for which the General Executive Board is responsible, the proposed structure also provides for an Office of Review and Evaluation, reporting directly to the General Assembly, keeping all three systems under constant review and providing the structure with a mechanism for continuing evaluation and self-modification.

General Executive Board. The General Executive Board, designed to reflect the church in microcosm, is made up of approximately 70 members elected by the General Assembly, 42 of the members (half clergy and half lay) being nominated by Synods, 20 (assuring adequate representation of women, youth, Blacks and Hispanic Americans) nominated from the General Assembly at large, and the remainder serving by virtue of office held. Its chairman is the immediate past Moderator of the General Assembly.

Priority Building System. Functioning through a small Priority Management Team the General Executive Board assists the General Assembly in selecting and establishing its priorities for the Church. Such a priority Management Team is formed by the General Executive Board from its own staff, following each

General Assembly, to coordinate an 18-month cycle of priority-building, a process treated in detail later in this report.

Program System. The General Executive Board organizes itself annually into an Executive Committee and five functional Divisions. These are: the Division of National Mission, Division of International Mission, Division of Corporate and Social Mission, Division of Professional Development, and Division of Central Support Services. Each Division has a Staff Director and staff. The Divisions and their functions are treated in detail later in this report.

Communication System. To maximize communication with and responsiveness to the whole church, the General Executive Board has on its staff a network of *Regional Communication Executives*, at least one in each Synod, whose responsibilities are detailed later in this report. These executives, a Washington communication executive, and representatives of overseas mission areas constitute a *Communication Cabinet*, providing two-way communication between the General Executive Board and the regions these representatives serve.

Office of Review and Evaluation. Members of the Office of Review and Evaluation, elected by the General Assembly and operating with a small staff, survey the functioning of the agentry, program, and systems of the Assembly and present an annual evaluative report to the General Assembly. To insure that the Program System of the General Executive Board with its divisions reflects accurately the Assembly's current priorities, the Office of Review and Evaluation conducts every seventh year a study in depth of the divisional organization, recommending such revision as may be necessary.

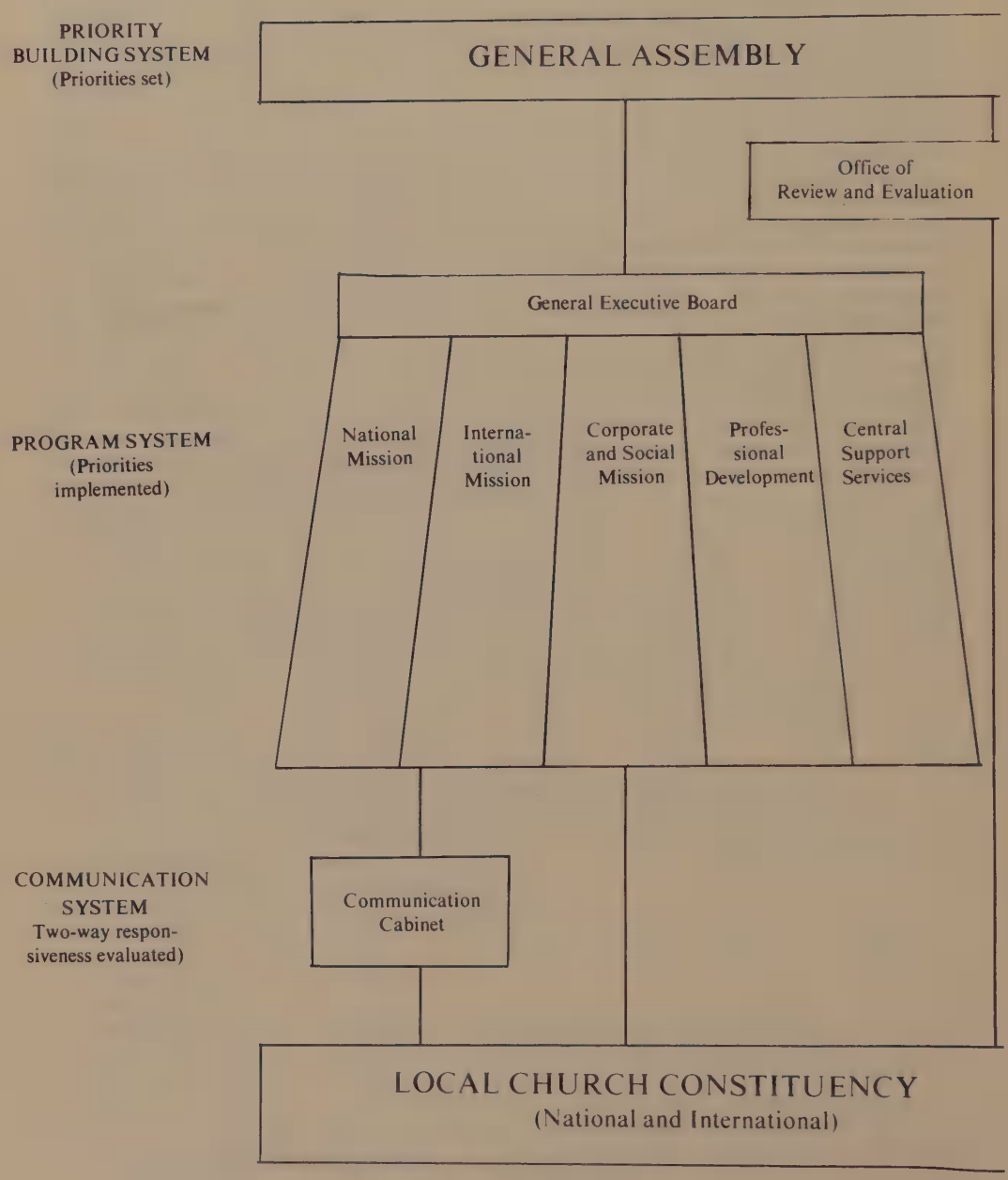
Regional Resourcing System. The structure recommended by this committee assumes the existence of a regional resourcing system provided by the Synods. Certain resource needs of the churches are now being met at regional levels in varying ways and to varying extents. The kind of resourcing centers which may be developed by Synods in response to needs in their own regions, and which the logic of the Assembly-level structure recommended by this committee requires, is described later in this report.

Relationship of Proposed Structure to General Assembly and Lower Courts. The major thrust of the restructuring being proposed by this committee is a system in which priorities will be set and policies determined by the General Assembly. In this sense the system is designed to restrain the establishing, by autonomous program agencies, of independent policies which are not responsive to the will of the whole Church. However, within the broad guidelines established by the General Assembly, decisions must be made by the program agentry for the interpretation and implementation of priority goals in the context of changing conditions. The system is designed to free and not restrain the agentry for such implementation, always in faithfulness to the will of the whole Church as expressed by the General Assembly. A review and evaluation mechanism is provided to encourage that faithfulness. The question may be raised as to whether it is the function of the General Executive Board to invent new policy, or to interpret and implement policy approved and established by the General Assembly. The answer is unequivocally the latter. The General Assembly does not delegate to the General Executive Board the power to invent new policy or establish new priority goals.

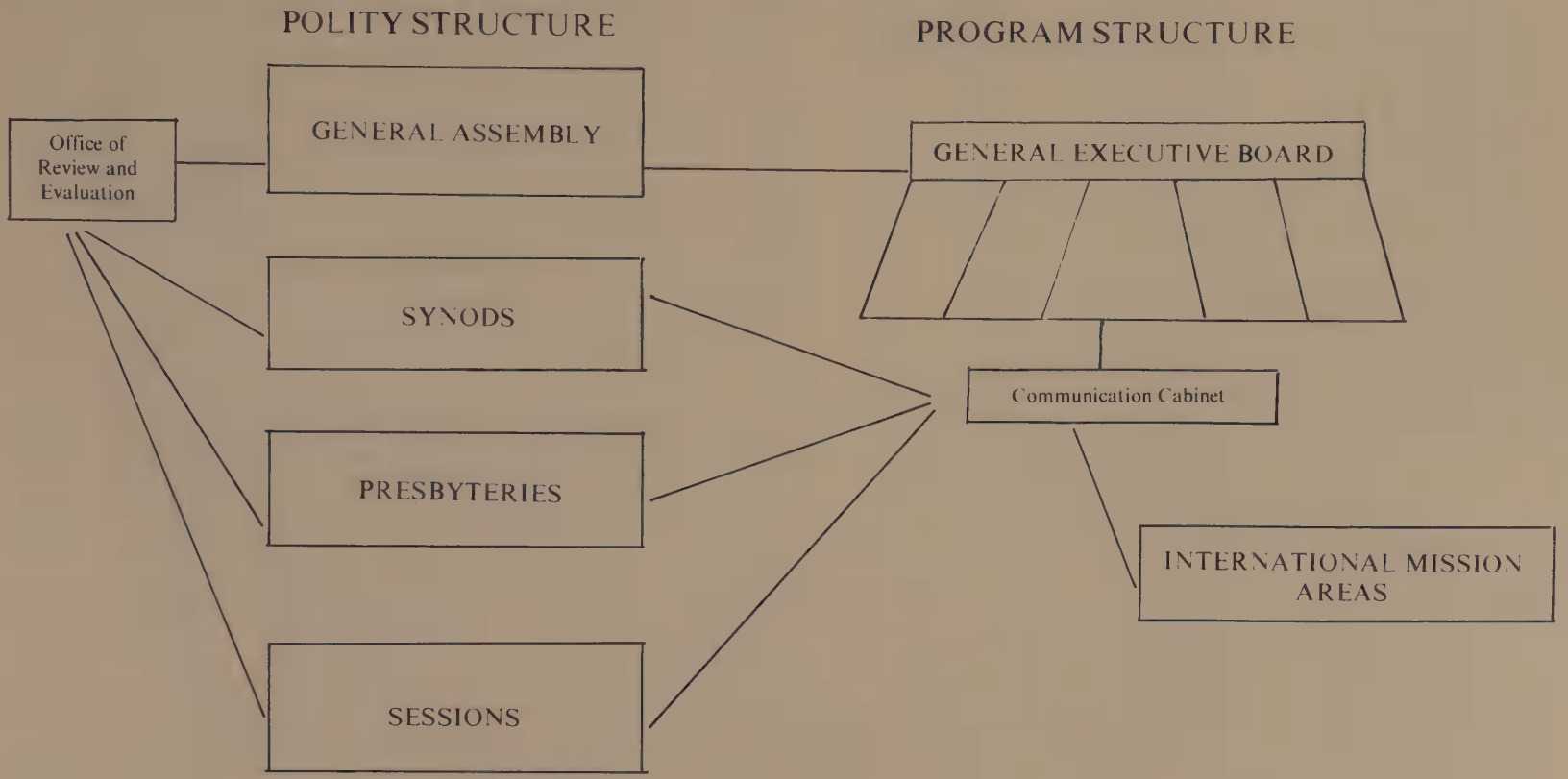
The question may also be raised as to whether the new structure interposes the General Executive Board into the governmental system of the Church, between the General Assembly and the series of lower courts, and the answer is in the negative. There is an administrative sense in which the General Executive Board is interposed, as a servant of the Assembly, in the developing of its priorities and the implementing of its goals, and such interposition is necessary in any system to accomplish goals effectively. But judicially, the direct relationship between the General Assembly and the lower courts, as a system of church government, is not violated by this structure.

PLEASE NOTE: This diagram seeks only to give an overview to the proposed plan of organization of organization which FOLLOWS. Detailed descriptions will be found in the report.

ORIENTATION TO GENERAL PRINCIPLES
DIAGRAM #1



RELATION OF PROGRAM STRUCTURE TO POLITY STRUCTURE
DIAGRAM #2



IV. DESCRIPTION OF THE PROPOSED STRUCTURE

A. Overview of the General Executive Board

1. Rationale.

The General Executive Board is the primary administrative agency of the General Assembly. It is designed to be an open organization—accessible and open to the press and public, with the votes of the individual members a matter of public record, and the members themselves being available to and approachable by the church at large. It is responsible to the Assembly for the coordination of the three ongoing systems which will operate concurrently. Having received the mandates of the General Assembly, the General Executive Board will establish policy and provide organizational framework for implementing these mandates. Its relationship to the three systems will be as follows:

Priority Building System. The General Executive Board will receive information from all possible sources; will evaluate and make recommendations regarding possible priorities; will study the actions of each General Assembly; will assign tentatively selected priorities to work units for study and program development, for use of the Standing Committees of the next General Assembly.

Program System. As the primary administrative unit of the General Assembly, the General Executive Board will be responsible for implementing all priorities which are given General Assembly approval.

Communication System. The General Executive Board will receive regular reports from the Communication Cabinet relative to the involvement in and support of approved programs by the church at large.

In order to make each of these systems operable, the General Executive Board will coordinate and be responsible for all necessary maintenance functions. These would include research and planning, budget building and control, and staff personnel.

2. Composition, Organization, and Functions.

The General Executive Board will be composed of Three Moderators (past, immediate past, and present): Chairman of the Communication Cabinet: Directors of five Divisions: 20 at-large members nominated by the Assembly's Permanent Nominating Committee and elected by the Assembly; 42 members nominated by Synods and elected by the Assembly.

All members including those serving ex-officio will be voting members. Elected members will serve terms of three years and will be eligible for re-election for one additional term. Initial terms will be staggered so that the terms of 1/3 of the elected members will expire each year. Any vacancies occurring during the year will be filled by the next General Assembly.

The General Executive Board will be organized for work as follows:

Chairman: The immediate past moderator will serve as Chairman of the General Executive Board. It will be his duty to serve as moderator of meetings of the General Executive Board and of the Executive Committee of the General Executive Board and to nominate to the Board annually Board members to serve as members of the Divisions.

Meetings: The General Executive Board will meet at least quarterly and as often as it may be called by the Executive Committee.

The Executive Committee. The Board will elect annually an Executive Committee of not less than seven from its own membership (except that no General Assembly staff person will be eligible for membership on the Executive Committee). The Executive Committee will have as its responsibility: (1) to determine the number of Board members required to serve each Division; (2) to make initial preparation of budgets based on established priorities; (3) to coordinate research for all Divisions, employing persons with research skills and utilizing the facilities of the Division of Central Support Services; (4) to coordinate the functions common to more than one Division; but it shall have no responsibility for the discrete functions of the Divisions; (5) to act for the Board in accordance with authority delegated to it by the Board; (6) to propose agenda for the plenary sessions of the Board; (7) to nominate General Staff Director and Division Staff Directors for election by the General Executive Board and confirmation by the General Assembly; (8) to develop a manual of operational procedures for the General Executive Board and staff; (9) to supervise the development and review of all staff job descriptions; (10) to supervise personnel evaluation; and (11) to monitor organizational health and effectiveness.

The General Staff Director's duties will include staff functions relating to the Executive Committee and he will be responsible to the Executive Committee.

Divisions: The members appointed to each Division by the Chairman of the General Executive Board will annually select a Division chairman from their group. Each Division will meet in conjunction with or separate from meetings of the General Executive Board as determined by the Division or as directed by the General Executive Board. Each Division will: (1) have responsibility for the program and support elements assigned to it; (2) oversee staff in the implementation of tasks and programs assigned to the Division by the General Executive Board; (3) prepare an accountability report annually on the progress of implementation of the priority of General Assembly; (4) initiate possible mission goals for submission to the priority building process of General Assembly; and (5) supervise the termination of division tasks and programs.

B. The Priority Building System

1. **Rationale.**

A major task of the committee has been to design the means by which the General Assembly, in response to expressed needs, can establish goals and priorities for the whole church. Information from the constituency to the committee overwhelmingly called for the design of some process through which the Assembly could choose among alternatives, reallocate its limited resources, and deploy its staff to accomplish the major priority goals of the denomination. The committee interpreted the data to mean *a shift of decision-making power from the Boards of the Assembly to the Assembly itself.* This necessitates providing the Assembly with a structural mechanism for placing before it possible goals, and alternative means of reaching them, with the decision-making power reserved for the Assembly itself. To implement this process, the committee has devised a structure designed to maintain flexibility, openness, responsiveness, and accountability to the whole church.

2. **Staffing.**

No separate staff structure is proposed for the priority building process, which is an integral part of the General Executive Board's total responsibility to the Assembly. The General Executive Board will designate from its staff a Priority Management Team, to manage the process of priority building for a given year, from the very beginning of reception of suggestions and concerns to the final assignment of the formally approved Assembly priorities to the divisions for implementation. Priority Management Team members may be drawn from any division. Each team will organize itself for its work, allotting its work in such a way that other programmatic tasks of team members will not be seriously hampered.

Provision of initial input into the priority building process will come not from a specialized staff but from the Church's entire agentry. The Priority Management Team will initiate action to obtain information, suggestion, and proposals from at least the following persons and groups:

Synod-nominated members of the General Executive Board
Members of the Communication Cabinet
Council on Theology and Culture
Divisions of the General Executive Board
Stated Clerk
Office of Review and Evaluation
The General Assembly itself

3. **Functions.**

(a) The General Executive Board, after collecting, collating and priority-ranking the suggestions, will create a list of suggested tentative priorities for the next calendar year. These suggested tentative goals, accompanied by supporting data, will be submitted to the General Assembly in a form which special Standing Committees, created for the purpose, can study. Such Standing Committees will recommend to the Assembly any tentative priority goals emerging from their study.

(b) Tentative priority goals established by the General Assembly will be submitted to the General Executive Board for development. The General Executive Board will assign these tentative goals to the appropriate functional Division(s) for formal work on the alternative strategies to implement the goals. The report containing this work will include alternate routes and costs (both financial and human) and organizational recommendations. Ordinarily such work will be completed in time for submission to the next General Assembly.

(c) Alternative strategies will be submitted to appropriate Standing Committees for study and recommendation at the following General Assembly.

(d) After study by the Standing Committees and upon submission of their recommendations to the Assembly, each recommendation will be approved or disapproved. Each General Assembly will thus be taking initial action to select some goals tentatively, and final action to establish other goals for which the process of study and development has been completed. At each meeting, the General Assembly may choose to alter the previously selected tentative priority goals for good cause.

(e) The Stated Clerk will provide a review of the actions of the General Assembly to the General Executive Board in time for action at the summer meeting of the Board.

(f) The General Executive Board will study the actions of each General Assembly, will assign implementation of goals to appropriate Divisions, and will modify implementary action on any goals which have been superceded by new goals established by the General Assembly.

(g) The General Executive Board is responsible for designing ways to terminate action on goals specifically terminated by the Assembly or superceded by new goals. These actions to terminate or modify implementing action as a result of Assembly action will be reported to the next meeting of the Assembly.

C. The Program System: Divisions of the General Executive Board

1. **Rationale.**

The proposed functional organization of the General Executive Board into Division represents not a

reshuffling of the present program boards, but a fresh approach based on an analysis of data gathered throughout the church.

On the basis of present requirements, the General Executive Board will be organized initially into five functional divisions: a Division of National Mission, a Division of International Mission, a Division of Corporate and Social Mission, a Division of Professional Development, and a Division of Central Support Services. No one of these divisions is continuous with any one of the present program boards of the Church. Although some of the functions of the new Division of National Mission are presently performed by the Boards of Christian Education and National Ministries, and the functions of the new Division of International Mission are among those presently performed by the Board of World Missions, in both cases there are substantial changes. Furthermore, no one of the new divisions is functionally autonomous as are the present Boards. Overlapping responsibilities and related functions dictate a cross-hatching of lateral staff relationships and shared functions at every level of divisional organization.

If the principles calling for coordination, integration and unity of mission had been followed to their logical extreme, there would be no divisions at all within the General Executive Board, between national, international, and corporate or social aspects of the Church's mission. Certainly the three aspects are indivisible in principle. Administrative and management effectiveness, however, requires some functional allocation of responsibilities even at the expense of the ideal of perfect unity. The Committee's answer to this practical requirement has been the provision of three program divisions having primary responsibility for these three aspects of mission (national, international, and corporate and social).

These are not separate and independent program boxes. Their functions are intermeshed at every level, and the style of operation must involve lateral relationships of shared tasks as well as vertical relationships of particular responsibility.

The collaborative style of operation may be clarified by an illustration. International mission is the responsibility not of the Division of International Mission but of the General Executive Board. While the Division of International Mission is the General Executive Board's implementing arm, the General Executive Board has at its disposal the entire divisional organization in implementing international mission goals. International mission clearly has ecumenical dimensions, as well as corporate and social responsibilities. The provision of a separate Division of Corporate and Social Mission does not imply that the corporate and social dimension would be separated from international mission. Function has priority over structure in this style of operation.

The establishment of two service divisions, providing professional services to the church's entire professional leadership and central support services to the Assembly's entire agentry, reflect principles strongly communicated to the Committee. These Divisions must also be regarded as related to, rather than autonomous from, all other parts of the system.

The recommended divisional organization is not only a reflection of principles derived from the data gathered and of a functional analysis, it also represents the Committee's perception of the present priority goals of the church. It is thus a functional expression of the priority building process regarded by the Committee as central to its restructuring task. It should be noted, however, that provision is made elsewhere in this plan (see Office of Review and Evaluation) for restudy of the divisional organization itself every seven years, so that changing priorities may be reflected in appropriate structures.

2. **Staffing.**

The work of the Divisions will be carried on by five Division Staff Directors (at least one of whom will be a woman) and their staffs. Each Division Staff Director is responsible for the organization and administration of staff in carrying out the tasks assigned to that Division and for reporting on staff functioning to the Division. The General Staff Director and five Division Staff Directors will be elected for terms of four years. These staff persons will ordinarily (but not necessarily) be eligible for only two terms. At the end of each term the Office of Review and Evaluation shall select persons to conduct an objective evaluation of the Director's performance, the results of which will be communicated to the General Executive Board. They will be ranked on the same salary scale.

Administrative coordination will be provided through a General Executive Board Management Team made up of the five Division Staff Directors and the General Staff Director. One member of the team will be elected annually on a rotating basis to serve as chairman of the Team. The General Executive Board on recommendation of the GEB Management Team appoints staff to the General Staff Director's office and to each Division. There will be a review of staff requirements whenever priorities are reviewed, and routine staff shifts from one Division to another will be made in light of changing priorities. Lateral interrelationships and sharing of staff according to annual priorities are expected.

The number of staff persons required for performance of the various functions assigned to the Divisions has not been determined by this committee. Staff level policies will be determined by the Provisional GEB charged by the Assembly with implementation of the new organization. (See Appendix E).

3. **Functions.**

Functions assigned to the Divisions of the General Executive Board are as follows:

(a) Division of National Mission

1. Strategy for congregational resourcing through Regional Centers.
   a. Leadership development
   b. Innovative exploration; model building for reproducible experiences
2. Development of materials (commission, broker, rate) with mandate to encourage selective production on this level and through ecumenical efforts (J. E. D.)
   a. Print
   b. Media
3. Mission strategy for congregations: evangelism, stewardship, community involvement
4. Mission strategy for presbyteries; Rural and urban strategies
5. Laity facilitation: Family, Women, and Youth Ministries, lay renewal, community service, devotional life, etc.
6. Local and regional ecumenical strategies
7. National conference program—Montreat
8. PSCE
9. Coordination with and between regional resource centers.

(b) Division of International Mission
1. Strategy for world mission (National Church relationships)
2. Overseas National Church Relationships and Ecumenical Alliances
3. Relief and alleviation of suffering
4. Aid to overseas national churches
5. Interpretation of overseas missions
6. Strategy for ecumenical development on international level

(c) Division of Corporate and Social Mission
1. Strategy for corporate witness
2. Public affairs
3. G. A. relationships to National Council, World Council of Churches, COCU, and other churches
4. Fraternal relationships with other churches
5. Inventory, monitoring, review, and funding of all corporate ecumenical ministries (UMHE, Chaplains, JSAC, Office of Worship, etc.)
6. Strategies for Health and Welfare Services
7. Black leadership development—BPLC
8. Stillman College
9. Strategies in education (a policy forum to bring all forms of education into greater service: higher education, public education, etc.)
10. Civil crisis and natural disaster relief.

(d) Division of Professional Development
1. Strategy for development and support of church professionals (clergy and lay)
   a. Recruiting
   b. Institutions (context for institutional participation and coordination with national strategy for education of church professionals; Committee on Theological Education of church professionals; Committee on Theological Education (an agency at the G. A. level to develop denominational strategy for regionally operated theological education. (A description is appended as Appendix H)
2. Professional counseling; career counseling, family relocation
3. Selection, care, and placement of missionaries in collaboration with the Division of International Mission
4. Data bank for all church professionals (lay as well as clergy)
5. Assistance in placement and transfer
6. Standards and certification (lay professionals, institutional and military chaplains, campus minister, etc.)
7. Insurance Program for church professionals (See Appendix G)
8. Ministerial Relief (See Appendix G)
9. Annuity Program (See Appendix G)
10. PSCE

(e) Division of Central Support Service
1. The Office of Central Treasurer is of necessity vested in the Division Director. These functions are performed by other personnel.
2. Centralized services
   a. Duplicating
   b. Printing
   c. Art
   d. Purchasing

3. Fiscal services of General Executive Board and other units
   a. Budgeting
   b. Comptroller
   c. Check-writing
   d. All endowments
4. Presbyterian Foundation, Inc.
5. Communication and Interpretation (continuing the functions now provided by *Survey*, TRAV, and Presbyterian News Service.)
6. John Knox Press
7. Automated Data Processing
8. Mountain Retreat Association
9. Presbyterian Center

4. Committees, Councils, and Trustee, and Advisory Groups

There are certain committees, councils, and trustee groups established for specific managerial or advisory purpose in relation to General Executive Board functions. Some of these are established by the General Executive Board. Others are elected by the Assembly, but report through the General Executive Board. All will be funded from the budget of General Executive Board. The use of specialized advisory groups and consultative services is encouraged.

(a) *Presbyterian Center Management Council*

The Management Council for the Presbyterian Center will be composed of 5 or 7 persons from the greater Atlanta area named by the General Executive Board. Its functions are as follows:

1. To maintain oversight of Presbyterian Center property
2. To supervise maintenance staff of the Presbyterian Center
3. To make recommendations to the General Executive Board regarding the upkeep of the property
4. To prepare a budget annually for submission to the budget committee of the General Executive Board.

(b) *PSCE Management Council*

The Management Council for the Presbyterian School of Christian Education will be composed of 15 persons to be named by the General Executive Board—2 from each Synod and a chairman named by the chairman of the General Executive Board from its membership. Its functions are as follows:

1. To oversee the property of PSCE
2. To supervise the selection and functioning of staff
3. To supervise the implementation of the priority goals of the General Assembly as these affect the utilization of the resources of PSCE
4. To supervise the implementation of the program and special training for church professionals and laity as established by General Assembly and assigned by the General Executive Board
5. To prepare annually a budget for property and program for submission to the budget committee of the General Executive Board
6. To report to the General Executive Board through the Division of Professional Development
7. To maintain accreditation.

(c) *Mountain Retreat Association Management Council*

The Management Council for the Mountain Retreat Association will be composed of 15 persons to be named by the General Executive Board, one from each Synod, seven at large, and a chairman named by the chairman of the General Executive Board from its membership. Its functions are as follows:

1. To maintain oversight of the property of the Mountain Retreat Association
2. To supervise the selection and functioning of staff
3. To make recommendations to the General Executive Board regarding the upkeep of the property
4. To prepare a budget annually for submission to the budget committee of the General Executive Board
5. To cooperate with the Divisions of the General Executive Board and other agencies in scheduling and providing facilities for their program
6. Provision of local programs for the whole Montreat constituency and conferees (clubs, patrons program, recreation, etc.)

(d) *Trustees of the Annuity Fund*

The General Assembly will elect twelve Trustees of the Annuity Fund, seven nominated by the respective Synods and five nominated by the General Assembly Nominating Committee. These will be selected from persons who are knowledgeable and experienced in matters of investments and pension plans. They will serve terms of three years and will be eligible for re-election for one additional term. The Chairman will be elected for a one-year term by the General Assembly from among the members of the General Executive Board and will be eligible for a maximum of three terms. The functions of the Trustees of the Annuity Fund are as follows:

1. To manage, invest, and protect the funds of the annuity plans and ministerial relief trusts in accordance with policies established by the General Assembly and contractual commitments of the Presbyterian Church, U.S. These funds shall not be co-mingled with other funds of the church directly or indirectly.

2. To provide the resources for the finest retirement possible to the servants of the church at lowest possible costs consistent with good investment and management practices.

3. To consult with the General Executive Board in their choosing those General Executive board staff responsible for these functions.

4. To monitor disbursements of annuity funds to assure that all disbursements are in accordance with the trust relationship implied by these funds.

(e) *Trustees of the Presbyterian Foundation*

The General Assembly will elect fifteen Trustees of the Presbyterian Foundation, seven nominated by the respective Synods and seven nominated by the General Assembly Nominating Committee. These will serve terms of three years and will be eligible for re-election for one additional term. The Chairman will be elected for a one-year term by the General Assembly from among the members of the GEB and will be eligible for a maximum of three terms. The functions of the Trustees are as follows:

1. To manage, invest and protect all endowment and trust fund, gift-annuities, bequests held by the General Assembly (including those funds presently held by all the various Boards and Agencies) with exceptions of the funds managed by the Trustees of the Annuity Fund.

2. To disburse income from restricted funds to their designated recipients, and to turn over to the treasurer of the General Assembly all income not otherwise designated.

3. To consult with the General Executive Board in its selection of General Executive Board staff charged with responsibility for functions relating to the work of the Foundation.

(f) *Council on Chaplains and Military Personnel*

A Council on Chaplains and Military Personnel, consisting of six persons named by the General Executive Board will constitute the Presbyterian U. S. membership on a cooperative Council on Chaplains and Military Personnel (also including 9 members from the UPUSA, 3 from the ARP and 3 from the Cumberland Presbyterian churches). Support and oversight of all Presbyterian ministry to the armed forces will be the responsibilities of this joint council. Presbyterian U. S. participation will be reviewed and funded by the General Executive Board through the Division on Corporate and Social Ministries. In its responsibility for selection and endorsement of Presbyterian U. S. chaplains, it will be supported by the Division of Professional Development.

(g) *Committee on Theological Education*

The General Assembly will elect a Committee on Theological Education with 10 voting members, two of whom shall be members of the General Executive Board. No trustee, administrator, or faculty member of the existing seminaries or PSCE* will be eligible. There will be 8 consulting members: the five presidents, plus three experts on theological education drawn from outside our church. These consulting members will ordinarily participate in all discussions, without vote, but may be excluded when necessary from executive sessions of the Committee. The functions of the Committee are as follows:

1. To collect uniform reports and statistics.

2. To report to the General Assembly on the whole enterprise of theological education in the church.

3. To maintain liaison between theological education, the General Executive Board, and other boards, agencies, councils and committees of the General Assembly.

4. To maintain liaison between theological education and the appropriate inter-denominational agencies (e.g., Department of Ministry of the NCC).

5. To sponsor appropriate occasions for mutual acquaintance and conference between faculties and staffs of seminaries.

6. To devise a denominational strategy and program for theological education and to seek to implement it by making recommendations to the appropriate courts of the church concerning such matters as: number of seminaries, their financial support, their relationship to other seminaries in the area, their possible specialized functions, etc.

* In order to meet the requirements of accreditation agencies, some adjustments may be necessary in the suggested plans for the Presbyterian School of Christian Education.

7. Powers reserved to the Trustees of the respective seminaries:
   a. The election of the president.
   b. Faculty appointments, tenure, promotion.
   c. Approval of the seminary budget.
   e. Erection of buildings and raising of capital funds.
   f. General oversight of the character and program of the institution.
   g. Such other powers as are reserved by individual seminary Charters.

5. **Functions Performed at Other Levels**

The massive data which the committee has received suggests that the following ministries can best be performed when related to ecumenical or regional resources.

Any of these functions may be re-established as a priority goal of the denomination through the priority building process.

Higher Education
Montreat-Anderson College
Campus Christian Life
Worship
Music
Architecture
Public education
Parish development services (building, locating, etc.)
Homes and hospitals
Witness of PCUS members abroad
Voluntary service
Ministry to minority, ethnic groups
Christianity and Health
Presbyterian Book Store

D. The Communication System

The principles developed from the data-gathering process indicated the necessity for a communication system to maximize communication and enhance responsiveness to the whole church. Such a system is provided in the proposed organization by a Communication Cabinet, made up of Regional Communication Executives on the staff of the General Executive Board, a Washington Communication Executive, and three representatives (missionaries on furlough) of the church's international mission areas.

1. **Communication Cabinet**

a. *Rationale.*

The Communication Cabinet provides a forum for continuing two-way communication between the constituencies and the central agentry of the General Assembly. It serves as two-way communication for understanding via exchange of ideas, reporting, evaluation, exploration, explanation, etc. It will accumulate data to facilitate determination of priorities by the General Executive Board and the General Assembly, assist with planning and the identifying of available resources for implementation of established priorities.

b. *Staffing.*

All Regional Communication Executives (described in detail in the next section), employed by the General Executive Board as members of the staff of the General Staff Director through whose office they receive fiscal and management support, are members of the Communication Cabinet. They are assigned to, and live and work in, regional Synods, but they are agents of the General Executive Board and accountable to it alone. Other members of the Cabinet are the Washington Communication Executive and three missionaries on furlough, one from Asia, one from Africa or the Middle East, and one from Latin America as representatives of overseas mission areas.

The Communication Cabinet organizes itself through the annual election of a chairman and recording secretary from its membership. The Chairman of the Communication Cabinet is an ex officio member of the General Executive Board.

c. *Functions.*

The Communication Cabinet will meet monthly for lateral communication and the preparation of a joint report on common needs and emerging trends. Following this the Cabinet will meet with the General Staff Director of the General Executive Board and a team from the central agentry including at least one representative of each Division of the General Executive Board.

Prior to each monthly meeting, the General Staff Director and his team shall have prepared for

presentation to the Cabinet a report on central program emphases and projected developing needs of budget and program. In addition to the joint report of the Communication Cabinet on common needs and trends, each Regional Communication Executive shall report individually to the General Staff Director and his team on program, vitality, comprehension and needs within his respective region. Washington and international representatives will report as appropriate.

2. **Regional Communication Executives**

a. *Rationale.*

In addition to the collective function of the Communication Cabinet, the communication system envisioned by this plan requires each Regional Communication Executive individually to provide two-way communication between the central agentry and his own region. The Regional Communication Executive is specifically and exclusively a "communicator," who is familiar with mission and program implementation nationally and in his own region, who communicates vertically to and from the General Executive Board, and laterally both across his region and to and from his counterparts in other regions. He has no responsibility for resourcing or implementing the Assembly's program but rather serves as a listener, reporter, and visible presence of the denomination and its administrative units, to insure accountability and responsiveness of the central agentry to the church at large. The Regional Communication Executive should function with high visibility; mobility; ubiquity; maximum familiarity with issues in his region, judicatories, congregations, and individuals; openness to hearing all points of view; and with the trustworthiness and integrity to represent varying points of view. He should attend with some regularity meetings of all Presbyteries within his region as well as meetings of Synod. His is a key position in the provision of a central structure "owned" by the whole church and faithful to its pluralism as well as to its unity.

b. *Staffing.*

The Office of the Regional Communication Executive is established and funded by the General Executive Board, which is dependent upon the Communication Executives as its corporate interpreter to and from the constituency. The Regional Communication Executive should not be primarily an advocate of either the region or the General Assembly, but one who can fairly represent the "minds" of those two entities to each other. He should hold no other church office and should scrupulously avoid a political stance. Desirable talents of the Regional Communication Executive would include the capacity to assimilate and crystalize reports and the ability to skillfully deploy and interpret instruments such as surveys, questionnaires and interviews.

Regional Communication Executives will be called jointly by the General Executive Board and the Synod(s). The Synod will be invited to name a representative group to serve as Search Committee, which will submit several names of persons whom it endorses for the office of Regional Communication Executive: The General Executive Board will name a committee, chaired by its General Staff Director, which will receive the report of the Search Committee and discuss it with the Search Committee. Should the region be unable to locate and nominate a suitable candidate, it will be the duty of the General Executive Board to name a Regional Communication Executive; such extraordinary action to be taken only because this communication function is regarded as essential for the health of the system. In ordinary procedure, the appointment of the Regional Communication Executive will be a function reserved to the General Executive Board from nominations received.

Those eligible for the office of Regional Communication Executive will include male and female, ordained nnd unordained persons. The appointed term of office will be three years, with option for reappointment to one additional three-year term. The General Executive Board and the region will provide for periodic review of the Regional Communication Executive and his work.

C. *Functions.*

The Regional Communication Executive will serve the region and the central agentry through the following processes:

(1) Identification of regional needs and problems
(2) Identification of existing resources to meet these needs
(3) Proposals for augmenting resources adequately to provide optimal programs
(4) Assessment of the developing program
(5) Assistance in identifying and publicizing mission goals at the several judicatory levels
(6) Publicizing and interpreting program goals and priorities currently mandated to the church-at-large by the General Assembly

3. **Washington Communication Executive**

a. *Rationale.*

The Washington Communication Executive performs communication and facilitation functions analogous to those of the Regional Communication Executives, in contact with the national, international, and ecumenical structures located in the nation's capital.

b. *Staffing.*

The Washington Communication Executive is employed as a member of the staff of the General Executive Board and reports to the General Director. His office consists of himself and secretarial assistance.

c. *Functions.*

The functions of the Washington Communication Executive are the following:

(1) Serves as a listener and reporter for the church, keeping the constituency informed of issues and developments relevant to the church's concerns;

(2) Serves as a channel of communication from the church to the national, international, and ecumenical structures in the nation's capital;

(3) Serves as a facilitator in the capital for all the church's agentry.

E. Office of the General Assembly

Certain portions of the proposed structure, which are independent of the Priority Building Program, and Communication Systems, relate directly to the General Assembly. They make up the Office of the General Assembly and are funded through the Committee on Assembly Operations. These include, in addition to the Office of the Stated Clerk, the Office of Review and Evaluation, the Council on Theology and Culture, Committee on Presbyterian and Reformed History, Council of Women, and Committee on Assembly Operations.

1. Office of Review and Evaluation

a. *Rationale.*

The data collected by the Committee from across the Church sounded a clear call for an open and permeable structure, responsive to the Assembly and to the whole constituency, and capable of self-modification. An Office of Review and Evaluation, independent of and continually monitoring the program agentry of the church, and reporting directly to the General Assembly, is designed to meet this requirement. As the system's mechanism for structural self-modification, the Office of Review and Evaluation is to provide not only for continuing review and evaluation of the functioning of the Aseembly's agentry, but also for a more thorough examination of the appropriateness and effectiveness of the agentry's structural forms and processes at periodic intervals. Through its instrumentality the Assembly will affirm what is satisfactory in its existing organization or create new organization to reflect new priority goals.

b. *Staffing.*

The Committee on Assembly Operations will see that the Office of Review and Evaluation is adequately staffed and funded. The Committee's role is one of support; it cannot alter or modify the review and evaluation functions specified by the Assembly

The staff of the Office will consist of three professionals, chosen for competence in evaluative functions, together with required supporting staff. The three professional staff members with one designated as chairman will be nominated to the Assembly by the Committee on General Assembly Operations, and elected by the Assembly. Professional staff members will serve for one four-year term; they will be employed initially with staggered terms.

The Office of Review and Evaluation will continually monitor the functioning of the agentry, program, and systems of the Assembly. It will report annually to the Assembly. In addition, other church courts may request reports from this office. The purpose of such evaluation is to provide the Assembly and its units with the information needed to maintain maximum effectiveness in achieving priority goals, and to provide relevant data for self-change in order to maintain responsiveness and effectiveness. The principal on-going functions will be:

(1) To ascertain and report to the General Assembly at its annual meeting the progress of the Assembly's agentry in accomplishing the goals of the Assembly.

(2) To assess the responsiveness of the programs of the Assembly to the needs of the various constituent groups of the denomination.

(3) To provide an audit of the program currently being provided for the denomination.

(4) To conduct an evaluation of goals, priorities and organizational arrangements (including divisional program units).

(5) To gather data from any group which wishes to share its views about the functioning and effectiveness of the program agentry and to interpret and report this information to the Assembly and all interested groups.

(6) To select persons to evaluate performance of the General Staff Director and Divisional Staff Directors.

In addition to these on-going functions, the Office of Review and Evaluation will conduct an in-depth evaluation of the entire agentry every seven years. Its findings will be reported directly to the General Assembly. This evaluation process will begin no later than one year prior to the meeting of the Assembly at which the report is scheduled to be presented.

2. **Council on Theology and Culture**

a. *Rationale.*

From the outset of its restructuring task, the committee addressed itself to the question, "How can the Christian Gospel be optimally presented and its mandate be responsibly effected in the late twentieth century, the present time of revolution in politics, race, communications and culture?" (See Page 3 above). The theological and social concerns here reflected have shaped the entire structural design. However, an early principle derived from the data acquired by the committee pointed to the necessity "to lodge the function of prophecy somewhere in the structure." (See Page 5 above). The Council on Theology and Culture is designed to be the church's prophetic voice in this sense.

b. *Staffing.*

The Council on Theology and Culture will be composed of fifteen members, five of whom will be members of the General Executive Board and ten of whom will be elected by the Assembly at large. Members will serve for three-year terms and will be eligible for re-election for one term. The Council will be served by a small staff of one or two (and secretarial assistants). It will be funded to permit the utilization of experts and consultants as needed.

The Council, which reports directly to the General Assembly, will be funded through the Committee on Assembly Operations and housed with the offices of General Assembly.

c. *Functions.*

The Council will be free to make recommendations to the Priority Management Teams of the General Executive Board in accordance with the process described elsewhere in this plan. Its functions are the following:

(1) Respond to overtures of a theological and/or social nature which call for explanation and guidance.

(2) Bring together task force groups from the church to study issues of a theological and social nature.

(3) Submit to the Assembly occasional papers produced by the Council or its task force groups dealing with theology and its application to contemporary issues.

(4) Respond to specific requests from the General Assembly.

(5) Address the Church in conjunction with the Moderator between Assemblies.

3. **Committee on Presbyterian and Reformed History**

a. *Rationale.*

This committee will have the responsibility for giving oversight to the Historical Foundation of the Presbyterian and Reformed Churches, Inc. as it seeks "to collect and preserve the materials of, and to promote the knowledge of the history of the churches of the Presbyterian order." The committee will serve as directors of the corporation which hold titles.

b. *Staffing.*

This Committee shall consist of twelve members nominated by the Permanent Nominating Committee and elected by the General Assembly. Up to one-third of its membership shall be rotated according to the Standing Rules of the General Assembly. A chairman shall be elected annually by the Committee. Professional staff shall be employed as needed to perform its mandate. Staff funding requests will be submitted annually as part of the budget requests to the Committee on Assembly Operations, which will in turn recommend a budget to the General Assembly.

c. *Functions.*

The functions of this Committee are to give oversight to the Historical Foundation as it:

(1) Provides the official archives for the records of the Presbyterian Church, U.S. Ordinarily, records will be placed by all Assembly Agencies in the Foundation after ten years. In unusual circumstances the General Executive Board can allow records to be left out of the archives beyond ten years. After 25 years, all official records will be placed in the hands of the Foundation.

(2) Provides a library, archive, museum, and research center for the histories, records, and artifacts of the whole church.

(3) Offers research services to scholars

(4) Provides for the church an interpretation of current issues in light of their historical context.

(5) Cooperates with other Reformed churches in preserving documents of historical importance.

(6) Promotes the widest use of the Historical Foundation by the churches, the public, and the educational world.

While funded through the Office of the General Assembly, the staff will be located in the Foundation Building in Montreat, North Carolina. Other denominations will be invited to use the services of the Foundation.

4. Council of Women

a. *Rationale.*

Many in the church have been concerned about the decline in the number of women serving the church at the national level in spite of apparently increased opportunities. The reluctance of local churches to elect and ordain women as officers of the church and the reluctance of many women to accept election to an office traditionally reserved for men has resulted in a negligible percentage of women serving church courts at all levels. The data indicates that there is a strong need at the present time for a Council to represent the concerns of women, to help people understand the changing role of women, to encourage women to prepare for positions of leadership, to help women recognize and accept responsibility in serving the church and the world, and to seek further opportunities for women to use their abilities in the life and work of the church.

b. *Staffing.*

The Council of Women will consist of one woman elected by each Synod, seven members nominated by the Permanent Nominating Committee and elected by the General Assembly, and one woman staff member named by each Division Director. The Chairman of the Council will be a woman appointed by the General Executive Board from its membership. The membership will be rotated according to the Standing Rules of the General Assembly. Professional staff will be employed as needed. Staff funding requests will be submitted annually as part of the budget requests to the Committee on Assembly Operations, which will in turn recommend a budget to the General Assembly.

c. *Functions.*

It will be the responsibility of the Council of Women to:

(1) Develop national strategy for expressing concerns of women;

(2) Identify major issues involving women;

(3) Develop increased responsiveness in the church to the resources of women for the mission of the Church.

5. Committee on Assembly Operations

a. *Staffing.*

The Committee will consist of eighteen members nominated by the Permanent Nominating Committee and elected by the General Assembly. Membership will be rotated according to the Standing Rules of the General Assembly. The Committee will elect a Chairman annually. Professional staff needs will be provided by the staff clerk.

b. *Functions.*

The operations of the office of the Stated Clerk will receive oversight from this Committee. The Committee will have the responsibility of reviewing annually the meeting of the Assembly and recommending creative alternatives for future meetings.

6. Office of the Stated Clerk

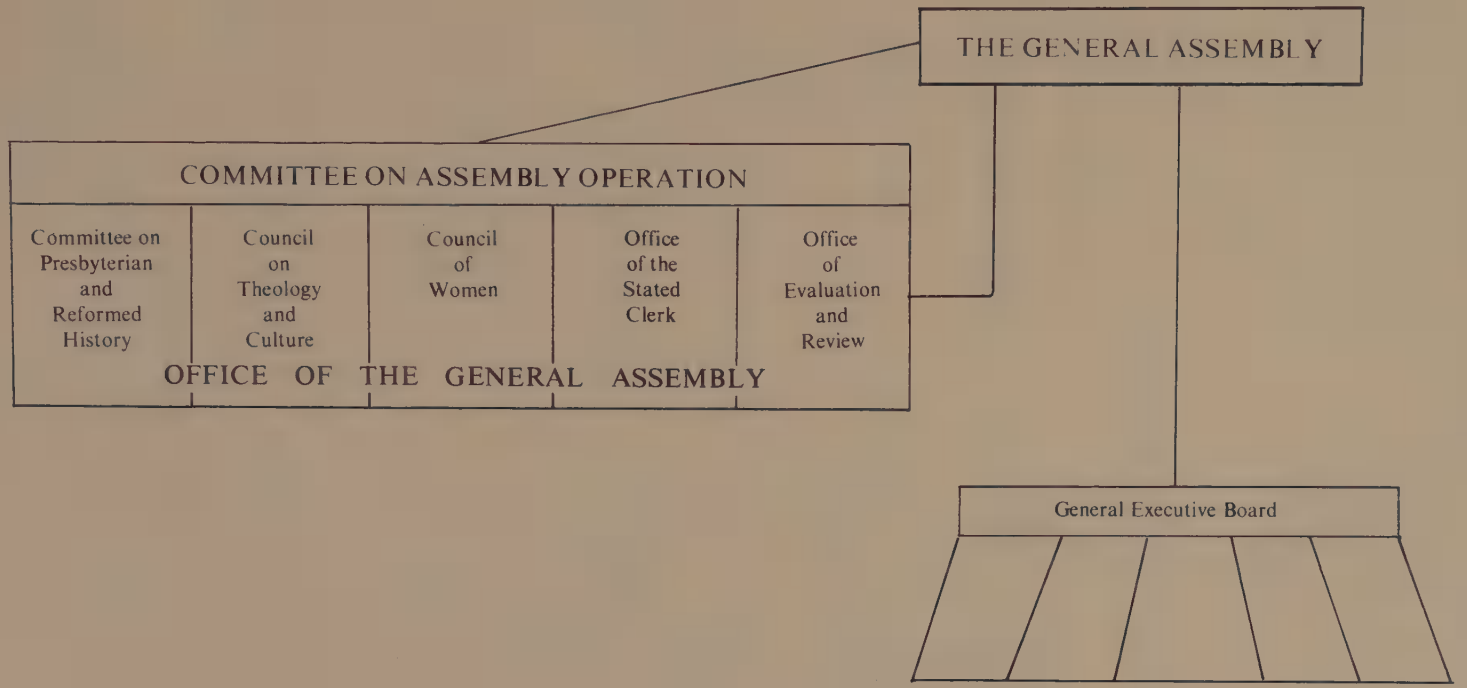
The office of the Stated Clerk derives from the General Assembly itself rather than its Boards and Agencies. It has not traditionally been an executive office in our denomination, and the Ad Interim Committee does not propose any change in the non-programmatic stance which has characterized past operations. The Clerk will exercise the traditional role as continuing ecclesiastical representative to ecumenical bodies. The further functions and organizational aspects of the office of the Stated Clerk have not been addressed by this Committee.

F. REGIONAL RESOURCE SYSTEM

1. Rationale.

From the data available to the committee it became unmistakably clear that with regard to certain aspects of mission: (1) resourcing from the central agentry has been regarded by many as ineffective or inappropriate to regional and local needs; (2) regional resourcing in response to regional needs has developed alongside the resourcing offered by the national agentry; and (3) the trend toward resourcing from the regional rather than the national level has been growing and is likely to continue to grow.

THE OFFICE OF THE GENERAL ASSEMBLY
DIAGRAM #3


THE GENERAL ASSEMBLY
COMMITTEE ON ASSEMBLY OPERATION
Committee on Presbyterian and Reformed History
Council on Theology and Culture
Council of Women
Office of the Stated Clerk
Office of Evaluation and Review
OFFICE OF THE GENERAL ASSEMBLY
General Executive Board

It was against this background that the committee, in designing the Divisions of the General Executive Board, recommended that certain resourcing functions be omitted from the organization at the General Assembly level, on the assumption that they can best be performed by the new Synods, on a regional basis.

Under this plan the responsibility falls upon each Synod to provide the leadership and material resources for its region, through a Regional Resource Center in an appropriately located population and education center in its area. To assist the Synods, the General Executive Board will: (1) establish and make available to the Synods minimal criteria for staffing, equipping and funding Regional Resource Centers; (2) assist in development of an adequate data bank on church and secular resources, both material and persons. The General Executive Board may provide financial incentives for synods developing such resources; (3) make provision for resourcing (e.g., by overturing a Center in an adjacent Synod to make services available) in the event that a particular Synod should be unable or unwilling to establish such a Center.

2. **Staffing.**

The basic staff needed for a Regional Resource Center, at the minimal level to be encouraged but not funded by the General Executive Board, will include the following:

(a) A Director, who can provide creative, innovative and imaginative oversight to the resourcing process.

(b) An Office Manager, who can run office operations, answer correspondence and expedite servicing.

(c) Secretarial assistance.

Attached to the minimal-care staff noted above should be professional resource personnel with expertise in specialized areas. The talents of these persons would broaden the spectrum of consultant services offered and would be available upon request to other regional centers.

3. **Functions.**

As noted above, the Regional Resource Center will be a data bank on personnel, church, and secular resources at all levels. Beyond this general mandate, specific functions will be developed as fully as possible on regional initiative in the following areas:

(a) Material Resources: A stockpile of resources for distribution, a network for learning about materials available through other sources, and publishers' and producers' listings together with guidance on quality and utility. Material is construed to mean both printed and audiovisual resources. Each Center will be encouraged to make available to the churches from secular sources information which affects the mission and ministry of the church with a special emphasis on institutions of higher learning.

(b) Personnel Resources: Resource consultants employed to meet regional needs and made available to other regions when possible, so that Assembly-wide aggregate of church-employed expertise can be made available to the total church. Speciality areas include evangelism, curriculum, worship, music, architecture, parish development services, higher education, public school education, laity training, stewardship, furloughed missionaries, etc. In addition to those persons in the employ of the Centers, regional availability of consultants from private firms, educational institutions, and persons in the church with special areas of expertise will be catalogued for contact purposes.

(c) Training and Counseling Resources: Assistance in the planning of institutes, workshops, and other leadership training opportunities; in addition, counseling and evaluation services for church professionals and laity if the need is affirmed. It is strongly hoped that the Centers will provide a setting for on-going training of the leadership of the denomination (clergy and lay) through the joint efforts of seminaries, colleges, and universities, continuing education programs for professionals and denominational leadership training programs.

G. Location of Program Agentry

The interrelation of systems and staffs of this structure makes for the assumption that the General Executive Board will have one geographically central base, the Presbyterian Center in Atlanta. The General Executive Board may deem it necessary to locate one or more small offices in other cities to facilitate its functions. The General Executive Board will make disposition of any surplus real estate.

V. RECOMMENDATIONS

1. The Ad Interim Committee on Restructuring Boards and Agencies recommends to the 112th General Assembly that the report be received, the plan outlined therein adopted and the timetable specified set in motion.

Respectfully submitted
WILLIAM J. FOGLEMAN,
Chairman

Appendix A

MEMBERSHIP OF THE AD INTERIM COMMITTEE ON RESTRUCTURING BOARDS AND AGENCIES

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Appendix B

REPORT TO 110th GENERAL ASSEMBLY BY THE AD INTERIM COMMITTEE ON RESTRUCTURING BOARDS AND AGENCIES OF GENERAL ASSEMBLY

The 109th General Assembly established this Ad Interim Committee with the approval of the following mandate:

> a. That the Moderator appoint an ad interim committee of 12 members broadly representative of our Church to consider and recommend to the General Assembly, by 1971 if possible, a comprehensive plan of General Assembly reorganization.
> b. That this committee be instructed to consult with the boards and agencies of the General Assembly in the carrying out of its work.
> c. That this committee be instructed to consult with the Committee on Restructuring Synods and Presbyteries and to coordinate its reports with those of that committee.
> d. That this committee be instructed to consider the best methods by which its task can be accomplished, and to make recommendations concerning these methods and their funding to the 1970 General Assembly.
> e. That the 1969 Operating Expense Budget be increased by $15,000 for this purpose.
>
> *Minutes*, 109th General Assembly, p. 125

The Moderator, Dr. R. Matthew Lynn, appointed the following personnel to membership:

> William J. Fogleman, Chairman, Houston, Texas
> R. David Kaylor, Davidson, North Carolina
> Joseph T. Stukes, Due West, South Carolina
> Mrs. J. Calvin Chesnutt, Hartsville, South Carolina
> H. Edwin Pickard, Raleigh, North Carolina
> A. A. Markley, Gainesville, Georgia
> Robert P. Douglass, St. Petersburg, Florida
> Robert D. Phillips, Chapel Hill, North Carolina
> Mrs. H. G. Rose, Jr., Memphis, Tennessee
> Vernol R. Jansen, Jr., Mobile, Alabama
> Richard G. Hutcheson, Jr., Washington, D.C.
> Jac C. Ruffin, Natchez, Mississippi

The committee has met four times as follows: September 18-19, 1969—Atlanta, Georgia; November 21-22, 1969—New Orleans, Louisiana; January 15-18, 1970—Atlanta, Georgia; and March 12-14, 1970—Austin, Texas.

The Ad Interim Committee on Restructuring Boards and Agencies in its initial meeting understood its task to be the proposal of an organic structure which accomodates to three basic requirements:

> 1. First and foremost, that the structure be the most effective instrument through which the church can fulfill its unchanging mission.
> 2. Secondly, that the structure be responsive to the rapidly changing contemporary world.
> 3. Third, that the structure be in harmony with Presbyterian polity.

Recognizing that humanly-devised structures inevitably become obsolete and survival-oriented, this committee will at the outset address itself to the single question: How can the Christian gospel be optimally presented and its mandate be responsibly effected in late twentieth century, the present time of revolution in politics, race, communications, and culture? In attempting to answer this question, the committee seeks to establish a conceptual model of organization for the church's resources in today's world.

Further recognizing that the power of implementing program becomes dispersed and dissipated in any institutional structure, the committee will then seek to accommodate its conceptual model to the three basic requirements above, in such fashion that existing deficiencies in implementation and communication are minimized.

This statement served to express the understanding of the committee regarding its own task. Such a statement has proved useful to share with others, through the press, as our essential stance and as a means of guiding the committee in its later work. Later expansion of the phrase "The Unchanging Mission" into a theological statement drafted by the committee, with the assistance of two theological consultants, has proved helpful in unifying the committee's understanding of the theological basis of its task.

The use of consultant services for skills needed by the committee has been sought and used both within and beyond the denomination.

In considering the best methods by which the assigned task can be accomplished, the committee has adopted the following understanding of the process in which it is engaged.

A. Openness as a style of operation throughout the history of the committee's work. The press has attended every session without exception. Every item of correspondence relating in any way to the work of the committee has been shared with the total committee. Every suggestion, no matter how casual or unusual, for goals, process or procedure, has been catalogued for serious consideration at the appropriate stage in the process.

B. Orderly process has been emphasized. We launched a progressive movement from orientation for the committee, a planned reading and study program in early stages, through the initial period of identification of problems and issues. This early phase resulted in a series of questions and concerns about which further data is being amassed, seeking some clear generalizations against which models for possible future structures will be tested.

C. A broad spectrum of consultations and conversations with persons lodged at every level of the church's life has contributed data on the questions and concerns.

—Ten presbyteries were visited by interview teams from the committee:

Potomac	Everglades
Central Mississippi	Northeast Texas
South Texas	Kanawha
Atlanta	Harmony
Louisville	Fayetteville

—Program Board and General Council Executives were invited to contribute papers and to give a day in conversation with the committee on the current situation and possible future directions.

—A number of Board and Agency staffs have engaged in the group interview process with committee interview teams.

—A schedule of interviews with all agency heads had been established and those interviews are under way.

—The committee is a participant in a section of the National Sampling Service poll of a stratafied sample of our total denominational constituency.

—The Presidents and Deans of our Theological Institutions gave an in-depth interview on the committee's task in late spring.

—The meeting with Theological faculties is under consideration.

—A meeting will be held immediately following the 110th General Assembly for Program Board chairmen and others, with the whole committee, to communicate the concerns of Board members on issues before the committee.

—A report on the committee's task was given to the Stated Clerks and Home Mission Association meeting, and suggestions received.

—A group summer interview with furloughed missionaries is in prospect.

—Written suggestions have been invited through a number of news sources from the total constituency of the denomination. These are currently being received and are a part of the considerations of the committee.

—Other opportunities to gather further insights will be taken whenever feasible.

D. Having gathered and collated data from a broad range of the people of the Church illuminating the issues and concerns, the committee will be in a position to begin to build conceptual models to be tested against the results of the data gathering phase.

E. At this stage, the committee will begin to share possible models of organization with segments of the whole church in order to get further reactions to test the accuracy of what was heard in the earlier data-gathering process.

F. Based on this second stage of planned response from the Church, a final proposal will be made for a particular structure and further supporting recommendations.

It is the conviction of the committee that this reasonable and orderly process will require two additional years to yield a sound and well-researched new structure proposal which is comprehensive and capable of steady, responsible modification through the years ahead to keep current to the needs of the denomination and response to the whole Church.

This is the process in which we are engaged. The methods rest on procedures designed to gather the widest intelligence of the whole people of the Church. It is the conviction that the final creative and innovative work of the committee must rest on this broad case.

We have received strong cooperation from judicatories, staffs, and a broad range of other groups. Everyone we encounter is supportive of the need for this task. We want to thank all those who have been so very helpful to this point.

Recommendations:

1. That the process outlined above be noted and approved.
2. That the General Assembly urge every level of the denomination to give fullest support and participation to this undertaking.
3. That the final report of the committee be received at the 112th General Assembly in 1972.
4. That the work of the committee for 1970 be funded in the amount of $15,000.00.

Appendix C

STATEMENT OF FUNCTIONAL REQUIREMENTS FOR STRUCTURE/PROCESS

1. Place all functions as close as possible to the local level.
2. Maximize communication up and down program ladder.
3. Enhance responsiveness to middle judicatories.
4. Place strong emphasis on independent surveillance system.
5. Centralize coordinating body, representative of Synods and members at large (General Executive Board).
6. Provide great flexibility in feed-back, through Synod Resource Executives.
7. Provide ready and immediate expertise through Regional Resource Centers.
8. Provide means for setting General Assembly priorities, undergirded with budgetary powers.
9. Provide Accountability in multiple relationships.

—Executive Committees to General Executive Board
—General Executive Board to General Assembly
—Accountability Council (Synod to General Executive Board to Executive Committee)

10. Provide for ready modifiability.
11. Assume similarity of institutions and activities in functional division within/by General Assembly and abroad.
12. Give high visibility to communication skills.
13. United fiscal and service functions.
14. Readily adapt to ecumenical involvement.
15. Preserve the best of our historical tradition.
16. Provide larger opportunity for creative expression of theological and regional diversity.
17. Set representation of minority groups in systems through built-in membership on General Executive Board.

Appendix D

PRIORITY BUILDING PROCESS THROUGH THE GEB

The priority building process will begin for a given set of annual priorities by the election of a *Priority Management Team* for a given year.

The election will be made by the GEB at the first meeting after the new year begins. The staff, through the General Executive Board executive, will suggest the team's possible membership to the General Executive Board. Persons may be drawn from any program division for service on a Priority Management Team.

The Priority Management Team will organize itself for its work, will build procedures that can endure when staff persons leave the employ of the General Executive Board, and will allot its work in such a way that other programmatic tasks of team members will not be seriously hampered.

It shall report progress to every General Executive Board meeting and to the General Executive Board executive staff as requested. It shall assume formal responsibility for its portion of the process of prioritizing at Assembly meetings.

Year One

Month one: Appointment of the Priority Management Team for "Year Three." Briefing and orientation to the process and its role by the General Executive Board staff.

Month two: The collection and collation of data related to "possible PCUS priorities for Year Three."

Data from:

—Communication Cabinet
—42 synod General Executive Board members (who in turn received input at 'year minus one' synod meetings, etc.)
—General Assembly actions of 'year minus one'
—Council on Theology and Culture
—Evaluation and Review reports
—Other sources

Month three: The rank ordering of these "Concerns, Issues, and Possibilities" into a source list for Year Three.

From the source list a series of formal priority statements are drafted for presentation to General Executive Board.

Month four: Following "tentative priority statement for Year Three" (with the source list for Year Three as supporting data) is included in the Commissioner's Handbook.

Month six: At the Assembly for "Year One" will be presented the "tentative priority statements for Year Three." Standing Committee (i.e. small group) techniques will be used to be sure that the Assembly has explored and understands the intent and implications of each tentative priority. Opportunity for adding or deleting "priorities for Year Three" will be given by parliamentary means, and a ballot will be completed by each Commissioner on which the final list of "Year Three priorities will be numerically rank-ordered."

Month seven: The Year Three, priority ballots will be tabulated and the list of "tentative Year Three Priorities" as selected by the Year One Assembly will be published.

Month eight: Work will be begun on the task of drafting the major "Year Three Priority Proposal" for presentation to Year Two Assembly for adoption.

Months nine through thirteen:

A. Drafting formal priority statement with Goals/Objectives for each and a strategy and timetable for each priority.

B. Indicate structure and personnel required to accomplish each priority.

C. Indicate the budget elements as related to each priority.

D. Indicate desired results-response and involvement of each level of the denomination beyond the Assembly.

E. Study and propose Church Institutional and Ecumenical involvements that seem feasible for each priority

Then

Consider alternative ways of accomplishing priorities for Year Three and possible combinations of priorities in attainable annual packages. Essentially draft a proposal that will:

A. Be faithful to the Year One Assembly priority statement.

B. After full pictures the programmatic and budgetary nature of each priority, the means of its realization and its consequences and implications for Church and World.

C. Provide the Year Two Assembly the fullest reasonable latitude in choice and alternatives within the framework of the Assembly Year One's priority statement.

Month fourteen: Get approval and any modifications of the GEB for this Year Three priority proposal and forward the "package" to Office of the General Assembly for inclusion in the Commissioners Handbook.

Month fifteen through seventeen: Devise strategy and mechanical means, select personnel, and review physical setting at the site of the Year Two Assembly for the most lucid and understandable presentation and exploration of the "Year Three priority package."

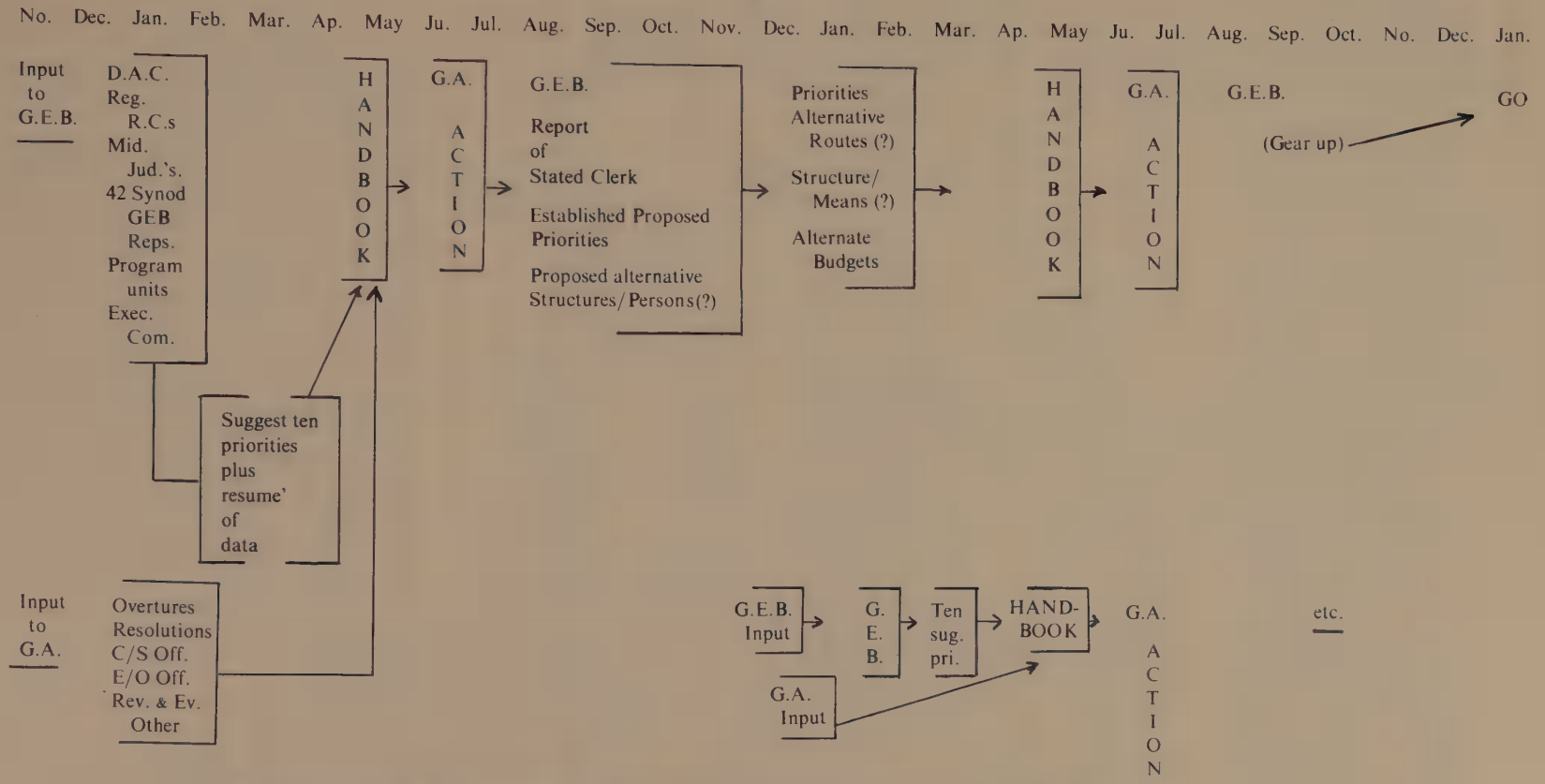
Audio-visuals to be used. Standing committees to explore individual priority packages or clusters of packages.

All major changes should be anticipated and, where possible, responses designed. Even absolutely unique and new priorities could be included and a "crash basis procedure" designed so as to allow the Assembly maximum responsibility.

Month eighteen: Performs the management role for "Year Three priority proposal" on basis of the plans previously made.

Month nineteen: Work as an advisory unit through **Month Twenty-four** to interpret to the General Executive Board and Divisional Staff the details of that package adopted by Year Two Assembly as "Year Three Priorities." The General Executive Board as a whole is responsible for implementation. The Priority Management Team is available for reference only.

The Priority Process


No. Dec. Jan. Feb. Mar. Ap. May Ju. Jul. Aug. Sep. Oct. Nov. Dec. Jan. Feb. Mar. Ap. May Ju. Jul. Aug. Sep. Oct. No. Dec. Jan.
Input to G.E.B.
D.A.C. Reg. R.C.s Mid. Jud.'s. 42 Synod GEB Reps. Program units Exec. Com.
HANDBOOK
G.A. ACTION
G.E.B.
Report of Stated Clerk
Established Proposed Priorities
Proposed alternative Structures/Persons(?)
Priorities Alternative Routes (?)
Structure/ Means (?)
Alternate Budgets
HANDBOOK
G.A. ACTION
G.E.B.
(Gear up)
GO
Suggest ten priorities plus resume' of data
Input to G.A.
Overtures Resolutions C/S Off. E/O Off. Rev. & Ev. Other
G.E.B. Input
G. E. B.
Ten sug. pri.
HAND-BOOK
G.A. Input
G.A. ACTION
etc.

If must specify lead time with constant reference back to Assembly, but with concrete proposals and alternate proposals. Present channels permit only yes and no response from General Assembly. Built-in "alternative approaches" are in this proposed system.

Appendix E

TRANSITIONAL PROCESS

1. Principles

a. The transitional process is designed to provide a GEB at the beginning of the transition period, with the expectation that it will assume responsibility for the G. A.'s program operations as rapidly as possible. The provisional GEB differs from the permanent GEB only in the method of selection. It has full powers of the GEB as described in this plan.

b. The present structure will maintain essential functions until they are deliberately assumed by the new staff and organization. The new structure will determine when it will take over boards and agencies.

c. All new staff and functioning will be operationally related to the one central location.

2. Provisional GEB

The Ad Interim Committee will request the Permanent Nominating Committee to prepare a slate of 62 nominees for a Provisional GEB:

—42 nominations from and representative of synod areas and apportioned on the basis of approximate communicant membership.
—20 at large nominees (in accordance with the restructuring plan)

Membership on a present Board will not be a disqualification.

These nominees, plus the 3 moderators, to form the Provisional GEB, to come into being upon election with adoption of the plan.

The Provisional GEB will meet within 30 days at the call of the immediate past moderator and organize itself as in the plan. It will then proceed to activate the new structure. Ex-Officio members will join the GEB when selected. Implementation of the priority building process will be initiated within the first year. To begin the priority building process, priority proposals for 1975 will be initiated by the provisional GEB within its first year of existence. They will be presented to the 1973 General Assembly as tentative priority proposals. As approved by that Assembly, they will be developed by the permanent GEB, presented to the 1974 General Assembly for final approval, and implemented as the priorities of the church in the year beginning January 1, 1975.

Functions of the Provisional GEB will be (1) to initiate all new structures called for by this plan; (2) to initiate all personnel selections for the new structure; and (3) to devise the necessary legal transitions (see 4, below). Within 90 days it will proceed to form a temporary Personnel Unit (which will become part of the staff of the Division of Professional Development) through which it will oversee the personnel selection process for the new structure. All legal transitions will be devised within the first year.

3. June, 1973 Assembly will:

a. Elect 3 regular classes for the permanent GEB (1, 2, and 3 year terms). Synod conventions in the spring of 1973 will nominate Synod representatives). (See p. 92 for requirement of terms.)

b. Elect General and Divisional Directors as recommended by the Provisional GEB.

c. Elect the Review and Evaluation Unit members.

d. Approve legal transitions.

e. Elect any required Advisory Boards.

All remaining aspects of the structure will be activated as soon as possible after the June, 1973 Assembly.

The old organization will be dismantled not later than the June, 1974 Assembly.

4. Transitional Process—Property

Fortunately, the transfer of titles to real estate and other property can be accomplished without the same emotional factors involved in the relocation of personnel. In fact, all that is required is a single act of the General Assembly designating the General Executive Board as legal successor to the program boards of the denomination and empowering an administrative commission, to execute all documents necessary to effectuate the transfer.

Most boards and agencies are incorporated in the states in which the "home office" is located; but the name of each such corporation can be changed to "General Executive Board of the Presbyterian Church in the United States" by filing a simple document. To be sure there are refinements of this plan which experience will suggest; otherwise GEB would be a Tennessee corporation when dealing with the World Mission enterprise and a Virginia corporation when publishing church school material. This suggests that the initial step should be the amendment of the charter of an Atlanta-based board to make it the Charter of the GEB and to satisfy the requirements of the new design.

Legal entities such as the Historical Foundation and Presbyterian Foundation, each of which is a North Carolina corporation need not be disturbed as their structures will remain unchanged.

There may be situations requiring special attention where restrictions exist on the basis of constitutional action (Office of the Minister and His Work) or widely accepted public understanding (Board of Annuities and Relief). In the first instance, the constitution is satisfied simply by housing this office intact within the Division of Professional Development. Elimination of the office (or at least its governing board) would require an amendment to BCO Chapter 22. Meanwhile, the "permanent committee" known as Assembly's Committee on the Minister and His Work should be the portionof GEB responsible for the Division of Professional Development.

In the second illustration, the solution is found by naming as the directors of the retirement fund the portion of GEB responsible for the insurance, retirement funds, and relief of church professionals. Here the restrictions are (1) contractual or (2) self-imposed and self-taught. There is no legal reason why the existing unit cannot become a subunit of the Division of Professional Development.

No single rule or simple statement can anticipate the variety of problems in the management of bequests and endowment funds. Those responsible for these assets should take care to see that the letter and spirit of the terms of gift are honored and that the church is fully informed of their obedience to these directives. All administrative agencies of the church should designate the Presbyterian Foundation as agent of the present holder and should authorize the Foundation to manage these funds well in advance of the restructure and without reference to its impact.

Again, there is no simple formula for avoiding legal problems arising from the long-term leasing of real estate (as lessor or lessee) and other contractual obligations of the program boards. These commitments must be honored and their existence must be considered a factor in any decision of the new board. This need not be expensive or wasteful if care is taken to anticipate such problems.

The important point is that all property (general or restricted) which is held by the administrative agents of the General Assembly belongs to the Presbyterian Church, that the functions or uses for which these assets were intended will continue, and that the GEB is the successor in title to this property.

5. Transitional Process—Personnel Policies for Present Staff

Guidelines for personnel policies and practices for present program Agencies Staff.

a. Placement of present staff.

(1) Staff for the GEB will be selected from best qualified persons, whether from the present structure or elsewhere.

(2) That a Job Search and Relocation Committee be established during the Transitional Period for the relocation of central agency staff not employed in the new structure.

(3) That this committee be composed of two members from each of the major board staffs secunded to this task and representatives of other central agency units as they desire.

(4) The committee will be chaired by a person appointed by the provisional GEB and will report its work and progress to the Provisional GEB.

(5) Present boards and program agencies are also encouraged to assume fullest possible responsibility for relocation and retraining processes of their present staff.

We strongly recommend a generous timing allotment for employees in present structure to be relocated, and where necessary that extensions be granted so that the skills and resources represented by these persons who are not employed in the new structure can best be dispersed to the benefit of the church.

Consideration may be given to the continuation of salary after termination of responsibilities.

b. Policy statement on retraining.

(1) It will be the responsibility of the personnel unit of the GEB to evaluate skills of all personnel selected to service the new structure, and to make available such creative opportunities for training as determined by the personnel unit of the GEB with professional assistance.

(2) That a retraining consultant will be retained by the personnel unit of the GEB for the purpose of recommending retraining opportunities and supervising the retraining process for new employees until completion of the process.

7. Schedule for Transition Processes

June, 1972

1. Plan approved by General Assembly.
2. G. A. Nominating Committee nominate 62 provisional members of GEB—Elected by 1972 Assembly after plan approval.
3. Budget for interim period (June 1, 1972 to June 1, 1974) submitted to G.A.
   a. Transition process—June 1, 1972 - Dec. 31, 1972
   b. Transition process—Jan. 1, 1973 - Dec. 31, 1973
4. Freeze reserve funds that have not been budgeted except by explicit action of G.A. or G.E.B.

July-December, 1972

1. Provisional GEB activated.
2. Personnel assessment and relocation policies developed.
   a. Present personnel inventory
   b. Present functions inventory
   c. Future staff needs projected
   d. Staff policies developed
   e. Employ key staff persons as identified and available
   f. Initiate program of information and assistance for staff relocation, establishing job Search and Relocation Committee.
3. Central Services developed.
   a. Finances.
      i. Budgeting for 1974
      ii. Endowments, annuities, etc.
      iii. Bookkeeping
   b. Identification of legal changes and preparation for G.A. such changes as needed by new organization.
   c. Employ G.A. Treasurer.
4. Employ organizational expertise.
5. Identify functions which will not be performed in new organization and which need to be terminated as soon as possible.
6. Provisional GEB initiates priority building process for calendar year 1975.

January 1, 1973

1. G.A. Nominating Committee nominates 20 at-large members to GEB.
2. Regional Synods *Conventions* nominate members to GEB—G.A. elect nominees at June, 1973 Assembly
3. Regional Communications Exec. employed and communication cabinet formed.
4. Build personnel unit to assume personnel responsibilities for all functional units.
5. General Staff Director and Division Staff Directors appointed
6. Staff developed.
7. G.A. Nominating Committee nominate members of Councils, Committees, Trustees and Advisory Boards.

June, 1973

1. General Assembly elect three regular classes to GEB.
2. Provisional GEB terminated.
3. Elect Review and Evaluation members
   Elect Councils, Trustees, committees and advisory boards.
4. G.A. approve needed legal changes re: corporations, reserves, financial processes.
5. GEB present tentative proposals for priorities in calendar year 1975 to G.A.
6. Confirmation of General Staff Director and Division Staff Directors by the General Assembly.
7. Beginning of transfer process of program monies and reserved funds from old structures to the new.

July-September, 1973

1. Staff developed.
2. Program implemented as identified in the new plan as the function of the Divisions.
3. All remaining monies, reserves and other funds be transferred to the G.A. Treasurer (July 1, 1973).
4. Initiate priority building process for calendar year 1976.
5. Develop final proposals for priorities based on actions of June, 1973 G.A. for presentation to June, 1974 G.A. (July, 1973 - May, 1974).

January 1, 1974

1. Office of Review and Evaluation staff employed.
2. G.E.B. fully operative.

June, 1974

1. Priority building processes at Assembly.
2. Move to one location completed.
3. Old organization no longer in existence.
4. Staff election completed.
5. Final approval by G.A. of 1975 priorities.
6. Initial proposals for calendar year 1976 priorities acted upon by G.A.

Appendix F

THE GENERAL ASSEMBLY

The Commissioners Handbook will contain much of the material with which Commissioners are now acquainted. Annual reports of the subunits which comprise the aggregate office of the Assembly and of the GEB Divisions will be included. Recommendations that are proposed as implementation to previously adopted priorities for the immediate calendar year ahead will be in order. Such recommendations shall always be accompanied by a citation indicating the relation of the recommendation to a given priority or priorities.

The Handbook will also contain a detailed specification of the adopted Assembly priority list for the current year, the objectives projected to implement these priorities and the degree to which the objectives have been attained.

The GEB report to the Assembly will contain two additional major blocks of material dealing with annual priorities for the future. The first package will be the proposed alternative routes by which the GEB suggests that the immediate coming calendar year Assembly-approved priorities be accomplished or advanced. The second package will be collated data gathered by the GEB as the basis for the prioritizing work to be done by the Assembly to produce the basic priority list for the calendar year which will begin approximately eighteen months from this Assembly.

The usual personnel, budget, and elected membership accountability records shall be included. An independent report of the Evaluation and Review Unit will be included as well as reports from the Communication Cabinet.

The Stated Clerk will continue to perform many of the same functions as in previous Assemblies. Few of the changes being proposed have major bearing on the traditional constitutional role of this office of the court.

Standing committees will be of a somewhat different nature, being of two sorts. The usual "review and recommendation" standing committee will function relative to one or more work units within the structure; dealing with projects in process, personnel, subunit structure and relationships. No aspect of the work of the national structure should escape the study and review of a standing committee. In addition to these traditional standing committees, a new type of standing committee designed to facilitate the various stages of the priority building process will also be provided. The staff meeting with these priority building standing committees will be the GEB staff priority building team for that particular year. Four such committees may be sufficient. This would envision a primary review, progress, and adjustment committee for the current year in progress.

A planning and evaluation committee to weigh the various alternatives proposed to accomplish the priorities for the immediate calendar year to come and to react to any recommendations for emergency priorities, would be the third priority standing committee. The fourth annual priority standing committee would assess the data gathered by the GEB team, legitimize the process used to gather the data and draft and/or modify possible priorities for the calendar year eighteen months hence, and manage the Assembly debate and balloting on these possible priorities. These four new committees shall be known by the priority year for which they bear responsibility. (For example, "1976 Priority Standing Committee.")

Standing Committees should be formed so that there is an equitable work load for each committee. Standing Committee Chairman should assemble at the site of Assembly meeting 48 hours prior to the first session in order to be briefed by the Stated Clerk and the Evaluation and Review Unit in order to meet at length with the staff personnel, who will serve that particular standing committee. The role and extent of involvement of the staff in standing committee meeting shall be at the discretion of the chairman and the standing committee. The traditional procedure for reporting the providing written reports shall apply.

The Assembly meeting shall, as an early item of business preceding the meeting of standing committees, receive an extensive and detailed "program audit" of the work of the national structures during the twelve month period since the previous Assembly meeting. Any and all incidents, trends and indices which will illumine the health and work of the structure will be explored and exposited with opportunity for questions from the floor. The clerk will continue to provide for all commissioners a briefing on procedure, folkways, and standing rules of the Assembly at a period just previous to the first session of the Assembly.

As the new structure comes into use, no doubt new refinements of Assembly meetings will be needed. As these are made, the need for a holistic view and review of the work of the national structure should be kept in mind as essential. Also regarded as crucial is the need for the court itself to determine denominational priorities, and set in motion the major means for, and the timetable of, their accomplishment.

Appendix G

ANNUITY PLAN, INSURANCE PROGRAMS AND MINISTERIAL RELIEF

(See action of 112th General Assembly, p. 44)

(Functions of Present Board of Annuities and Relief)

For many years, the Presbyterian Church in the United States has provided for its retired servants by adopting an annuity plan to which the employer and the employee contribute, and by appropriating from its benevolence funds approximately seven percent of its resources for the relief of ministers and their survivors for whom no other adequate provision is made. Additionally, the church has made available group life insurance and major medical coverage through its boards and agencies. Initially these pension and relief functions were performed at the national level by the Committee on Christian Education and Ministerial Relief; in the reorganization of 1949 the functions of this Board were divided and the operation of the programs for ministerial care were assigned to a newly established Board of Annuities and Re which has been one of the five autonomous boards elected and funded through the General Assembly. This unit has had 18 members and has employed a professional staff with specialized talents in its three areas of responsibility. As in the case of other boards, this unit of the national structure has been authorized to incorporate itself, its charter having been issued by the state of Kentucky. In this instance, the charter of the Committee on Christian Education and Ministerial Relief was amended in 1949 for the use of this Board by action of the General Assembly, which has also approved a manual adopted by the Board. From time to time, the Board has faithfully sought the General Assembly's approval of various changes in its policies and procedures.

The Board of Annuities and Relief has been divided into committees reflecting its assignments: ministerial relief, insurance, and finance (annuity plans). The relief function has involved primarily the distribution of budgeted benevolences (supplemented by the net proceeds of the Joy Gift) in accordance with standards heretofore established by the board. The insurance function has involved the collection of premiums for several national firms and the adjustments of claims (in behalf of the insurer and without expense to the insurance company). The major task has related to the management of the assets of the annuity plans; the Board has employed an Atlanta bank to act as its agent in the investment of funds and the staff has made distribution to annuitants in accordance with the Assembly approved contract.

With regard to the insurance function heretofore performed by the Board of Annuities and Relief, it should be noted that other boards of the national structure have maintained group life insurance coverage for their employees under varying patterns of participation and benefits. They have also offered hospital and major medical insurance benefits on a group basis under various formulas of participation and coverage.

With regard to the annuity functions, two fundamentals must be recognized: first, the church has accepted approximately 65 million dollars from its servants and their employers to be held, managed, and disbursed in clearly defined ways, creating by implication a trust relationship affecting these funds; and secondly, it needs to be recognized that the Finance Committee of the Board of Annuities and Relief (chosen for its experience, knowledge, and ability) has effectively managed the funds of the annuity plans with commendable skill and devotion. The church at large and particularly the members of the annuity plans have been advised repeatedly of the quality of management in comparison to other similar plans and of the unreachable characteristics of these funds.

The Ad Interim Committee is proposing a plan which includes the central and fundamental principle that the administrative agentry of the denomination should be managed by a single board elected by the General Assembly, responsive to the whole church and accountable both to the parent body and the constituency. Equally basic to the plan being submitted is a response to the urgent need for better stewardship of the professional resources of the denomination. This manifests itself as a Division of Professional Development within the General Executive Board. The intent of the plan is to house at this point all functions of enlistment, training, placement, counselling, retraining, relief, and retirement, as they relate to the professional resources of the denomination.

The appropriate lodgment of the functions of the present Board of Annuities and Relief, namely Annuity Plans, Insurance Programs, and Ministerial Relief, is in the Division of Professional Development of the General Executive Board.

1. *Relief Function.* The relief function will build on the experience of the placement, mental health, and counselling units of the divison. This function is primarily funded by benevolence monies of the national structure.

2. *Insurance Function.* The insurance function will be consolidated with the insurance functions of the other boards and agencies of the national structure. Insofar as it is feasible, middle judicatory and local programs will also be incorporated into the function of this office.

3. *Annuity Plan.* The present pension board has operated an annuity plan without significant guid-

ance from the denomination; there are no General Assembly policies regarding retirement age for ministers except compulsory retirement at age 70; there is no uniformly accepted minimum income for retired ministers, and there are no standards of mental or physical health permitting early retirement. The whole church acting through the Division of Professional Development should make these decisions and the annuity program should be tailored to fit them.

Trustees of the Annuity Funds, elected by the General Assembly will be responsible for management, investment, and protection of the funds of the annuity plan. The church should be mindful of the duty to manage these funds in accordance with the purposes for which they were received, to prevent these funds from becoming pawns of debate and to insure that the finest retirement available is provided the servants of the church at lowest possible cost consistent with good investment and management practices. Staff members of the GEB who disburse annuity funds in accordance with decisions of the Assembly will be monitored by the trustees of the Annuity Fund to insure that the trust relationship is preserved.

C.1. That Overture 36 from the Presbytery of Abingdon (see page 69) and Overture 38 from the Presbytery of Florida (see page 67) be answered in the negative.

2. That Overture 53 from the Presbytery of Harmony (see page 67), Communication 10 from the Board of Annuities and Relief (see page 35), and Resolution 1 from Chester Keller, which reads,

In the light of the purpose for which the Ministers and Employees Annuity Funds were established—namely, to provide material security for retired or disabled ministers and lay employees of the Church, their families and dependents;

In the light of the excellent work being done by the Board of Annuities and Relief, such as (1) the seven good experience credits since 1964 which in some cases will compound to a total of 80.5% by January 1, 1973; and (2) a well satisfied group of retired Presbyterians who look to the Board of Annuities and Relief for guidance and aid;

In the light of the confidence which the management of the Ministers and Employees Annuity Funds has built up among ministers and lay employees of the Church over the year.

Since this is an annuity agreement subject to laws governing annuities held in trust for the Church on behalf of participants;

Therefore, be it resolved that the 112th General Assembly makes no change in the structure effecting the Board of Annuities and Relief.

W. Chester Keller

be answered by the following:

That the 112th General Assembly request the Provisional General Executive Board, in consultation with the Board of Annuities and Relief, to appoint, or otherwise select, a committee of professionals with recognized expertise in the areas of investments, actuarial science, insurance, pensions and trust law to make an objective study of all aspects of the manner in which the Board of Annuities and Relief is meeting its presently assigned responsibilities, and to make a similar objective study of all aspects of the manner to meet these responsibilities as proposed in the plan of the Ad Interim Committee and to make specific recommendations to the 113th General Assembly as to any changes necessary to improve the performance of these assigned responsibilities.

3. That Communication 7 from the Board of World Missions (see page 35) be answered by no response. The communication was answered by Ad Interim Committee amendment of the schedule for transition process.

4. That Communication 11 from the Ad Interim Committee (see page 35) be answered by the motion of the Committee to adopt the plan.

5. That Communication 12 from the Ad Interim Committee (see page 36) be answered in the affirmative.

6. That Communication 13 from the Permanent Committee on Assembly Operation (see page 36), No. 21 from the Agency Communication Cabinet (see page 38), and that portion of Communication 23 from the Historical Foundation headed "Contingent Report" (see page 39) be answered by referring them to the Provisional G.E.B.

7. That Communication 14, Recommendations 5 and 6, from the Board of Christian Education (see page 38) be answered in the affirmative by the Plan as amended.

Respectfully submitted,
HARVARD A. ANDERSON, *Chairman*

(See page 185 for the remainder of the Report of the Standing Committee on the General Council.)

The Assembly took recess until 7:30 P.M. Monday. Mr. Jack Williamson voiced the closing prayer.

The standing committees, having organized on Saturday afternoon and evening, were in session from 2:30 P.M. to 5:30 P.M.

June 12, 1972—7:30 P.M.

The Assembly met at 7:30 P.M. and engaged in worship led by Rev. James E. Atwood.

REPORT OF PERMANENT JUDICIAL COMMISSION ON CASES OF PROCESS

Mr. Joseph W. Grier, Jr., Chairman of the Permanent Judicial Commission, was introduced by the Moderator. The Commission was seated on the platform and all members present were introduced by the Chairman.

The Stated Clerk read from the Constitution the rules, procedures, and authority of the Commission.

Rev. James E. Drinkard, member of the Commission, read the report of the Commission in the case of Carlyle A. McDonald, et al, Complainants, versus the Synod of South Carolina, Respondent, as follows:

CARLYLE A. McDONALD, et al, Complainants
Vs.
SYNOD OF SOUTH CAROLINA, Respondent

G.A. COMPLAINT
No. 1-1972

The Synod of South Carolina met at Shandon Presbyterian Church in Columbia on September 14, 1971, which meeting was called for the purpose of hearing and adjudicating a complaint filed by complainants against the Presbytery of Bethel in accordance with instructions of the General Assembly to meet before September 30, 1971 for such purpose. At that meeting the Synod considered the complaint against the action of the Presbytery of Bethel in adopting a resolution on October 18, 1970, reading as follows:

"NOW THEREFORE, we, the Presbytery of Bethel, do hereby declare that we have covenanted together henceforth to stand for the historic doctrine and form of government of the

Presbyterian Church in the United States. To be very specific:

> "1. The Presbytery of Bethel will not consent to organic union with the United Presbytery Church USA, which union would inevitably result in the disappearance of the distinctive witness of the Presbyterian Church US and facilitate further non-Reformed mergers such as is proposed by the COCU or Church of Christ Uniting.
> "2. The Presbytery of Bethel cannot in good conscience accept any dilution of the Confession of Faith; nor will we accept any changes in ordination vows which will no longer bind officers of the Church to adhere to the doctrinal standards of the Church.
> "3. The Presbytery of Bethel will refuse to recognize as binding upon its churches any change in the Book of Church Order which would take control of local church property from congregations and vest it in the Presbytery.
> "4. The Presbytery of Bethel will not surrender ownership or control of its property to any united, combined, or restructured body if such surrender, in the judgment of this Presbytery, would constitute a threat to the spiritual and moral principles elsewhere defended in this resolution.
> "5. The Presbytery of Bethel will not consent to any plan for restructuring the Church which does not require the explicit consent of the Synods involved."

The Synod of South Carolina voted not to sustain the complaint or any part thereof. Notice was given by the complainants that a complaint against the action of Synod would be forwarded to the General Assembly. Such a complaint was timely filed and the case was duly heard by the Permanent Judicial Commission in Atlanta on March 14, 1972.

The General Assembly has affirmed the rights of freedom of the press and freedom of expression within the Church, such expression pertaining to the well-being of the Church to be made in Christian love with meticulous respect for the truth and in an effort to maintain the peace and purity of the Church (Minutes, 1969, p. 89, Item 14; Minutes, 1970, p. 48, Item 4, p. 52, Item 14.)

While Church courts may "give counsel in matters of conscience" (BCO Section 14-3(2)), it is the view of the Permanent Judicial Commission that the resolution goes beyond the right of freedom of expression and beyond the powers of Presbytery, and injuriously affects the Church. In the opinion of the Permanent Judicial Commission, the thrust, tenor and tone of the resolution, taken as a whole, are violative of the obligation of Presbytery to preserve the peace, unity, edification and purity of the Church. (BCO 27-6(7); BCO 29-3(7)).

Accordingly, the preliminary judgment of the Permanent Judicial Commission is that the resolution goes beyond permissible expression of opinion, is contrary to order, and the action of Bethel Presbytery should have been redressed by the Synod of South Carolina upon the complaint of the complainant. (BCO 17-5(2); 1-4). The Permanent Judicial Commission therefore concludes that the complaint against the Presbytery of Bethel should have been sustained by the Synod of South Carolina.

It is further the preliminary judgment of the Commission that the resolution adopted by Bethel Presbytery should not have been adopted, that the Synod of South Carolina should have sustained the complaint against the action of Bethel Presbytery, and that the General Assembly should annul the whole of the action of Synod and sustain the complaint, declaring said resolution null and void and of no effect. (BCO 117-5).

Eugene Rogers of the Synod of South Carolina recused himself and did not participate in the discussion or vote in this case.

JOSEPH W. GRIER, JR., *Chairman*
Permanent Judicial Commission

The Moderator put the following question: "Shall the preliminary judgment of the Permanent Judicial Commission in the General Assembly Complaint No. 1, 1972, as above recorded be made the final judgment of the General Assembly?" The Moderator advised commissioners from the Synod of South Carolina that they were not to vote on the question. There being no questions and no requests for clarification, and upon vote of the Assembly, the Moderator declared: "The preliminary judgment of the Permanent Judicial Commission in the case of Carlyle A. McDonald, et al, Complainants, versus the Synod of South Carolina, Respondent, is now the final judgment of the General Assembly, and the case is herewith closed."

Judge David E. Cuppett, Jr., a member of the Commission, read the report of the Commission in the case of William W. Branch, Jr., et al, Complainants, versus the Administrative Commission of the Synod of West Virginia, Respondent, as follows:

W.W. BRANCH, JR., et al, Complainants
Vs.
ADMINISTRATIVE COMMISSION OF THE SYNOD OF WEST VIRGINIA, Respondent

G.A. COMPLAINT
No. 2-1972

This is a Reference from the Synod of West Virginia to the General Assembly of a Complaint against action of an Administrative Commission appointed by the Synod of West Virginia. (See BCO 117-1, 115-1, 115-2, 115-3.)

The action complained of was the Commission's reversal of an action by Kanawha Presbytery at a stated meeting January 24, 1971, rescinding action of a previous meeting on October 11, 1970, electing Commissioners to the 1971 General Assembly. Kanawha Presbytery, after rescinding its prior action, then elected the same Commissioners previously elected in October except a Ruling Elder Commissioner and his alternate in whose places another Elder and another alternate were elected.

The sequence of the events is as follows:

On October 11, 1971, a report of the Committee on Nominations of Kanawha Presbytery was presented, adopted and amended resulting in all four principal and alternate Commissioners being "elected by acclamation" to the General Assembly. (See Minutes, Kanawha Presbytery, page 92.)

The standing rules of Kanawha Presbytery effective as of October 11, 1970, provided the Committee on Nominations "shall present nominations for commissioners to the General Assembly" at each Fall Adjourned Meeting which was in fact October 11, 1970. (See Standing Rules, Kanawha Presbytery, page 15) These same Standing Rules also read as follows:

"VI. Commissioners to the General Assembly

"A. Nomination of Commissioners:
"At each Fall meeting of Presbytery, the Committee on Nominations shall nominate Commissioners to the General Assembly, the number as specified in the Book of Church Order (see 18-2). The number of alternates shall equal the number of Principal Commissioners. Alternate Ministers shall be called to serve in the line of succession. Alternate Ruling Elders shall be called to serve in the order in which nominated.
"In the case of Ruling Elder Commissioners, the Nominating Committee shall ordinarly nominate Ruling Elders so as to represent the churches throughout the Presbytery."

"IX. Rules of Parliamentary Order

"The ordinary rules shall be those found in the back of the Book of Church Order, or others added by the authority of the General Assembly, the final authority being *Robert's Rules of Order*.
"Printed as revised, effective October 11, 1970."

There is also contained in these same Standing Rules the "Line of Succession for Ministers" to be nominated which is similar to a long standing rule of Kanawha Presbytery approved by the General Assembly in 1911 in the complaint of J.K. Dowman, and others, against the Synod of Virginia. See the Assembly's Digest, page 331.

At the same meeting of Kanawha Presbytery, "the election of a Youth Delegate to the General Assembly" was postponed until the January meeting of Presbytery. (No provision is made in the Standing Rules of Presbytery relative to the selection of a Youth Delegate.)

The record shows publication of October 11, 1970 minutes prior to the January 24, 1971 Stated Winter Meeting of Kanawha Presbytery.

At the January meeting a minister member of Presbytery moved ". . . that Presbytery rescind (page 50 *Robert's Rules of Order*, 75th Edition) its action of October 11, 1970, electing Commissioners to the 1971 General Assembly and . . . that the Presbytery re-open the nominations and elections". The motion carried by a two-thirds vote and the matter referred to the Committee on Nominations with an ". . . amendment that the committee consider nominating a woman Elder as a Commissioner to the General Assembly". The Committee on Nominations later in the meeting made its report and named the same Ministers and alternates and one of the same Elders and alternates as nominated October 11, 1970. A woman Elder and a woman alternate were named instead of one of the Elders and alternates nominated in the October 11, 1970 meeting. A Youth

Delegate and three alternates were also nominated for the first time. (See Minutes, January 24, 1971 meeting, Kanawha Presbytery, pp. 116, 117 and 124)

At the April 25, 1971 meeting of Kanawha Presbytery a communication from the Session of Kanawha Salines Presbyterian Church was received expressing disapproval of rescinding ". . . the election of our Elder . . ." which was received as information and at the request of the Session to be printed in the Minutes which was done. (See Minutes of Kanawha Presbytery, pp. 130-131 and 143-144).

On May 7, 1971, The Session of the Milton Presbyterian Church sent a memorial to the Synod of West Virginia with protest of the ". . . unconstitutional proceeding of Kanawha Presbytery toward Ruling Elder _____ of the Kanawha Salines Presbyterian Church, after (he) was duly nominated, elected and notified of his office as Commissioner to The 1971 General Assembly". This "memorial" was authorized by this session on April 12, 1971, and received by the Stated Clerk of the Synod of West Virginia on May 12, 1971.

On May 24, 1971, at its annual meeting, the Synod of West Virginia appointed an Administrative Commission to hear the "memorial" and report. The Commission met on May 24 and 25, 1971, and consulted with the five representatives of Kanawha Presbytery who had been elected at a called meeting of Kanawha Presbytery at the direction of the Synod.

The record seems clear the Commission on May 24, 1971, concluded that "Kanawha Presbytery made an oversight in not considering the paragraph of the Newly Revised *Robert's Rules of Order* regarding:

> 'Actions that cannot be rescinded or amended':
> 'When a resignation has been acted upon, or a person has been elected to or expelled from membership or office, and the person was present or has been officially notified of the action.' (34.8 (d), p. 259)"

The Commission said: "In a desire to show fairness to those concerned the Commission voted to cite the representatives of Kanawha Presbytery to appear before the Commission on June 7, 1971."

However, it is also clear the Commission delayed final action until June 7, 1971.

On June 7, 1971, the representatives appeared and filed a six page paper claiming numerous errors on the part of Synod and the Commission, all of which the Commission answered in its final report.

On June 7, 1971, the Commission made a final judgment and reversed the actions of Kanawha Presbytery taken on January 24, 1971, and held "Commissioners and Alternates elected at the October 11, 1970, meeting of Kanawha Presbytery were the official Commissioners and Alternates to the 1971 General Assembly."

On June 9, 1971, the Commission filed its report with the Stated Clerk of Synod and notified the Stated Clerk of Kanawha Presbytery by sending a copy of its report.

On June 10, 1971, the Stated Clerk of Kanawha Presbytery certified the original October 11, 1970, list of Commissioners and alternates to the Stated Clerk of the General Assembly pursuant to the Commission's finding.

All parties agreed these were the Commissioners who attended the 1971 General Assembly.

On June 11, 1971, the representatives of Kanawha Presbytery filed a notice of complaint to the action of the Administrative Commission as filed on June 9, 1971.

On June 12, 1971, the Commission reconvened, reviewed the complaint filed, and refused to suspend the Commission's report and findings of June 7, 1971.

At a called meeting of the Synod of West Virginia held on October 3, 1971, Synod made this a matter of reference to the General Assembly (BCO 117-1).

The reference stated "in a small Synod" of West Virginia "a disproportionate number of its members are involved in the case", that it desires a definite statement on the issues involved, and, specifically, "whether the paragraph in *Robert's Rules of Order, Newly Revised*, section 34.8(d) regarding motions that cannot be rescinded is applicable in the election of commissioners to the General Assembly".

The complaint consists of nine counts and the complainants withdrew 7, 8, and 9, with the consent of the respondent, at the hearing before the Permanent Judicial Commission March 14, 1972.

Court number 1 alleges violation of BCO 106-10 in that improper evidence was considered. A telephone call was involved.

Count number 2 alleges violation of BCO 105-18 in that a member of the commission had previously discussed this matter with the moderator of the Session submitting the memorial with protest prior to the receipt of the memorial by the Synod.

Count number 3 alleges violation of BCO 105-3 and 105-8 in that the time schedule and procedures were not followed in this matter.

Count number 4 alleges violations of 105-3 and 105-16 in that the charges were not read.

Counts 5 and 6 alleges that *Robert's Rules of Order* were misapplied in this matter in that a "commissioner to the General Assembly is not an office of the Presbytery" and that official notification by the Stated Clerk was not given to any of the parties elected and that the Presbytery could rescind its action.

The pertinent parts of *Robert's Rules of Order* relied upon by each party are as follows:

"34.8. A negative vote on these motions can be reconsidered, but not an affirmative vote."

At Page 259:

"ACTIONS THAT CANNOT BE RESCINDED OR AMENDED. The motion to rescind or to amend something previously adopted is not in order under the following circumstances:

. . .

"(d) When a resignation has been acted upon, or a person has been elected to or expelled from membership or office, and the person was present or has been officially notified of the action. (The only way to reverse an expulsion is to follow whatever procedure is prescribed by the by-laws for reinstatement—or admission or election.)"

Complainants rely upon Sections 57 and 58 which are long sections concerning "Conventions of Delegates" and "Organization of a Convention of an Established Society", too long to quote. None of the rules relied upon are clear concerning the matter at issue.

The question raised concerning who is the "official" Commissioner to the General Assembly of 1971 is now moot.

Complainants state BCO 114-7 applies to the first four counts and that they were not afforded the benefit of the rules of process as against individuals.

This whole matter was handled under Chapter 14 BCO dealing with General Review and Control of which Chapter BCO 114-7 is but a part thereof. It specifically states ". . . so far as they may be applicable".

Synod held this was not a judicial case but purely a matter of review and control. (BCO 114-2,6.)

The record shows that apart from the telephone call, there was ample proof of the publication of the October 11, 1970 Minutes prior to the January 24, 1971 meeting to show the Elder in question had received notice of his "nomination and election". The words in BCO 16-7 (21) are "To select commissioners . . ." and in BCO 18-3 ". . . the Commissioners elected to the preceeding meeting of the Assembly . . ." and in BCO 18-4 the form of the commission from the Presbytery states ". . . doth hereby appoint _____ to be a commissioner on behalf of this Presbytery."

The record does not show a member of the commission "expressed his opinion of its merits to either party" but had previously discussed this matter with the moderator of the Session submitting the memorial with protest.

Ample time and opportunity was given the representatives of Kanawha Presbytery to present their reasons for its action. Time was of the essence in this matter since the 1971 General Assembly convened on June 13, 1971. The citation was never misunderstood. Fourteen (14) days elapsed from May 24, 1971 to June 7, 1971. The record shows an excellent presentation on behalf of Kanawha Presbytery and one not pressed with lack of time.

The charge of the citation was not formally read to the representatives of Kanawha Presbytery. No prejudice has resulted since a full six page paper was filed by said representatives on June 7, 1971 which clearly shows actual knowledge of the nature of the charge or citation.

The Permanent Judicial Commission finds that the method of appointing, selecting and electing Commissioners is within the province of the Presbytery (BCO 16-7 (21), 18-3, 4, Assembly's Digest, p. 331). However, rules, standing or otherwise, once adopted should be clear and definite as to method and time of selecting of Commissioners and must be fairly and equitably administered and provide for contingencies.

The Permanent Judicial Commission does not believe that an interpretation of the Rules of Kanawha Presbytery or *Robert's Rules of Order* with respect to the selection of Commissioners to the General Assembly is possible with any certainty. The Permanent Judicial Commission does not believe that any interpretation of the facts disclosed by this case would be of help in other cases that might arise. The Permanent Judicial Commission believes that the General Assembly should refuse to undertake such an interpretation, in effect declining the reference insofar as it requests an interpretation of the procedure in selecting Commissioners to the General Assembly. This it

can refuse to do. It is not required to accede to the request of the lower court, but it should ordinarily give advice when so requested. (BCO 115-5).

The prelininary judgment of the Permanent Judicial Commission is that the complaint be not sustained with respect to counts 1, 2, 3, and 4, and that it refuse the reference with respect to counts 5 and 6.

Note: Judge Frank L. Taylor, a member of the Synod of West Virginia, recused himself and did not participate in the consideration of this case.

JOSEPH W. GRIER, JR., *Chairman*
Permanent Judicial Commission

The Moderator put the following question: "Shall the preliminary judgment of the Permanent Judicial Commission in the General Assembly Complaint No. 2, 1972, as above recorded, be made the final judgment of the General Assembly?" The Moderator advised Commissioners from the Synod of West Virginia that they were not to vote on the question. There being no questions and no requests for clarification, and upon vote of the Assembly, the Moderator declared: "The preliminary judgment of the Permanent Judicial Commission in the case of William W. Branch, Jr., et al, Complainants, versus the Administrative Commission of the Synod of West Virginia, Respondent, is now the final judgment of the General Assembly, and the case is herewith closed."

COMMITTEE ON THANKS

The Moderator appointed the Committee on Thanks as follows: Mrs. J.N. Clark, Chairman; Rev. Robert Pate, and Rev. Fred Turner.

DOCKET FOR TUESDAY

The Program Committee announced that the Docket for Tuesday will be as follows: 8:30 A.M., Worship, followed by Standing Committee meetings; 2:00-2:45 P.M., Order of the Day—Presentation on Peace.

SPECIAL ORDER

The Board of World Missions gave a special presentation concerning the assumption of full control and support of its own work on the part of the National Presbyterian Church of Mexico, effective in October, 1972. Participating in the program were Rev. Saul Tijerina, Moderator of the National Presbyterian Church of Mexico, along with various members and staff of our Board of World Missions. Following a statement by Rev. T. Watson Street, Executive Secretary, Board of World Missions, concerning future relationship with the National Presbyterian Church of Mexico, the benediction was given by the Moderator of the National Presbyterian Church of Mexico and by the Moderator of the Presbyterian Church in the United States.

The Assembly took recess until 8:30 A.M.

THIRD DAY—TUESDAY

June 13, 1972—8:30 A.M.

The Assembly met at 8:30 A.M. and engaged in a service of worship led by Miss Debbie Drinkard.

DOCKET FOR THE DAY

The Program Committee announced the following docket: Reading of Minutes; presentation of new business; Committee as a Whole in order to set time for continued meeting of standing committees.

The Minutes of Sunday and Monday were read and approved.

COMMITTEE AS A WHOLE

The Assembly went into a Committee as a Whole to discuss where it is regarding business left before the standing committees. The Program Committee recommended that Commissioners go to standing committee meetings for the remainder of the morning, and to hear reports at the docketed time this afternoon.

The Assembly arose from a Committee as a Whole.

The Assembly took recess until 2:00 P.M.

Standing committees met from 9:15 A.M. to 12:30 P.M.

AFTERNOON SESSION

June 13, 1972—2:00 P.M.

The Assembly reconvened at 2:00 P.M. with prayer voiced by Rev. J. Davison Philips.

Dr. Worth McDougald was asked to preside during the afternoon session.

DOCKET FOR THE DAY

The Program Committee recommended the following docket for Standing Committee reports: Annuities and Relief, Women's Work, Review and Control of Synods, TRAV.

SPECIAL ORDER

The hour of the special order for a presentation on peace by the Board of Christian Education having arrived, Rev. Robert F. Jones, Chairman, Board of Christian Education, presented Rev. Albert C. Winn, President, Louisville Presbyterian Theological Seminary, who spoke on "The Responsibility of the Church to Work for Peace." Rev. George Chauncey, Director, Church and Society, explained the newly formed Interboard Task Force on World Peace.

A motion to have Dr. Winn's address distributed to all ministers and Clerks of Sessions was Tabled.

REPORT OF THE STANDING COMMITTEE ON ANNUITIES AND RELIEF

Mr. Ray U. Tanner, Chairman, presented the report of the Standing Committee on Annuities and Relief, which was adopted as follows:

I. The Standing Committee on Annuities and Relief considered the following items referred to it:
   A. Minutes of the Board of Annuities and Relief for Meetings of 10/29/71 and 2/25/72.
   B. Report of the Board of Annuities and Relief with its recommendations.
   C. Nominations.

II. YOUR COMMITTEE RECOMMENDS:
   A. That the Minutes of the Board of Annuities and Relief be approved.
   B. That the Annual Report of the Board of Annuities and Relief be approved.
   C. That the following recommendations be adopted:
   1. That the General Assembly endorse the following action of the Board:

> The Board of Annuities and Relief is pleased to announce that, with the advice and consent of Huggins and Company, Incorporated, our Actuaries, there will be added on January 1, 1973, to each member's account in the Ministers' Annuity Fund a seventh special "Good Experience Credit." The actuarial computation provides for the same percentage of increase in the amount of payment for those already receiving annuities, even as it provides an increase in credit to the accounts of those in active service.
>
> As of December 31, 1972, sufficient reserves, in an amount actuarially determined, will be transferred from the "Reserve for Actuarial Fluctuations and Other Contingencies" to the "Actuarial Liability to Members and Survivors for Annuity and Death Benefits" of the Ministers' Annuity Fund, making possible a 12% increase in all annuities being paid as of that date and in all one-eightieth annuity credits accumulated to that date.

Such special credits do not change the terms of the Official Plan of the Ministers' Annuity Fund. These "special benefits" will be payable in addition to the normal benefits payable under the terms of the Official Plan.

This special "Good Experience Credit" in no way affects the future accumulation of credits on the dues required as outlined in the Official Plan. The accumulation of credits in the future will be on the same basis as in the past.

2. That the General Assembly endorse the following action of the Board:

With the advice and consent of Huggins and Company, Incorporated, our Actuaries, a sixth special "Good Experience Credit" will be added in the Employees' Annuity Fund as of January 1, 1973.

As of December 31, 1972, reserves, in the amount actuarially determined, will be transferred from the "Reserve for Actuarial Fluctuations and Other Contingencies" to the "Actuarial Liability to Members and Survivors for Annuity Benefits" and to "Liability to Members in Service." This will make possible a 3% increase in all annuities being paid as of that date and a corresponding increase in all deposits for annuity purchase purposes, held in the accounts of the non-retired members. The benefits of this "3% Good Experience Credit" are not available should a member of the Employees' Annuity Fund withdraw under the provisions of the Official Plan.

Such special credits do not change the terms of the Official Plan of the Employees' Annuity Fund. These "special benefits" will be payable in addition to the normal benefits payable under the terms of the Official Plan.

This special "Good Experience Credit" in no way affects the future accumulation of credits or the dues required as outlined in the Official Plan. The accumulation of credits in the future will be on the same basis as in the past.

3. That the General Assembly be advised and asked to note with approval that following a special actuarial study, our Consulting Actuaries, Huggins and Company, Incorporated, have concluded and advised the Board that good progress, growth and actuarial experience of the Employees' Annuity Fund justify the adoption of more generous and improved actuarial assumptions. This means that new calculations will be made on all annuities paid after December 31, 1972. This also means that all future retirees will benefit increasingly when these new actuarial assumptions are applied in the calculation of their annuity upon their retirement. The effect that these adjusted assumptions will have upon annuities paid, after December 31, 1972, cannot be accurately determined until that date. We are advised that this additional benefit may be conservatively projected to produce, in annuities being paid, an increase of approximately 4%.

This benefit is in addition to the 3% Good Experience Credit. The two will compound to more than 7%.

D. That the following people as nominated by the Permanent Nominating Committee be elected to the Board of Annuities and Relief as follows:

Class of 1973: Mr. Rayburn H. Dean (1) to replace Reitz, Appal.

Class of 1975: Rev. Joe W. B. Brooks (2), S.C.; Judge John A. Fulton (2), Ky.; Mr. George Mebane (1), N.C.; Mrs. Robert Bolt (1), Appal; Rev. Bridges W. Edwards (1), Ga.; Rev. F. Sidney Anderson (1), Ga. In submitting these nominations, the Standing Committee on Annuities and Relief is cooperating with the spirit of the Permanent Nominating Committee this year. The Standing Committee believes, however, that there is no substitute for experience, wisdom and ability in fulfilling the responsibilities of the Board of Annuities and Relief. This Standing Committee encourages the Permanent Nominating Committee of future Assemblies to assure the continuity of expertise in finance and investments representation on the Board of Annuities and Relief that will guarantee continued success.

E. That the General Assembly heartily commend the Board of Annuities and Relief, its officers and staff for another highly successful year in fulfilling their obligations and responsibilities to the ministers, ministers' dependents, and employees of the Church. Those who serve the Lord's Church through the Board of Annuities and Relief deserve the heartfelt gratitude of all the servants of the Church who are the beneficiaries of their outstanding expertise and devotion.

Respectfully submitted,
RAY U. TANNER, *Chairman*

REPORT OF THE STANDING COMMITTEE ON WOMEN'S WORK

Mr. Nat K. Reiney, Chairman, presented the report os the Standing Committee on Women's Work, which was adopted, as follows:

I. The Standing Committee on Women's Work considered the following items referred to it:

A. The Minutes of the Board of Women's Work

B. The Audited Financial Statements and other Financial Information of the Board of Women's Work

C. The Annual Report of the Board of Women's Work

D. The Report of the Permanent Nominating Committee on Nominations for the Board of Women's Work

II. YOUR COMMITTEE RECOMMENDS:

A. That the Minutes of the Board of Women's Work be approved.

B. That the Annual Report of the Board of Women's Work and its audited financial statements be approved.

C. That the following recommendations be adopted:

1. That sessions and planning committees in congregations take note of the fact that the program materials and activities of the Women of the Church for the program year October 1972—September 1973 are built around the theme "God's Servant People" with the following objectives as guidelines:

a. To recognize that God's call to his people is a call to servanthood

b. To understand Christ as our Servant Lord and to make a new commitment to be his Servant people

c. To express this commitment as obedient servants—in our world—in our time.

2. That pastors and sessions inform their planning committees of the availability for use by adult groups of the following resources during the program year 1972-73:

a. *God's Servant People: Why and How,* Program materials '72-'73, containing

1. The Servant Lord and His Servant People, six Bible studies by Lewis Mudge
2. Service in the Church: Polity, Theology, Program by Charles E. Raynal, Jr.
3. Service in the World: God's Servant People and the Developing World, the Population Problem, and America's Poor

b. The Presbyterian Women's Workbook, containing suggestions for prayer and the missionary prayer list, the church calendar and emphases, action guides, interpretation of the General Assembly's special emphases, and a twelve-unit Bible study on "The Church—God's Servant People," by D.P. McGeachy, III.

c. A *Covenant Community*, a study of the Book of Exodus, by Daniel D. Rhodes, an Every Member Bible Study.

3. That Women of the Church leaders, pastors and persons who work with Spanish-speaking persons be aware of the Spanish edition of the Presbyterian Woman's Workbook and help to distribute it to Spanish-speaking persons and groups who would not otherwise know of its availability.

4. That the messages in the packet "The Unity of the Church and the Freedom of Persons" (available from the Board of Women's Work, 75¢) be commended to pastors and lay members of their congregations as making a contribution to the movement toward reconciliation in the church.

5. That Presbyterian Women all over the Assembly be called to prayer for God's Spirit to guide in every phase of Key 73 to the end that all of the people of our continent may be confronted with the claims of Jesus Christ in 1973.

6. That Presbyterian Women be called to cooperate with Christians of all other denominations in the KEY 73 effort in their community to make known Christ to every person regardless of race, nationality, religion, culture.

That Presbyterian, U.S. Women be urged to discover, become acquainted with, and make plans for a united approach to common objectives with United Presbyterian Women.

8. That Presbyterian Women seek to understand the Plan of Union of the Church of Christ Uniting and find new ways of working together with other Christians in their communities.

9. That in this election year of 1972 pastors and sessions interpret responsible political involvement as one way of witnessing to the goods news, and that they initiate activities which will encourage members of their congregations:

a. To study the paper adopted by 106th General Assembly on "The Theological Basis for Christian Action" for guidelines for political action. (Available from Board of Christian Education, Richmond, Virginia)

b. To inform themselves of the positions of this and previous General Assemblies on crucial social issues and the stands of parties and candidates on these issues

c. To raise the level of political debate by expressing their views on these issues to candidates

and office holders on these issues to candidates and office holders.

d. To become actively involved wherever appropriate in campaigns of candidates who show the most likelihood of dealing effectively with the issues.

10. That synods, presbyteries, and congregations be aware of the help that is available through the General Assembly's Office of Voluntary Service in implementing a program of voluntary service as a part of their mission strategy.

11. That pastors and lay leaders in our congregations be encouraged to secure a copy of the report of the 1971 White House Conference on Aging and finding ways to cooperate with local and state agencies that are planning to implement the recommendations of the Conference.

> (Note: The report entitled "1971 White House of Conference on Aging: A Report to the Delegates from the Conference Sections and Special Concerns Sessions" is available for 60¢ as Senate Document (Sen Doc 92-53) from Supt. of Documents, Government Printing Office, Corner North Capitol and H Streets, Washington, D.C. 20401)

12. That individual Presbyterians and groups within congregations continue to take seriously the problem of over-population through such action as:

a. Study to become aware of the implications of population growth on the spiritual and physical well-being of all persons

b. Participate through voluntary service, financial gifts, and voting power to enable peoples in developing countries to have the same choice and quality of life for which we are grateful

c. Commend couples of reproductive age for their conscious stewardship of responsible parenthood.

d. Request the continued awareness of this problem on the part of ministers who counsel with young couples and young persons preparing for marriage.

13. That pastors and sessions be requested to set up study groups to consider the historical background of the subject of women in the church and to make a theological appraisal of the subject, using as a resource the book, *Women in Church and Society*, by Georgia Harkness (Abingdon Press 1972).

14. That the 112th General Assembly re-emphasize the following recommendation which was adopted by the 106th General Assembly:

> "That the attention of the members of the courts of the church—General Assembly, synods, presbyteries and sessions—be called to the fact that there is a larger reservoir of informed leadership in the Women of the Church that might be more fully used to strengthen the work of the church, since women form such a small percentage of the membership of boards, agencies, committees and councils throughout the church." (Even though women are 52% of the church membership.)

and note with appreciation the attention the Permanent Nominating Committee of the General Assembly is giving to the guidelines which were approved by the 110th General Assembly and urge continuing effort in this direction.

15. That the General Assembly recognize the valuable service which has been rendered the church through this Board by the following: Rev. Charles E. Raynal, Jr., Clemson, South Carolina, who served as a member of the Board for nine years; Mrs. John D. Moseley, Sherman, Texas, who served as a Board member for nine years, as Chairman of the Board for two years, and who represented this Board on the General Council for six years; Mrs. Gene R. Barnard, St. Louis, Missouri, who served as a Board member for eight years and as Chairman of the Board for two years; Mrs. R.K.M. Patterson, Richmond, Va., and Mrs. George L. Paris, Hopkinsville, Ky., who have completed two terms of service.

16. That Dr. Evelyn L. Green be re-elected as Executive Secretary of the Board of Women's Work for another three-year term, or less as determined by the Provisional General Executive Board.

d. That the people nominated by the Permanent Nominating Committee be elected to the Board of Women's Work as follows:

Class of 1975: Mrs. Thomas E. Jones (1) Appal.; Mrs. Laurence Bell (1) Mo.; Mrs. Albert G. Peery, Jr. (1) Va.; Mrs. Dan West (1) Texas; Rev. William I. Woods (1) S.C.; Mrs. Jack Regentin (2) Va.

Class of 1974: Mr. Paul Reitz (1) Mo.—to replace Dr. John J. Deifell

Respectfully submitted,
NAT K. REINEY, *Chairman*

REPORT OF THE STANDING COMMITTEE ON REVIEW AND CONTROL OF SYNODS

Rev. Bonneau H. Dickson, Chairman, presented the report of the Standing Commmittee on Review and Control of Synods, which was adopted as follows:

I. The following items were referred to the Standing Committee on Review and Control of Synods:
A. Minutes of the 15 synods.
B. Communication 3 from the Synod of Florida.
C. Communication 4 from the Synod of South Carolina.
D. Communication 6 from the Synod of Virginia.
E. For information only: Report of the Permanent Committee on Assembly Operation (See Appendix, p. 261) providing guidelines for this committee in the performance of its duty.

II. The Committee noted that the 1968 Minutes of the Synod of Oklahoma have been transmitted for its review, and are approved without exception.

III. YOUR COMMITTEE RECOMMENDS:
A. In reference to A above:

That the Minutes of the Synods of Alabama, Appalachia, Arkansas-Oklahoma, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Texas, Virginia and West Virginia be approved without exception.

B. In the reference to B and C above:

That Communication 3 from the Synod of Florida (see page 57) and Communication 4 from the Synod of South Carolina (see page 57) be received as evidence that these synods are in compliance with the directive of the General Assembly concerning discriminatory policies or practices.

C. In reference to D above:

That Communication 6 from the Synod of Virginia (see page 58) be answered in the affirmative.

Respectfully submitted,
BONNEAU H. DICKSON, *Chairman*

REPORT OF THE STANDING COMMITTEE ON TRAV

Mr. E.C. Barrett, Chairman, presented the report of the Standing Committee on TRAV, which was adopted, as follows:

I. The Standing Committee on TRAV considered the following items referred to it:
A. Minutes of the Board of Directors of TRAV.
B. Report of the Board of Directors of TRAV with recommendations and audit.
C. Nominations.

II. YOUR COMMITTEE RECOMMENDS:
A. That the minutes of the Board of Directors of TRAV be approved.
B. That the annual report of the Board of Directors of TRAV be approved.
C. That the following recommendations be adopted:

1. That the General Assembly call attention to the fact that a new correspondence course in the Church's use of mass media is being completed, and will be available for individual study by early fall.

2. That the General Assembly recommend to the regional synods that they seriously consider employing a mass media specialist (radio, television, film, etc.) who would be both a resource person for the synod and a program director for regional programing.

3. That the General Assembly call attention to the fact that individuals, groups and congregations can have a direct hand in the broadcasting ministry of their Church through supporting placement of programs on local stations. By referring to the General Council's Project Book, they may choose the broadcasting ministries to which they wish to give special help.

4. That the General Assembly again encourage all members of the Church to express written verbal appreciation to radio and television stations which broadcast Presbyterian Church, U.S., and other high-quality Christian programs, bearing in mind that such expressions of encouragement are of great importance in the eyes of station management.

5. That the General Assembly join TRAV Board of Directors in expressing special thanks to the individuals and groups which have made outstanding contributions to the mass media ministries of the Presbyterian Church in the United States during 1971:

a. The Rev. H. Louis Patrick of Charlotte, N.C., for preparing a series of sermons for "The Protestant Hour."

b. The choir of Harvey Browne Memorial Presbyterian Church, Louisville, Ky., for preparing and recording music for the 1971 series of "The Protestant Hour."

c. The First Presbyterian Church of Atlanta, Ga., for providing a $2500 challenge fund to make possible the beginning of the "You Are There" stewardship films.

d. Dr. J. Calvin Reid of Hilton Head Island, S.C.; the Rev. H. William Vassey of Hampden-Sydney, Va.; and Mrs. Steve Gibson of Stone Mountain, Ga., for creative contributions to children's programing.

6. That the General Assembly join TRAV Board of Directors expressing special thanks to Dr. John A. Redhead, Jr., for his many years of outstanding service and contributions to the mass media ministries of the Presbyterian Church in the United States through "The Protestant Hour".

A suitable plaque will be presented to Dr. Redhead by TRAV.

D. That the following people as nominated by the Permanent Nominating Committee be elected to the Board of Directors of TRAV as follows:

Class of 1975: Rev. Dan Youngblood (1), Ala.; Rev. Walter C. Sutton (1), Ky.; Mr. Lacy S. Sellars (3), N.C.; Rev. Francis M. Womack, Jr. (2), W. Va.; Miss Janie McCutchen, (Bd. of Women's Work); Mr. William P. Lamkin, (General Council).

E. Your Committee reports the Audit of TRAV to be in order and notes that the auditors made no recommendations and took no exceptions.

Respectfully submitted,
EUGENE C. BARRETT, *Chairman*

The Standing Rule requiring distribution of reports at a previous session was suspended, so that the following reports could be distributed and considered: World Missions and Minister and His Work.

REPORT OF THE STANDING COMMITTEE ON WORLD MISSIONS

Rev. Conrad G. Crow, Chairman, presented the report of the Standing Committee on World Missions, which was adopted, as follows:

I. The Standing Committee on World Missions considered the following items referred to it:

A. Minutes of the Board of World Missions.
B. Report of the Board of World Missions with audit and recommendations.
C. Overture 57 from the Presbytery of Enoree.
D. Communication 8 from the Board of World Missions.
E. Nominations to the Board of World Missions.
F. Resolution 19.
G. Resolution 22.

The Committee rejoiced with the Board as it heard:

1. That approximately 70 new missionaries have been approved and will be sent to overseas assignments this year.

2. That some $434,000 was generously given by the churches in 1972 to the Special World Missions Offering.

3. That a new salary policy for missionaries has been initiated based on the average salary of ministers in the home church adjusted to the cost of living in their field.

4. That the National Presbyterian Church of Mexico will become independent in October and that with the disengagement of our missionaries from Mexico a new concerted missionary effort to Central and South America will be possible.

5. That a program of "Concerted Witness on Latin America" will develop:

a. joint Christian witness with the Roman Catholic Church.

b. Christian witness related to life in squatter villages surrounding the major urban centers.

c. assistance to Protestant Churches there in establishing missionary outreach from one country to another and to the United States.

Gratitude is expressed to Dr. T. Watson Street, Executive Secretary, to Dr. David Stitt, Chairman of the Board, to other staff of the Board, and to Dr. Eugene Smith of the World Council of Churches, who assisted us in our work. Special gratitude is expressed to Mrs. Herbert Sisk and Mr. Jule Spach who were instrumental in the recruiting of new missionaries.

II. YOUR COMMITTEE RECOMMENDS:

A. That the minutes of the Board of World Missions and its audited financial statements, which we found in order and complete, be approved.

B. That the annual report of the Board of World Missions be approved.

C. That the following recommendations be adopted:

1. That as a vital means of aiding Development and Combating Hunger, the General Assembly approve the annual "Special Offering to Alleviate World Hunger and Human Suffering" for Easter Sunday, April 22, 1973, "and that the Board of World Missions commend to congregations a Challenge Goal or encourage local churches to set their own Challenge Goal."

2. That the General Assembly encourage congregations to participate in the 1973 Joint Witness Season (January-March 1973). The Joint Witness Theme for 1973 is "Together in Evangelism". World Missions will give major attention to "Calling Every Continent to Christ," with subordinate emphasis on the inter-denominational focus on India. The Board also recommends that every congregation provide members with an opportunity to share in the Special Offering for World Missions on February 18, 1973 (which is an unequalized offering) and that pastors and sessions be encouraged to inform young people about and initiate them to the program of World Missions and that youth be encouraged to participate in the Special World Missions Offering in schools and colleges wherever possible.

3. "That the General Assembly again confess that there is one Lord, one Mission, and one Church responsible for that mission; that the General Assembly reaffirm its determination to continue to participate in that mission while at the same time urging overseas churches to include the United States as they consider their mission to the whole world, and that the General Assembly affirm our church's desire to welcome missionaries, especially from the overseas churches with which we have partnership in mission."

4. "That the General Assembly direct the Board of World Missions to continue its efforts to recruit missionaries from minority groups by taking specific actions such as: publicizing opportunities for overseas service, including black churches and Spanish-speaking churches in the itineration of missionaries arranged by presbyteries, offering scholarships for seminars, and making clear that the costs for missionary preparation are borne by the Board of World Missions; and that presbyteries, congregations and institutions of our church be encouraged to aid in this recruitment."

5. That the General Assembly, through its Moderator, convey the following communication to the National Presbyterian Church of Mexico:

FROM THE 112TH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES MEETING AT MONTREAT, N.C., JUNE 11-16, 1972

TO THE NATIONAL PRESBYTERIAN CHURCH OF MEXICO:

On the occasion of the contennial celebration of the National Presbyterian Church of Mexico, October 22-29, 1972, we express our gratitude to God for His grace which is given to you by Jesus Christ.

We praise Him for the lives of faithful witnesses through whom He has worked and for that strong body through whom He continues to work.

We rejoice in the bold step of faith being taken by the National Presbyterian Church of Mexico in assuming full direction, control and support of her own ministry and life. We affirm our love to you as brothers and sisters in Christ and look forward to continued fraternal relationship.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto Him be glory in the church by Jesus Christ throughout all ages, world without end." (Ephesians 3:20-21).

D. That Overture 57 from the Presbytery of Enoree (see page 74), pertaining to the financial grant of the Board of World Missions for "assistance to non-church groups in Africa," be answered in the negative.

E. That Communication No. 8 from the Board of World Missions (see page 58) pertaining to nominations to the Board of World Missions being made by the Permanent Nominating Committee be answered by our recommendation E on nominations to the Board of World Missions.

F. That the people nominated by the Permanent Nominating Committee be elected to the Board of World Missions as follows:

Class of 1975: Rev. Louise H. Farrior (1), Va.; Rev. W. Kirk Allen (1), N.C.; Mr. Marion S. Adams, Jr. (1), Ala.; Dr. Viralene Coleman (1), Ark.; Mrs. Sam B. Hicks (2), La.; Mrs. Earl M. Kroth (2), Mo.; Miss Marilyn Wion (2), Mo.;

Also nominated by the Permanent Nominating Committee in the Class of 1975 was Rev. Charles B. Cousar (1), S.C.

To serve in the place of Rev. Charles B. Cousar the Standing Committee recommends the election of the following: Mrs. Frank W. Alexander (3), Miss.

G. That Resolution 19 which reads as follows:

With thanksgiving to Almighty God for what he has accomplished in the Republic of Mexico and in

recognition of the close ties between the National Presbyterian Church of Mexico and the Presbyterian Church in the United States;

The 112th General Assembly of the Presbyterian Church in the United States meeting at Montreat, N.C., directs the Board of World Missions to select a suitable stone from the hillsides of Montreat and have it sculptured into the form of a hand "Passing the Torch" to another hand (as on the program for the presentation by the Board of World Missions on June 12th) and to present this sculpture, in suitable ceremonies, to the National Presbyterian Church of Mexico during the October celebration of that body as a symbol or our close relationship with them—past, present, and future.

HENRY O. FREUND

be answered as follows:

That the 112th General Assembly of the Presbyterian Church in the United States direct the Board of World Missions to prepare a small stone as described in the Resolution or some other fitting symbol of our close relationship with the National Presbyterian Church of Mexico to be presented from our General Assembly to that General Assembly on the occasion of their Centennial Celebration in October, 1972.

H. That Resolution 22 which reads as follows:

Whereas there has been a spreading misunderstanding of the policies and programs of our Board of World Missions among some members and congregations of the PCUS;

Whereas it has appeared to many that there has been a decline in emphasis on evangelistic missionaries being commissioned and sent out by the Board of World Missions;

Whereas our former moderator has informed us that there is an evangelistic challenge in the Brazilia area of Brazil which staggers the imagination, so that a great and effectual door is open before us;

Whereas the Presbyterian Church in Brazil has neither the resources not the ministers to take advantage of this great opportunity and is most anxious to have our church work in this area;

Therefore be it resolved, that the 112th General Assembly of the PCUS instructs its Board of World Missions to give high priority to the meeting of this great need in Brazil during the next five years; authorizes the Board of World Missions during 1973 and 1974 to seek special resources for the meeting of this great opportunity; and that funds received for this purpose not be subject to equalization.

JOSEPH W. EVERETT

be answered by calling attention to the following facts:

1. Of all our mission fields, Brazil receives the largest amount of World Mission funds and has the greatest number of missionary personnel.
2. Over one-half of all missionaries serving in Brazil are engaged in evangelist ministry.
3. A special evangelistic effort is now being planned by our Brazil mission.
4. Opportunity for an offering for World Missions not subject to equalization and including Brazil currently exists through the Special World Missions offering scheduled for February 18, 1973.

Respectfully submitted,
CONRAD G. CROW, *Chairman*

REPORT OF THE STANDING COMMITTEE ON THE MINISTER AND HIS WORK

The Standing Rules were set aside to allow presentation of this report. Dr. Thomas B. Haller, Chairman, presented the report of the Standing Committee on the Minister and His Work, which was adopted, as amended, as follows:

I. The Standing Committee on the Minister and His Work considered the following items referred to it:

A. Minutes and audit of Assembly's Permanent Committee on the Minister and His Work
B. Report of Assembly's Permanent Committee on the Minister and His Work
C. Recommendations
D. Report of the Ad Interim Committee on the Church's Use of Her Ordained Ministry with its recommendations
E. Nominations for Assembly's Permanent Committee on the Minister and His Work
F. Communication 19 as found in Supplement II to the Commissioner's Handbook, Addendum to Assembly's Permanent Committee on the Minister and His Work Report

II. YOUR COMMITTEE RECOMMENDS:

A. That the minutes and audit of Assembly's Permanent Committee on the Minister and His Work be approved.

B. That the Annual report of Assembly's Permanent Committee on the Minister and His Work be approved.

C. That the following recommendations be adopted:

1. That the General Assembly confirm this Committee's election of William Albert Urch as Executive Secretary of the Assembly's Committee for a term of three years and that the General Assembly, on approval of this recommendation, hear Mr. Urch for five minutes,

2. That Assembly's Committee be authorized to continue the study, begun in 1972, of the nature, purpose, and type of all the forms used by the Committee and report to the 1973 General Assembly on its conclusions. To be included in this study is the matter of providing time and money for continuing education in the calls of ministers, and other professional church leaders as expressed in Overture 67 from Hanover Presbytery to the 1971 General Assembly.

3. That in line with its concern for the total career of the minister as being directly related to his emotional health and effectiveness, the General Assembly strongly urges Presbyteries to make psychological and vocational testing together with appropriate counseling a standard part of the procedure and practices of their Committees on Candidates, and that the Presbyteries advise the Assembly's Committee on the Minister and His Work what means or procedures they employ to aid in appraising Candidates' psychological and vocational aptitude for the ministry; and that Sessions are strongly reminded their responsibility does not end with their endorsement of the candictate to Presbytery and that both Presbyteries and Sessions are reminded of the responsibilities of the Coordinator of Pastoral Career Development and Counseling Services, established by the last General Assembly, to offer guidance, consultation and assistance in the establishment and maintenance of these programs throughout the Assembly.

4. That the General Assembly calls to the attention of all concerned that it shall be the responsibility of the Coordinator of Pastoral Career Development and Counseling Services to maintain viable contact and communication as well as consultative assistance whenever and wherever the flow and exchange of information between the Seminaries and the "practicing ministry" could further enhance the work of the Church.

5. That in light of the fact that for the greater part of his twenty years of services as Executive Secretary of this Committee, R. Graham White was compensated at a very low figure and that this has resulted in a lower retirement benefit from the Employee's Annuity Fund than the Committee had anticipated, the General Assembly approve a supplemental retirement allowance for him in the amount of $1800 per annum, effective January 1, 1972, and to request that such amount become a fixed item in the annual budget of the Assembly's Committee on the Minister and His Work or its successor during the lifetime of Mr. White.

6. That in light of the increasing costs of providing the services approved by the General Assembly in the past few years and of the fact that the establishment by the 1971 General Assembly of the office of Coordinator of Pastoral Career Development and Counseling Services may be viewed as injecting a "program" aspect into the work of the Assembly's Committee and in light of the increases in the total of the Per Capita Tax assessments made necessary by the broadened services of this Committee, the General Assembly approve the removal of this Committee's funding from the Budget of the Committee on Assembly Operation and direct that it be funded henceforth as a part of the Benevolence Budget of the General Assembly, formulated and presented to the Assembly by the General Council, effective with the 1974 Budget.

D. That the report of the Ad Interim Committee on the Church's Use of Her Ordained Ministry (see Appendix, p. 223) be approved, and that at this time Rev. Kenneth B. Orr, its Chairman, be granted 10 minutes to explain the workings of his Committee.

E. Your Committee further recommends the adoption of the following recommendations:

1. TO PROMOTE THE STUDY OF THE CONSULTATION FINDINGS AND REPORT ACTION

a. That the General Assembly direct each of its Boards and Agencies to engage in a serious and comprehensive study of the findings of the Consultation on the Ministry as presented in the paper entitled "TO ENABLE THE ENABLERS" (cf. Appendix A); and to inform the Ad Interim Committee on the Church's Use of Her Ordained Ministry by December 31, 1972 what actions have been taken and/or are being proposed in response to the findings and suggestions bearing upon each Board or Agency's particular areas of responsibility.

b. That the General Assembly request every Presbytery to make an in-depth study (preferably in an all-day workshop, consultation, or retreat) of the paper "TO ENABLE THE ENABLERS," such study to be initiated by the Commission on the Minister and His Work and to involve each minister and at least one key elder from each congregation; and that each Presbytery's Commission on the Minister and His Work inform the Ad Interim Committee by December 31, 1972 of the following:

1. The actions taken and/or proposed to be taken by the Presbytery in response to the paper.

2. The recommendations the Presbytery would have the Ad Interim Committee emphasize in its 1973 report to the General Assembly.

c. That the General Assembly, through a letter from the Office of the Stated Clerk, request each of the four seminaries of our denomination to organize a task force, composed of trustees, faculty, alumni, and students, to study the paper "TO ENABLE THE ENABLERS" and to share with the Ad Interim Committee by December 31, 1972 actions taken and/or proposed to be taken in response to the paper.

d. That the General Assembly, in order to facilitate this denominational-wide study of the paper "TO ENABLE THE ENABLERS," instruct the Stated Clerk to reproduce the paper in a well-designed pamphlet form using 10-point type and make it available during July of 1972. The pamphlet, along with appendices containing the Ad Interim Committee report to the 112th General Assembly and the response of the General Assembly to the Ad Interim Committee recommendations, should be mailed in early September, 1972 to all teaching elders, clerks of sessions, presbytery commission chairmen, and members of Boards and Agencies, and should be made available for purchase in quantity by individuals, congregations, presbyteries, or other groups.

2. TO BEGIN TO FACILITATE THE PROCESS OF FILLING VACANT CHURCHES

a. That the General Assembly direct the Assembly's Committee on the Minister and His Work:

(1) To distribute to all teaching elders and Presbytery Commissions on the Minister and His Work at least four times each year itemized information concerning vacant positions in the denomination, this information to be shared with the Assembly's Committee by Presbytery Commissions on forms provided by the Assembly's Committee on the Minister and His Work;

(2) To take the initiative to assist ministers desiring a change of position;

(3) To provide a new manual of procedures for pulpit nominating committees which will include information about services available through the Assembly's Office and Presbytery Commissions;

(4) To provide a new manual for Presbytery Commissions, written with the aid of an advisory group of presbytery commission members, to help insure a more uniform approach to the problems of relocation of ministers in filling vacant positions;

(5) To provide a study of the future professional manpower needs of our denomination and to make this information available to all Agencies, Boards, seminaries, and Presbyteries.

b. That the General Assembly remind its churches and ministers that the purpose of both the Assembly's Office on the Minister and His Work (or its successor) and the Presbytery's Commission is to aid both church and minister and that it encourage both ministers and churches to take advantage of these services.

c. That the General Assembly affirm the appropriateness of a minister's taking the initiative in seeking to be considered for a new position, and that it encourage church pulpit nominating committees and Presbytery Commissions to accept this initiative without prejudice.

3. TO DEVELOP STRATEGIES FOR MINISTRY TO SMALL CHURCHES

a. That the General Assembly, recognizing the particular problems and challenges of ministry to smaller congregations, and recognizing that seventy (70) per cent of our congregations have fewer than 250 members, direct the Board of National Ministries to organize a "Ministry To The Small Church Task Force":

(1) To be composed of representatives, both lay and clergy, from small congregations, middle judicatories, the Boards of National Ministries, Christian Education, Annuities and Relief, and the department of Stewardship of the General Council; and others deemed desirable;

(2) To study the following areas of interest and concern: (1) the ways other denominations or religious groups are ministering most effectively to small congregations; (2) strategies and models for a more effective ministry, employing such varied approaches as yoked-fields, non-stipendiary ministries, ecumenical ministries, limited-term pastorates, retired ministry registries, and team ministries; (3) ideas for providing the financial resources needed to assure adequate incomes for pastors of small churches and adequate pastoral care for members of these churches; (4) suggestions for specific program assistance that can be given the small churches by the Boards, Agencies, and Presbyteries that will affirm the importance of these churches and their pastors to the life of the whole church.

b. That the General Assembly ask the "Ministry to the Small Church Task Force" to report its findings to the 113th General Assembly through the report of the Board of National Ministries.

4. TO GIVE GUIDANCE ON QUESTIONS CONCERNING ORDINATION

a. That the General Assembly instruct the Permanent Theological Committee to expand its present study of ordination to include:

(1) A restatement of the theology of call, licensure, ordination and installation, and demission of teaching and ruling elders, paying special attention to the function, permanence, and accountability of each where appropriate;

(2) The clarification of the corporate responsibility of ruling and teaching elders and congregations for mission, with a view toward developing a mutual ministry of ordained and lay persons.

b. That the Permanent Theological Committee, in consultation with the Permanent Judicial Commission, recommend such changes in the Book of Church Order as may be called for by this study.

c. That the Permanent Theological Committee be requested to study this matter in the year ahead and report to the 113th General Assembly.

5. TO ASSIST MINISTERIAL GROWTH AND DEVELOPMENT

a. That the General Assembly request each Presbytery to establish a Committee on Ministerial Development and to provide the necessary funds for this committee to carry out its responsibilities in the following areas: continuing education; morale enhancement; spiritual enrichment; sustenance of ministers; career counseling; and care of candidates.

b. That the General Assembly request each Presbytery to insure that all future calls for ministers contain provision for time and funds which must be used for continuing education and spiritual growth; and that such provisions be included in existing calls the first time the terms of these calls are changed.

c. That the General Assembly direct the Assembly's Committee tn the Minister and His Work through its office of Coordinator of Pastoral Career Development and Counseling Services and in consultation with the Office of Professional Leader Development of the Board of Christian Education, to expand the directive given the Assembly's Committee by the 1971 General Assembly in the area of "pastoral career development and counseling services" (cf. 1971 Minutes, p. 92) by:

(1) Formulation of programs to assist presbyteries and ministers to plan for the continuous growth of ministers with respect to the pastoral care of ministers and their families, role clarification for ministers and congregations, career planning services, and assistance for ministers in developing personal and professional growth goals;

(2) Inform the presbyteries and ministers of the services now available at church career development centers;

(3) Encourage church professionals to use these centers with the financial support of their presbyteries;

(4) Assist in the establishment of ecumenical centers in areas where services are not now provided in our church.

6. TO CONTINUE THE WORK OF THE AD INTERIM COMMITTEE ON THE CHURCH'S USE OF HER ORDAINED MINISTRY

a. That the General Assembly authorize the continuance of the ad interim committee for another year.

b. That the General Assembly provide the committee $15,000 to expend in its assignment.

F. That these persons nominated by the Assembly's Permanent Nominating Committee be elected to the Assembly's Permanent Committee on the Minister and His Work,

Class of 1975: Mrs. R. Hall Morrison (1), Appal.; Mr. J. Lloyd Wion (1), Mo.; Mr. James W. Rawlins (1), Ark.-Okla.; Rev. Julia P. Simmons (1), Ala.; Rev. Ronald M. Guinn (1), Tex.

G. That the General Assembly approve the program of Assembly's Permanent Committee on the Minister and His Work as outlined in Communication 19, Addendum to the Assembly's Permanent Committee on the Minister and His Work Report (see page 50), and requests the Standing Committee on Assembly Operation to provide sufficient funding for this program, as contained in Communication 24. (See page 27).

Respectfully submitted,
THOMAS B. HALLER, *Chairman*

The Assembly recessed until 7:30 P.M. with prayer voiced by Rev. James F. Dickinson.

EVENING SESSION

June 13, 1972—7:30 P.M.

The Assembly met at 7:30 P.M. with prayer voiced by Rev. Stephen L. Cook. The Assembly adopted the following motion:

In light of the disastrous circumstances which have occurred in Rapid City, S.D.; and

As an expression of our concern for those who are suffering and the Church as it seeks to minister to them;

The 112th General Assembly of the Presbyterian Church, U.S., hereby determines to receive an offering during the service of worship tomorrow morning (Wednesday) which will be

transmitted as soon as possible to the appropriate agents of the United Presbyterian Church, U.S.A., working in the disaster area.

DOCKET FOR THE DAY

The Program Committee recommended the following docket: Standing Committee on National Ministries; Special Order on Evangelism at 8:00 P.M.

Rev. Stephen L. Cook, Chairman, Standing Committee on National Ministries, began the report of the Standing Committee.

SPECIAL ORDER

The Board of National Ministries presented the 1973 Witness Session Theme, "Together in Evangelism," with emphasis on the Key '73 program. Mrs. Dotty G. Barnard, Chairman, Board of Women's Work, presided. She introduced the guest speaker, Dr. J. Russell Chandran, principal and professor of theology and ethics at the United Theological College in Bangalore, India. He is presently serving as visiting professor of missions at Louisville Presbyterian Theological Seminary. Assisting in the Covenant Litany were various members and friends of the Court.

The Assembly took recess until 8:30 A.M. Wednesday, with the benediction being voiced by Mrs. Barnard.

FOURTH DAY—WEDNESDAY

June 14, 1972—8:30 A.M.

The Assembly met at 8:30 A.M. and engaged in a service of worship led by Rev. John R. Wilcox. A special offering in behalf of the victims of the recent flood disaster in Rapid City, South Dakota, was received. Prayer for those affected was offered by Rev. Samuel W.T. Lanham. The offering received amounted to $1325.92.

The Minutes of Tuesday's sessions were read and approved.

DOCKET FOR THE DAY

The Program Committee recommended that the Standing Rules be set aside in order to distribute and take action on the following Standing Committee reports: National Ministries and Supplement, Christian Education, Bills and Overtures, and Judicial Business.

Rev. David Stitt was asked to preside during the morning session.

The Standing Rules were set aside in order to consider Resolution 25 without reference to a standing committee. Resolution 25, presented by D. Alan Farquhar, et al, which reads

Be it resolved that the General Assembly authorize the Moderator, if he wishes, to select a cabinet of five persons to assist him in working toward reconciliation within our communion.

D. Alan Farquhar

was adopted by the Assembly.

SPECIAL ORDER

Mrs. E.B. Hunter, Chairman, Standing Committee on Educational Institutions, introduced Mr. James Morgan, Chairman of the Board of Trustees of the Mountain Retreat Association and Montreat-Anderson College. Mr. Morgan presented to the Assembly the new President of the Mountain Retreat Association and Montreat-Anderson College, Mr. Silas M. Vaughn, who spoke to the Assembly.

REPORT OF THE STANDING COMMITTEE ON NATIONAL MINISTRIES

Rev. Stephen Cook, Chairman, continued the report of the Standing Committee on National Ministries. The privilege of the floor was given to members of the staff of the Board of National Ministries, and to Rev. T. Watson Street, Executive Secretary, Board of World Missions, during the report. The report was adopted, as amended, as follows:

I. The Standing Committee on National Ministries considered the following items referred to it:
A. Minutes of the Board of National Ministries.
B. Auditors' report.
C. Report of the Board of National Ministries with its recommendations 1-15 and 17-21 (recommendations 16 and 22 being referred to the Standing Committee on Church and Society).
D. Nominations to the Board of National Ministries.
E. Resolution 10.
F. Resolution 21.

II. YOUR COMMITTEE RECOMMENDS:
A. That the minutes of the Board of Natinal Ministries be approved.
B. That the auditors' report of the Board of National Ministries be approved.
C. That the annual report of the Board of National Ministries be approved.
D. That the following recommendations be adopted:

CONCERNING STAFF AND BOARD

The Board of National Ministries recommends the General Assembly:

1. Express appreciation to The Rev. J. Sherrard Rice and to Mrs. Harper M. Stroud for their years of service on the executive staff of the Board of National Ministries.

2. Express appreciation to Mr. Charles W. Bell, Rev. John M. Crowell, Rev. Henry W. Quinius, Jr., Mr. Hal Baird, Mr. Harry L. Duke, Rev. Donald W. Shriver, and Mr. Charles S. Wilkins, for their years of service on the Board of National Ministries.

3. Approve the revision of the Board of National Ministries Manual as follows:

That #3, Article V, be added:

"3. The Associate Executive Secretary is elected by the Board upon nomination of the Executive Secretary for a three year term. He is responsible to the Executive Secretary, and with him, to the Board through the Executive Committee in fulfilling assigned duties. He shall assist the Executive Secretary in all phases of staff administration, and join with the Executive Secretary in reporting to the Board in its executive sessions. He shall be Vice-Chairman of the staff Cabinet, but during periods when the Executive Secretary assigns himself as a program coordinator, he shall act as Chairman of the Cabinet. He shall also serve as Executive Coordinator of the staff program coordinators as appointed by the Executive Secretary, and in this capacity, shall chair the meetings of the coordinators as they function as communications, budget or personnel staff units. He shall supervise all support personnel in the areas of finance, purchasing/distribution, communications and research/planning, working with the program coordinators in programming priorities in their varied functions. In the absence of the Executive Secretary, he shall have full authority delegated to that office and shall serve as the Executive Secretary's deputy to any organizations or outside meetings assigned. These assignments and delegations shall be reviewed and perhaps revised annuity by the Board upon recommendation of either the Executive Committee or the Personnel Committee. By virtue of his office, he shall serve as Vice-President of the corporation, 'The Board of National Ministries of the Presbyterian Church in the United States, Inc.' "

That the present #3 be numbered 4 and that in the present #4 "Additional Vice-Presidents" be in lieu of Vice President.

4. Authorize the Board of National Ministries to use up to $500,000 of its reserves for the 1973 budget as adopted by the General Assembly.

CONCERNING EVANGELISM

The Board of National Ministries recommends that the General Assembly:

5. Endorse this denomination's participation in Key '73, the evangelism thrust sponsored by more than 100 evangelical denominations and organizations in Canada and the United States; and that the Board of National Ministries be designated as the denomination's representative contact, uniting under the theme, "Calling Our Continent to Christ," it being understood that the denomination as well as its judicatories remain free to select those phases and methods to be emphasized and materials to be used, since no participant is expected to endorse all programs and materials advocated by Key '73 committees.

6. Encourage the newly forming regional Synods to plan a "Celebration of Evangelism," if possible with other Presbyterian and Reformed groups during 1973.

Encourage every congregation;

(a) To observe the '73 Witness Season, (1) using the theme, "Together in Evangelism," as a part of the three year emphasis and (2) emphasizing a six continent approach to evangelism and missions, observing the 1973 dual sub-themes. "Calling Our Continent to Christ" (National Ministries) and "Calling Every Continent to Christ" (World Missions).

(b) To consider the use of a "covenant for Sessions in the Presbyterian Church, U.S." which would commit them to take specific steps to study, proclaim, demonstrate and celebrate the good news of God's love for and claim on all persons and groups, thus enrolling them to participate significantly in the three year emphasis on evangelism. This covenant to be distributed by the mission boards in 1972.

(c) To engage in a three year planning and program process for the evangelistic emphasis wherein 1972 is observed as "Year of Preparation," 1973 as "Year of Penetration" and 1974 as "Year of Intensification."

8. Request every presbytery to send at least three carefully selected leaders, including at least one woman, to the Montreat Bible Conference to participate in the "School for Evangelism," August 13-17, 1972.

CONCERNING CORPORATE WITNESS

The Board of National Ministries recommends that:

9. Although welfare reform has been a special concern of this nation for almost three years, still over 26 million people in the United States today are living in poverty and hunger due to the inadequacies of our welfare system,

THEREFORE, the General Assembly request that study action groups be formed at the local church and presbytery levels as urged by the 111th General Assembly in its pronouncement "A Call to Welfare Reform," and that these groups:

(a) study the inadequacies of our present welfare system in light of the welfare reform material in the March, 1972 issue of *Survey*;

(b) work for the enactment of welfare reform measures consistent with the criteria adopted by the 111th General Assembly;

(c) identify and assist people for whom the welfare system is now inadequate who can be helped by resources of churches or presbyteries;

(d) encourage judicatories to share with the whole church, through the Board of National Ministries, findings and strategies in their locale.

10. WHEREAS existing federal law provides that all needy children attending public school will receive free or reduced price lunches, nevertheless, significant numbers of those children eligible are not being fed;

THEREFORE, the General Assembly urge that local churches in conjunction with presbytery hunger task forces and ecumenical groups:

(a) survey their local school districts to determine the degree of compliance of their lunch program with the National School Lunch Program (utilizing materials from the Board of National Ministries if needed);

(b) work with school officials in identifying school children not being fed and insuring that all needy school children receive nourishing meals.

11. WHEREAS many children from needy families go to school each day without breakfast and,

WHEREAS federal funds and assistance are available to public schools and/or non-profit groups to establish breakfast programs forneedy children,

THEREFORE, the General Assembly urge local churches in conjunction with presbytery hunger task forces and ecumenical groups to:

(a) determine the need for breakfast programs in their public school system;

(b) urge school officials to establish such programs in schools serving children from low income families and;

(c) to consider establishing such programs in church facilities through public or church funds, or both to demonstrate the need and viability of this service, since breakfast program legislation has optional elements.

12. The General Assembly recommend, to up-grade minority employment:

(a) that presbyteries assign responsibility to a committee or task force, for devising strategies which could be suggested to local churches for improving minority employment opportunities, reporting to the presbytery no later than six months after receiving this assignment. For a consistent Christian witness such strategies should begin with minority employment practices of church organizations themselves and firms where fellow Presbyterians are involved;

(b) that these reports be sent to the Board of National Ministries so that strategies may be shared throughout the church;

(c) that the resources of the Board of National Ministries dealing with discrimination in employment based on race or sex be commended for use by presbytery committees, especially the instrument entitled "How to Detect Institutional Racism."

13. The General Assembly urge churches, presbyteries, synods, boards and agencies to secure a list from the Board of National Ministries of minority banks (members of Federal Deposit Insurance Corporation) and of minority savings and loan associations (members of Federal Savings and Loan Insurance Corporation) and deposit funds in one or more of them, hereby strengthening their lending capacity in minority communities. Furthermore, in an effort to evaluate this strategy and inform the church at large relative to action in this area, presbytery executives are requested to share with the Board of National Ministries by January 1, 1973 specific tactics employed to implement this concern.

14. WHEREAS the 111th General Assembly urged our denominational constituency to support unified public education in a variety of ways, specifically including a request that local congregations refuse to house or support private schools established to circumvent desegregated public education,

WHEREAS we rejoice to note that many southern communities are making genuine attempts to provide quality education for all children on a desegregated basis,

WHEREAS the Church may use the context of integrated public schools once again to express its unique role to foster attitudinal changes leading to racial reconciliation of pupils and parents, so that desegregated schools may avoid integrated racism.

THEREFORE, the General Assembly recommend:

(a) that the prebyteries or clusters of churches use the resources of the Board of National Ministries in the area of racial justice and reconciliation including racial understanding seminars conducted by the Board of National Ministries staff as well as the consultative resources of the Hispanic-American Institute in instances where attitudinal change skills in tri-ethnic communities is of utmost importance.

(b) that presbyteries report to the Board of National Ministries a profile of actual or proposed programs of racial reconciliation in the schools involving pupils, parents and school authorities by January 1, 1973, so that the whole denomination may strengthen and enlarge strategies advancing this essential Christian responsibility.

(c) that churches and presbyteries become acquainted with such programs as the Emergency Assistance School Program of Health, Education and Welfare, designed to provide professional counsel and financial assistance to communities for the implementation of local program proposals affecting attitudinal change which moves toward racial harmony in desegregated school districts.

15. WHEREAS an effective Community Self-Development Training Event, for church and community participation empowerment involving black and brown minorities was held in 1971, and

WHEREAS one of the outcomes of this training event was the enabling of minority churchmen to gain knowledge, information, and skills, equipping them for effective participation in presbyteries' and synods' decision-making processes,

THEREFORE, the General Assembly recommend that existing synods or emerging regional synods be encouraged to initiate within their bounds, by December, 1973, a training event encompassing these concerns.

16. (Recom. 16 was docketed for consideration at the time of similar items in the Report of the Standing Committee on Church and Society (see page 182). At that time the recommendation was acted on as follows:—*Stated Clerk.*)

16. That the 112th General Assembly instruct the Permanent Theological Committee to appoint a subcommittee composed of four of its members and five women from the church at large, in concert with physicians, sociologists, attorneys, and any other professional discipline the subcommittee might wish to use, to prepare a comprehensive paper on abortion with specific attention given to: 1. Scripture 2. Need 3. Safety 4. Morality 5. Legality 6. Polity.

CONCERNING ECUMENICAL CHURCHES

17. WHEREAS the 111th General Assembly instructed the Board of National Ministries to "work with presbyteries to devise a variety of ways in which presbyteries may participate in ecumenically oriented church development or in relating existing Presbyterian churches programatically with churches of other denominations;" and

WHEREAS the Board believes the following actions will facilitate ecumenical cooperation in keeping with the instructions of the 111th Assembly,

THEREFORE,

1) The General Assembly encourage synods, presbyteries and sessions to play annually with their counterparts in other denominations for witness and service in order to:

(a) consider ways by which cooperation can replace competition;

(b) engage in mutual research on the opportunities and needs of their communities and congregations;

(c) share in detail existing denominational strategies and jointly to devise new strategies to maximize the utilization of the resources of manpower, buildings and dollars in order to meet the opportunities and needs;

(d) jointly implement these strategies, where feasible.

2) That the General Assembly amend its Book of Church Order, paragraph 31-1 by adding: "Presbyteries of this Church may act in concert with comparable judicatories of the United Presbyterian Church in the United States of America, of the Reformed Church in America, and of other Reformed bodies to organize union churches. Such union churches shall be subject to the provisions of 31-2 and 31-3 as applicable." (See p. 213).

CONCERNING VOLUNTARY SERVICE

The Board of National Ministries recommends that the General Assembly:

18. Urge all sessions, presbyteries and synods to include involuntary service as part of their mission strategy.

CONCERNING YOUTH CONFERENCE

The Board of National Ministries recommends that the General Assembly urge sessions, presbyteries and synods:

19. To promote the Youth Ministries Conference at Montreat, August 5-11, sponsored by the Board of Christian Education, the Board of National Ministries and the Mountain Retreat Association; and, where possible, enable financially the attendance of youth, 15 years and older, and adults who are interested in strengthening the influence of young people in the life and decisions of the church and world.

CONCERNING SOUTHERN VOCATIONAL COLLEGE

The Board of National Ministries recommends that:

20. WHEREAS the 111th General Assembly instructed its Board of National Ministries to investigate an affiliate relationship with Southern Vocational College and to report back to the General Assembly in 1972; and

WHEREAS the Board of National Ministries contracted with a panel of three professional consultants to evaluate Southern Vocational College, including its financial status, stipulating that the panel be comprised of at least two black educators, one of whom would have professional expertise in technical education and curriculum development and at least one of whom would be affiliated with an organization such as United Negro College Fund, the Southern Regional Education Board, or Southern Association of Schools and Colleges and that no member of the Board or staff be included on the panel; and

WHEREAS the evaluation team reported to the Board of National Ministries it could not commend Southern Vocational College as a beneficial educational institution for the following reasons:

1) The program duplicates and competes with other programs already existing in the area;

2) Inadequacy of the administration of the school;

3) Inadequacy of financial planning, resources and record-keeping.

4) Inadequate use of the educational consultative resources in the local academic community for the development of educational goals and administrative procedures;

5) Lack of full-time qualified faculty;

6) Inadequacy of physical facilities and equipment with no reasonable plan for acquiring same;

7) The school does not desire an affiliate relationship in which the General Assembly elects the majority of the trustees to the college board, while at the same time the college desires authorization to receive special grants, gifts and offerings from denominational boards, foundations and development funds of PCUS; and

WHEREAS the Church is presently only minimally able to support bonafide educational institutions because of decreasing financial resources;

THEREFORE, the General Assembly not enter into an affiliate relationship with the Southern Vocational College.

E. That the following persons as nominated by the Permanent Nominating Committee be elected to the Board of National Ministries

Class of 1975: Dr. Isabel Rogers (1), Va.; The Reverend Mr. J. Allan Guthrie (1), Tex.; Dr. Larry Bellew (1), S.C.; Mrs. Virginia Smythe (1), Ga.; The Reverend Mr. Charles Landreth (1), Fla.; Miss Margaret Gregg (1), Tex.; The Reverend Mr. Marion Phillips (1), N.C.; Miss Margaret K. James (2), Md.

F. That Resolution 10 which reads as follows:

Whereas there is serious question in the minds of many people in the church today whether persons are really lost apart from faith in Christ as Lord and Savior, and

Whereas the doctrine of universalism, teaching that all men will ultimately be included in all of the glorious privileges of God's people, is contrary to the Word of God and the Westminster Confession of Faith, therefore

Be it resolved that the 112th General Assembly adopt the following statement for publication in order that the church and the world may know without question the Assembly's conviction:

Statement

Recognizing that all men are lost apart from faith in Jesus Christ as Lord and Savior, and that "faith cometh by hearing and hearing by the Word of God," we the 112th General Assembly of the Presbyterian Church in the United States call upon every minister, missionary, officer, and member of our Church, by every and any means available to present Jesus Christ as Savior and Lord, calling persons to repent and believe in Him, lest they suffer the consequences of eternal condemnation.

Andrew F. McDonough

be answered as follows:

Recognizing that all men are lost apart from the grace of God as Lord and Savior, and that "faith cometh by hearing and hearing by the Word of God," we the 112th General Assembly of the Presbyterian Church in the United States call upon every minister, missionary, officer, and member of our Church, to present Jesus Christ as Savior and Lord, calling persons to repent and believe in Him, lest they suffer the consequences of being lost;

and that the Permanent Theological Committee be requested to study the subject of universalism and report to the next General Assembly.

G. That Resolution 21 which reads as follows:

Whereas, the International Student Congress on Evangelism EXPLOSION '72 (known as "EXPLO") is now meeting in Dallas, Texas, June 12-17, 1972, under the auspices of Campus Crusade for Christ headed by Presbyterian Bill Bright, Ruling Elder of the United Presbyterian Church;

Whereas, some 100,000 delegates are attending from around the world and from most Christian communions,

Whereas, the objectives of EXPLO '72 include

1. Training students and laymen for world evangelization,
2. Increasing the Great Commission Army in our generation to five million witnesses, and
3. Imparting a vision for the world and to challenge the delegates,

Be it resolved that the 112th General Assembly of the Presbyterian Church in the United States in the spirit of Christian love and unity does pray God's richest blessings upon EXPLO '72 and its goals, and does commend these our fellow Christians for their vision, zeal, and creativity.

J. Wayte Fulton

be answered as follows:

Whereas, the International Student Congress on Evangelism EXPLOSION '72 (known as "EXPLO") is now meeting in Dallas, Texas, June 12-17, 1972; and

Whereas, the objectives of EXPLO '72 include

1. Training students and laymen for world evangelization,
2. Increasing the Great Commission Army in our generation to five million witnesses, and
3. Imparting a vision for the world and to challenge the delegates; and

Whereas, the Presbyterian Church in the United States neither specifically endorses nor condemns special evangelistic endeavors of non-denominational youth movements; we do pray for EXPLO '72 and the evangelistic efforts of all Christian groups, denominational and non-denominational, as they seek to proclaim Christ in a spirit of Christian love and unity.

Respectfully submitted,
STEPHEN L. COOK, *Chairman*

The Assembly voted that the above Resolution be communicated by telegram to the leaders of EXPLO '72 and that the General Assembly now pray for EXPLO '72, being led in prayer by the Moderator.

The Assembly was led in prayer for EXPLO '72 by the Moderator.

Rev. Irvine H. Williams, Chairman, began the report of the Standing Committee on Christian Education.

DOCKET FOR THE DAY

Just prior to the Special Order, the Program Committee recommended a Special Order at 2:00 P.M. to permit Rev. Robert C. Lamar, Co-Chairman for the UPUSA Church of the Ad Interim Committee on Union With the UPUSA Church, to speak for five minutes.

SPECIAL ORDER

The Assembly engaged in a Special Order during which the names of ministers who have died since the last Assembly were read.

MINISTERIAL NECROLOGY

The report from the Presbyteries indicates that the following ministers have died since the last meeting of the General Assembly. (See Part II, p. for Necrology based on the calendar year.)

Adams, R.D.	February 28, 1972	74	Ozarks-U
Akin, J.F.	September 1, 1971	69	Harmony
Ball, Raymond J.	November 25, 1971	46	Pee Dee
Belk, J. Blanton	May 28, 1972	78	Hanover
Blackburn, John N.	July 31, 1971	96	New Orleans
Bolling, R.A.	November 19, 1971	80	St. Andrew
Booth, J.A.	October 8, 1971	66	Florida
Borneman, John K.	February 11, 1972	--	National Capital-U
Byrd, John W.	April 9, 1972	79	Tres Rios
Caligan, J.H.	January 29, 1972	68	Everglades
Carter, Joseph H.	March 2, 1972	85	Concord
Clarke, William R.	September 19, 1971	72	Louisville-U
Coates, Edwin S.	December 3, 1971	72	Albemarle
Cooper, W.L.	March 3, 1972	82	Transylvania-U
Crabb, Cecil V.	April 4, 1972	82	Memphis
Crim, Harry M.	March 23, 1972	77	Winchester
Cummings, Harold H.	August 23, 1971	52	Norfolk
Darden, H.W.	November 30, 1971	68	Louisiana
Dodge, R.D.	October 25, 1971	82	Everglades
Flitton, Jr., Herbert H.	September 2, 1971	50	Norfolk
Good, John W.	September 16, 1971	92	Southwest Georgia
Grey, John H.	September 9, 1971	69	Montgomery
Head, Larry Byron	October 4, 1971	32	South Texas
Herrera, I.D.	April 9, 1972	--	del Salvador
Hodgkin, W.L.	August 21, 1971	66	Asheville
Holt, Homer C.	February 13, 1972	--	Nashville
Huey, R.E.	November 29, 1971	83	Mecklenburg
Johnson, Albert Sidney	June 22, 1971	89	Augusta-Macon
Johnson, Norman	March 15, 1972	79	Albemarle
Lampe, Henry W.	May 20, 1971	92	John Calvin-U
Lemly, T.M.	July 11, 1971	92	Central Mississippi
Lewis, J.M.	May 15, 1972	83	Palo Duro-U
Lindsey, E.A.	August 31, 1971	87	South Mississippi
Littleton, R.D.	January 29, 1972	62	Atlanta
Lyerly, M.G.	January 29, 1972	77	St. Johns
MacQueen, M.C.	December 18, 1971	67	Wilmington
MacWilliams, John	July 15, 1971	81	Northeast Texas
McGregor, J. Rupert	January 10, 1972	79	Congaree
Miller, Carl S.	January 10, 1972	72	Mecklenburg
Nesbitt, Edward M.	May 26, 1972	81	Memphis
Osborn, Z.T.	July 7, 1971	86	Nashville
Partridge, Claude G.	October 5, 1971	83	East Alabama
Phillips, Carl C.	March 17, 1972	53	New Orleans
Phipps, James R.	January 16, 1972	72	Concord
Price, Frank M.	August 2, 1971	--	John Calvin-U
Reaves, Henry L.	February 22, 1972	81	Pee Dee
Reed, Samuel	September 23, 1971	86	Ozarks-U
Reveley, W.A.	May 13, 1971	93	Lexington
Rice, J.J.	March 19, 1972	86	Transylvania-U
Rice, W.M.	September 13, 1971	70	Orange

Roddy, Turney B.	July 22, 1971	79	Memphis
Rosborough, Jr., J.W.	October 30, 1971	87	Holston
Scott, E.C.	March 19, 1972	82	Atlanta
Seymour, Otto C.	January 15, 1971	--	John Calvin-U
Smith, J.D.	June 29, 1971	94	Winston-Salem
Stanworth, Samuel	September 5, 1971	84	Memphis
Stewart, William D.	December 28, 1971	58	Florida
Tranner, Robert F.	March 18, 1972	68	Covenant
Wilkins, Sr., Lewis L.	May 3, 1972	71	Ouachita
Williams, F.H.M.	April 7, 1971	77	Tuscaloosa
Williams, W. Twyman	November 10, 1971	87	Appomattox
Wolff, Albert N.	April 10, 1971	91	Louisville-U
Woodruff, Stephen A.	January 19, 1972	35	Northwest Missouri-U

The Assembly stood and engaged in special prayer by use of a hymn, followed by the closing prayer voiced by Mr. J.A. Reece.

The Assembly took recess until 2:00 P.M.

AFTERNOON SESSION

June 14, 1972—2:00 P.M.

The Assembly reconvened at 2:00 P.M. Mr. Malcolm P. Niven voiced the opening prayer.

SPECIAL ORDER

The Moderator presented Rev. J. Randolph Taylor, Co-Chairman from PCUS of the Ad Interim Committee on Union With the UPUSA Church, who in turn presented Rev. Robert C. Lamar, Co-Chairman from the UPUSA Church, who spoke to the Assembly.

Rev. Ben Lacy Rose was asked to preside during the afternoon session.

REPORT OF THE STANDING COMMITTEE ON CHRISTIAN EDUCATION

Rev. Irvine H. Williams, Chairman, continued the report of the Standing Committee on Christian Education, which was adopted, as follows:

I. The Standing Committee on Christian Education considered the following items referred to it:

A. Minutes of the Board of Christian Education

B. Audit of the Board of Christian Education

C. The annual report of the Board of Christian Education and Communication 14 with its recommendations

D. Minutes of the Committee on the Certification of Lay Workers

E. Report of the Committee on the Certification of Lay Workers

F. Overtures 28, 43, and 51

G. Nominations of the Permanent Nominating Committee to the Board of Christian Education and the Committee on the Certification of Lay Workers

II. Members of the Staff of the Board of Christian Education described the work and organization of the Board.

III. The Committee heard a report from the Chairman of the Committee on the Certification of Lay Workers.

IV. YOUR COMMITTEE RECOMMENDS:

A. That the minutes and audit of the Board be approved.

B. That the annual report of the Board be approved.

C. That the following recommendations be adopted:

1. That the General Assembly express appreciation to Lee F. Davis, Dr. Thomas W. Mahler, and Rev. Albert N. Wells, for their outstanding service to the church as members of the Board of Christian Education.

2. In view of the church's call to witness to the meaning of God's word today and our need as Christians to be continually involved in the process of equipping ourselves for that task, the General Assembly recommends:

a. Each church, through its session or appropriate sessional committee, be urged to examine the educational needs and goals of its congregation and provide educational opportunities and materials to meet those needs and accomplish those goals.

b. All pastors be urged to take seriously their educational role as teaching elder, and seek continuing education opportunities that will strengthen their leadership skills in the area of Christian education.

Each pastor and session be urged to lead church officers, church school teachers, and others with specific responsibility for areas of the church's work in utilizing resources available through the Board of Christian Education to enrich their experience and increase their skills.

d. Each church be encouraged to seek new knowledge, new understanding, and new skills through the use of Covenant Life Curriculum, Uniform Lessons Cooperative Series, John Knox Press publications and other resources recommended by the Board of Christian Education.

e. Each church be encouraged to share with the Board of Christian Education innovative educational experiences they have engaged in, to enrich the staff and to be shared with other congregations for their enrichment.

3. In view of the church's concern for deepening the spirtual life of persons through devotional aids, the General Assembly recommends:

a. Each presbytery be urged to encourage use of THESE DAYS devotional guide by the congregations within its bounds.

b. Each session of the church which has not already done so be urged to appoint a person or group to promote the use of THESE DAYS within the congregation.

c. Sessions be encouraged to present a copy of THESE DAYS to each person uniting with the church, to parents presenting their children for baptism, and to couples uniting in marriage, and that copies be made available in the vestibules of the churches of general use.

d. Ministers be encouraged to make use of THESE DAYS in their pastoral visitation.

e. The presbyteries and congregations of the church be asked to consider placing copies of THESE DAYS in hospitals, homes, hotels, motels, waiting rooms of doctors' offices, and in other appropriate places or institutions within the areas served.

4. That the General Assembly authorize the Board to use up to $210,000 of the Board's reserves for its 1973 budget as adopted by the General Assembly.

5. (Recom. 9, with a substitute motion, was docketed for consideration with similar items in the Report of the Standing Committee on Church and Society (see page 180). The action taken by the Assembly was as follows:—*Stated Clerk.*)

5. That the General Assembly encourage the Task Force on World Peace and all boards and agencies participating in this interboard work to continue to give leadership to the church in this effort for peace.

D. That the minutes of the Committee on the Certification of Lay Workers be approved and the following recommendations be adopted:

8. That the following guidelines for the provision of continuing education for non-ordained professional church leaders be approved:

A. That the General Assembly encourage every organization employing non-ordained professional church leaders (whether congregation, judiciatory or program agency) to include the following minimal provisions in the terms of call:

1. That two weeks of annual study leave be provided apart from vacation, and that regular encouragement be given for the most productive utilization of this time.
2. That an annual minimum of $200.00 be provided for the non-ordained professional church leader to use in continuing education away from the parish.
3. That these provisions for time and money be cumulative for up to three years so that the church leader can take advantage of longer term study opportunities.

E. That Overture 28 from the Presbytery of Enoree (see page 64) calling for discontinuing all support of *Colloquy* Publications be answered in the negative, in view of the principle that the Board, among other types of resources, should offer the church "resources compiled by Christians, which may or may not reflect the Christian stance, which will help the Church better understand the world in which we live and to which we must witness and minister" (a principle approved by the Board in June 1970 and reported to the 1970 General Assembly.—See *Minutes*, 1971, Part III.

F. That Overture 43 from the Presbytery of Mobile (see page 64) asking that the material published in the magazine "Church and Society" be kept within the precepts of Holy Scripture upon which our church is founded be answered in the negative for the reason given in answer to Overture 28.

G. That Overture 51 from the Presbytery of Orange (see page 64) concerning an index to the Larger

and Shorter Catechisms be referred to the Permanent Theological Committee for that Committee to report its judgment about the need for such an index to the 113th General Assembly.

H. That the following persons, nominated to the Board of Christian Education by the Permanent Nominating Committee, be elected to serve in the

Class of 1975: Rev. W. Ivan Hoy (2), Fla; Rev. C. Ellis Nelson (2), Texas; Rev. J. Randolph Taylor (2), Ga.; Mr. Vernol R. Jansen (2), N.C.; Mr. Harry W. Wallingford (2), Texas; Mrs. Nathan Dell, (1), Va.; Mr. Richard Paul Dunn (1), Fla.; Miss Imogene Bennett (1), Ga.

I. That the following persons be elected to the Committee on the Certification of Lay Workers: Miss Martha Lou Anderson (2), N.C.; Miss Gay Mothershed (3), Texas.

The Standing Committee on Christian Education nominated, and the Assembly elected, Miss Gay Mothershed (3), Texas to replace Miss Carlisle Hoyt, (1) Ga., nominated by the Permanent Nominating Committee, for the reason that the Committee on the Certification on Lay Workers needs to continue in the year ahead work in process for the last four years, and the projected life of the Committee does not exceed two years.

Respectfully submitted,
IRVINE H. WILLIAMS, *Chairman*

REPORT ON THE STANDING COMMITTEE ON BILLS AND OVERTURES

Rev. John Brothers, Chairman, presented the report of the Standing Committee on Bills and Overtures, which was adopted, as follows:

I. The Standing Committee on Bills and Overtures considered the following items referred to it:
   A. Report of the Commission on New Synod Boundaries, with its recommendations.
   B. Overtures 6, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 39, 41, 44, 48, 49, 50.
   C. Communications 1, 5, 22.
   D. Resolutions 6, 9, 17.

II. YOUR COMMITTEE RECOMMENDS:

A. That the report of the Commission on New Synod Boundaries (see Appendix, page 250) be eceived.

B. That the request of the Commission on New Synod Boundaries, which reads

The Commission requests the 112th General Assembly to amend the instructions given by the 111th General Assembly (see the initial paragraph of this report, page 250) by adding to the words "when requested by an existing Synod" the further condition "and when requested by a proposed Synod convention or a synod newly constituted under action of the General Assembly of 1971."
be denied.

C. A minority report was filed, considered, rejected. (See text of rejected report below.)

MINORITY REPORT REJECTED

A minority recommendation, concerning Item II.C. of the Report of the Standing Committee on Bills and Overtures, and signed by ten members of the committee, is as follows:

Whereas 24 of 27 of the overtures and resolutions referred to this Standing Committee have to do with restructuring indicating a dissatisfaction and confusion with the process that is apparently wide spread, now therefore

Be it resolved that an ad interim committee be appointed to study the feasibility of the abolition of Synods as courts of the Presbyterian Church in the United States and that in the interim all restructuring of Synods be suspended (Synods to revert to original lines prevailing prior to the Assembly of 1971); and this committee be instructed to prepare information on what revisions in the Book of Church Order might be necessitated if the synods should be abolished.

Lin Crossman et al

D. That Overture 6 from the Synod of Alabama (see page 60), Overture 19 from the Presbytery of Winchester (see page 61), Overture 44 from the Presbytery of Atlanta (see page 63), and Overture 48 from the Presbytery of Westminster (see page 63), dealing with the abolition of Synod as a church court, be answered in the negative.

E. That Overture 41 from the Presbytery of the Everglades (see page 63) dealing with the abolition of Synod "G" be answered in the negative.

F. That Overture 16 from the Presbytery of Pee Dee (see page 60) and Overture 17 from the Synod of South Carolina (see page 61), dealing with return to old Synod lines, be answered in the negative.

G. That Overture 14 from the Synod of Appalachia (see page 60) and Overture 15 from the Presby-

tery of Holston (see page 60), dealing with suspending implementation of new Synod lines pending more study, be answered in the negative.

H. That Overture 20 from the Synod of Mississippi (see page 61) and Overture 21 from the Presbytery of Mobile (see page 62), dealing with suspending implementation of new Synod lines pending UPUSA vote, be answered in the negative.

I. That Resolution 9 which reads:

Whereas the proposed Synod G encompasses the present Synods of South Carolina, Georgia, and Florida, and

Whereas the proposed Synod G contains 26 per cent of the membership (245,000) of the entire denomination, and

Whereas the proposed Synod G encompasses a very large geographical area, and

Whereas the geographic features of the proposed Synod G will discourage participation in Synod affairs on the part of ruling elders:

Be it therefore resolved that the proposed Synod G be divided as follows:

1. The present Synod of Florida as a separate synod (99,000);
2. The present Synods of South Carolina and Georgia as one synod (148,000).

Warren M. Wardlaw
Donald M. Law

be answered in the affirmative.

J. That Overture 49 from the Presbytery of Harmony (see page 64), dealing with the reconsideration of Synod G, be answered in the affirmative by the action on Resolution 9 above.

K. That Overture 39 from the Presbytery of Piedmont (see page 63), dealing with making South Carolina a Synod, be answered in the negative.

L. That Overture 18 from the Synod of Mississippi (see page 61) and Communication 5 from the Synod of Mississippi (see page 30), dealing with making Mississippi a Synod be answered in the negative.

M. The minority report was adopted as a substitute for the Standing Committee's recommendation and is as follows:

That Overtures 22 and 23 from the Presbyteries of North Alabama and Birmingham, respectively (see page 62) and Communication 22 from the Commission on New Synod Boundaries (see page 30), dealing with uniting proposed Synods C and F, be answered in the affirmative, and that this action be referred to the General Assembly's Commission on New Synod Boundaries for implementation.

N. That Overture 50 from the Presbytery of Norfolk (see page 64), dealing with early second conventions of proposed Synods, be answered in the affirmative.

O. That Overtures 24, 25, and 26 from the Synods of Arkansas-Oklahoma, Louisiana, and Texas, respectively (see page 62), dealing with proppsed Synod E organizing early, be answered in the affirmative.

P. That Communication 1 from the Synod of Arkansas-Oklahoma (see page 30), dealing with reassigning certain churches to the Synod of Tennessee, be answered in the affirmative.

Q. That Overture 27 from the Presbytery of St. Johns (see page 63), dealing with the exploration of space, be answered in the affirmative.

R. That Resolution 17 which reads as follows:

Whereas designation of individuals or groups by color tends to accentuate racial and human differences and to exaggerate ethnic and racial characteristics, and

Whereas accentuation of human differences tends eventually to be divisive,

Therefore be it resolved that such designations by color be deleted from all usage by the General Assembly of the Presbyterian Church in the United States.

David P. Allen

be answered with the following statement:

We yearn for the day when all persons can come together with no need to recognize or accent their differences, yet out of concern and respect for minorities, and to assure adequate representation in specific situations, be it resolved: That minority designations be used to provide full and adequate participation in the total life of the Church.

S. That Resolution 6, which reads as follows:

In appreciation for the uniquely dedicated, talented, influential, valuable life of the late J. Edgar Hoover to God and Country—and ultimately to all nations—through his work as a Christian and as the Director of the Federal Bureau of Investigation, let this 112th General Assembly of the Presbyterian Church in the United States stand in a moment of prayer and thanksgiving to Almighty God, Who called him to such long and dedicated service to Christ's Kingdom and the United States of America.

Robert Lee Turner

be answered in the affirmative.

Rev. Bonneau H. Dickson led the Assembly in prayer.

Respectfully submitted,
JOHN A. BROTHERS, JR., *Chairman*

The Assembly voted to set aside Standing Rule 14.2, in order that the full report of a standing committee does not have to be read without comment.

The Assembly took recess until 7:30 P.M. with prayer voiced by Rev. Thomas C. Rhea.

EVENING SESSION

June 14, 1972—7:30 P.M.

The Assembly reconvened at 7:30 P.M. Rev. W.M. Gettys voiced the opening prayer.

SPECIAL ORDER

Mr. James Morgan, Chairman of the Board of Trustees of the Mountain Retreat Association and Montreat-Anderson College, presented a Resolution in appreciation to Rev. C. Grier Davis for his period of service as President of the Mountain Retreat Association and Montreat-Anderson College. The Assembly adopted the Resolution, which reads as follows:

Whereas the Reverend Calvin Grier Davis retired on May 31, 1972, as President of the Mountain Retreat Association and President of Montreat-Anderson College; and

Whereas Dr. Davis has rendered distinguished service to the whole Church since 1959 as President of these valued institutions, building them up both physically and spiritually; and

Whereas the General Assembly is desirous of expressing its gratitude to God for having raised up such a man for the Church in these times;

> Now, therefore, the One-Hundred-Twelfth General Assembly of the Presbyterian Church in the United States adopts this resolution as an expression of gratitude to God and appreciation to Calvin Grier Davis for his service as President of the Mountain Retreat Association and of Montreat-Anderson College from 1959 to 1972, and directs that a copy of this statement be presented to Dr. Davis and recorded in the permanent minutes of the General Assembly.

A plaque was presented to Dr. Davis by Mr. Morgan. Dr. Davis responded briefly.

DOCKET FOR THE DAY

The Program Committee recommended that the following Standing Committee reports be heard: Judicial Business, Interchurch Agencies and Councils, Interchurch Comity and Union.

REPORT OF THE STANDING COMMITTEE ON JUDICIAL BUSINESS

Rev. J. Cecil Lawrence, Chairman, presented the report of the Standing Committee on Judicial Business, which was adopted, as amended, as follows:

During the debate the time for recess arrived. Time was extended for thirty minutes, and again extended until the completion of the above report.

I. The Standing Committee on Judicial Business considered the following items referred to it:

A. Minutes of the Permanent Judicial Commission.

B. Report of the Permanent Judicial Commission on matters of interpretation and amendment of the constitution with all its recommendations.

C. Matters recommended upon by the Permanent Judicial Commission:

(1) Overtures 1, 2, 3, 4, 5, 7, 8, 9, 10, 11, 12, 13 to the 1972 General Assembly.

(2) Four late overtures to the 1971 General Assembly.

(3) Referrals from the 1971 General Assembly as cited in the Permanent Judicial Commission report.

D. Report of the Ad Interim Committee on Constitutional Problems of Union Presbyteries.

E. Recommendations 1-7 of the report of the Committee on Certification of Lay Workers.

F. Votes of Presbyteries upon amendments to the Constitution sent down for advice and consent by the 1971 General Assembly.

G. Nominations to the Permanent Judicial Commission from the Permanent Nominating Committee.

H. Resolution 11.

I. Communication 20 from Board of World Missions.

II. Recommendations.

A. MINUTES OF THE PERMANENT JUDICIAL COMMISSION.

The committee recommends that the minutes of the Permanent Judicial Commission be approved, and that the Assembly record its appreciation to the members of the commission for their diligence and service.

B. REPORT OF THE PERMANENT JUDICIAL COMMISSION ON MATTERS OF INTERPRETATION AND AMENDMENT OF THE CONSTITUTION WITH ALL ITS RECOMMENDATIONS. (See Appendix, p. 205).

A minority report was filed, considered, and rejected. (See text of rejected report below.)

MINORITY REPORT REJECTED

A minority recommendation, concerning Item II.B.1. of the Report of the Standing Committee on Judicial Business, and signed by three members of the committee, is as follows:

That the recommendation from the Permanent Judicial Commission relative to Resolution 33 be referred back to the Permanent Judicial Commission for clarification of:

1. The wording in the final paragraph of the proposed amendment to BCO 30-6 to make unmistakably clear that the total votes credited to each Presbytery be credited as a unit according to the majority vote of the Presbytery.

2. Whether the word "representatives" in the proposed new Section 30-6 should not read "responses".

ROBERT A. LARSON et al

1. Resolution 33, 1971 requesting recommendations from the Permanent Judicial Commission regarding amendments to the Book of Church Order providing for Presbyteries' votes on constitutional changes to be weighed in the final tabulation according to the number of commissioners each Presbytery has to the General Assembly (G.A. Minutes, 1971, p. 181).

The Standing Committee recommends that such amendments not be adopted and that no change in BCO, Chapter 30, be made.

2. Resolution 19, 1971 relative to constitutionality of Chapter 32, Book of Church Order.

The Standing Committee recommends that this resolution be answered by stating that the matter of constitutionality of the adoption of Chapter 32 has been settled as recorded by the Permanent Judicial Commission:

The Permanent Judicial Commission recommends that this resolution be answered with the following statement: The matter of the constitutionality of the adoption of Chapter 32 has been settled by the General Assembly, the Court of Highest authority in the PCUS. (Minutes, 1968, p. 118.) The same position was taken previously by the Permanent Judicial Commission, and was adopted by the One Hundred and Eleventh General Assembly. (Minutes, 1971, pp. 179, 180, 198). On that occasion the Permanent Judicial Commission pointed out that BCO 18-6(3) provides that the General Assembly shall have power "to decide finally in all controveries brought before it respecting doctrine, order and discipline."

C. MATTERS RECOMMENDED UPON BY PERMANENT JUDICIAL COMMISSION:

1. Overtures:

The Standing Committee recommends that Overtures 1, 2, 3, 4, 5, 7, 8, 9, 10, 11, 12, 13 be answered as follows:

a. That Overture 1 from the Presbytery of Knoxville (see page 68) and Overture 29 to the 1971

Assembly be answered as the Permanent Judicial Commission recommends:

The Permanent Judicial Commission recommends that this reference and overture be answered with the following statements:

1. Similar proposals were rejected by the General Assembly in the 1963 (Minutes, p. 107) and again in 1969 (Minutes, p.63).
2. The value of the present requirement outweighs the advantage of a change, even though a possible hardship might result in an individual case. A few "hard cases" should not be allowed to make "bad law."
3. Both proposals provide that succession might take place in certain events including "other extraordinary circumstances" or "extraordinary cases." In this context these terms are inexact, susceptible to many differing interpretations, and if used in amending 25-3 of the Book of Church Order, could promote divisiveness in many congregations which have assistant or associate pastors.

The Permanent Judicial Commission points out that the overture of Knoxville Presbytery would require, in addition, an amendment to Chapter 26 of the Book of Church Order.

b. That Overture 2 from Hanover Presbytery (see page 68) proposing amendment to the Book of Church Order regarding executive officers of Church Courts, be answered in the affirmative and that the Assembly send down to Presbyteries for advice and consent the following amendment to the Book of Church Order:

> 14-3 (6) In order to fulfill its mission responsibilities, a court may call into its service persons to function as executive or aeministrative officers. When a person is called to such office, the court shall clearly define the person's duties, specifying the responsibilities and the authority of the office.

c. That Overture 3 from the Presbytery of St. Andrew (see page 68), concerning amendment of BCO 16-2 to correct chronic absenteeism from church courts, be answered in the negative in concurrence with the recommendation of the Permanent Judicial Commission:

The Permanent Judicial Commission recommends that the overture be answered in the negative for the following reasons:

1. It does not appear that the intent of the overture, that is, to correct excessive absences from church courts, would necessarily be accomplished by enacting this amendment.
2. The effect of this overture would be to *require* a presbytery to receive the honorably retired minister residing in its bounds. While a presbytery is not bound to receive such a minister, it may now do so under the provisions of the Book of Church Order 16-2 (See Minutes 1965, p. 95, item 3).
3. Adoption of the new sentences amending present BCO 16-2 with reference to administrators, professors, military chaplains, honorably retired ministers, and others would have the effect of increasing materially the proportion of ministers over ruling elders in those presbyteries where there are retirement areas and where the Church has boards, agencies, and institutions.
4. Present BCO 16-2 appears to be adequate.

d. That Overture 4 from the Presbytery of Brazos (see page 69) requesting amendment to BCO to provide for "Inactive Minister" status, be answered as follows:

1. That this question not be referred to the Permanent Theological Committee.
2. That the General Assembly declare itself ready to provide for "Inactive Minister" status.
3. That the Permanent Judicial Commission be instructed to prepare necessary changes in the Book of Church Order to effect the intent of the overture for submission to the 113th General Assembly.

e. That Overture 5 from the Presbytery of Lexington (see page 70), seeking changes in provisions for dismissal of ministers and candidates, be answered in the negative for reasons given by the Permanent Judicial Commission:

The Permanent Judicial Commission recommends the overture be answered in the negative for the following reasons:

1. The present BCO provides satisfactory methods of accomplishing the result desired by the overture.
2. BCO 16-7(13) gives to Presbytery the right to ordain, receive, dismiss, install, remove and judge ministers.
3. There appears to be no compelling reason to rewrite BCO 111-4 so as to relax the requirements for restoration to office in the Church for one who has renounced its jurisdiction.

f. That Overture 7 from the Presbytery of Hanover (see page 70), concerning the appointment by the General Assembly of an Administrative Commission, be answered in the negative for reasons given by the Permanent Judicial Commission:

The Permanent Judicial Commission recommends that this overture be answered in the negative for the following reasons:

1. This overture seeks the appointment of an administrative commission with powers which are not clearly defined. Certainly the Commission would have more extensive powers than those ordinarily entrusted to an administrative commission; and there is doubt that such commission would meet the requirements that the scope of the power given to a commission be stated specifically. (BCO 19-2.)

2. There is a serious question as to whether such a commission would be in harmony with the system of government. While the General Assembly exercises jurisdiction over such matters as concern the whole Church, the sphere of action of each court is distinctly defined and lower courts are subject to review and control of the higher courts in regular gradation. (BCO 14-5.) The appointment of a commission of the type stated in the overture could obviously mean, among other things, that the highest court would recommend to lower courts the taking of disciplinary action against members of the lower court.

3. The Commission is of the view that the System of Government as presently constructed contains safeguards adequate to maintain the purity and welfare of the Church. See BCO-101 *et seq*.

g. That Overture 8 from the Presbytery of Hanover (see page 71) concerning the application of a minimum salary requirement by a Presbytery be answered in the words of the Permanent Judicial Commission:

"A Presbytery may not change the terms of the call of a congregation for a pastor without the approval and prior action of the congregation. (BCO 25-2.) The compensation to be paid to the minister being one of the mandatory terms of a call (BCO 26-3), it follows that Presbytery may not require that pastoral relationships previously established comply with a minimum salary requirement subsequently adopted by Presbytery."

h. That Overture 9 from the Presbytery of St. Andrew (see page 71) as to whether "standard" as used in BCO 27-5(1) is equivalent to "accredited" be answered in the words of the Permanent Judicial Commission:

The Permanent Judicial Commission recommends that this overture be answered with the following statement:

The 102nd General Assembly (1962) fully answered this same reference or overture as follows:

"a. The college must be accredited by the recognized regional accrediting agencies.

b. The seminary must be accredited by the American Association of Theological Schools.

c. The seminary must offer in its curriculum all the subjects necessary for tests for ordination in the Presbyterian Church in the United States."

(Minutes, 1962, pp. 25, 58.)

Contrary to statements contained in the overtures, the Commission finds there is a clear definition by which to abide.

Under the extraordinary candidate provision the Presbytery may omit or waive the formal educational requirements. (BCO 27-5.) The General Assembly has stated this provision must not be a subterfuge to avoid the years of training which is the historic requirement of the Presbyterian Church in the United States for its ministers. (Minutes, 1949, pp. 38, 63.)

i. That Overture 10 from the Presbytery del Salvador (see page 71) be answered that the Standing Committee concurs in the recommendation of the Permanent Judicial Commission:

The Permanent Judicial Commission recommends to the General Assembly that, if these proposed amendments are approved by a majority of Presbyteries, the General Assembly except from its approval and enactment so much of the amendment as would delete "your brethren" and substitute "the members" in the fourth paragraph, twenty-first line, of Section 29-3 of the Book of Church Order.

This amendment was intended only to replace masculine words with nouns or pronouns which include women. It appears upon reconsideration that the substitution was not apt in that "your brethren" has reference not simply to "members" but to the system of government as prescribed by the Constitution.

"Your brethren" has an historical significance and an understood meaning which seems to require no change in order to achieve the purpose of the proposed amendment.

j. That Overture 11 from the Synod of Texas (see page 71), requesting an amendment to BCO providing procedures whereby any Presbytery may act to form a new union congregation should it so desire, be answered in the negative for reasons indicated by the Permanent Judicial Commission:

The Permanent Judicial Commission recommends that this overture be answered in the negative for the following reason:

The proposed amendment contains no prohibition against a "union" relationship with another body whose organization does not conform to the doctrines and order of the PCUS and would be in conflict with BCO 18-6(13) and (17). See G.A. Minutes, 1968, p. 31. To the same effect see Minutes, 1971, p. 178.

k. That Overture 12 from the Synod of Kentucky (see page 71), seeking the insertion of Chapter 33, BCO, allowing a Union Synod be answered in the negative.

l. That Overture 13 from the Presbytery of Ozarks-Union (see page 73), requesting appointment of a committee to study the relationship of children to the church, be answered in the negative.

2. Late Overtures to the 1971 General Assembly:

The Judicial Business Standing Committee recommends the following:

a. Late Overture 60, 1971 from the Presbytery of Kanawha (see page 59) asking amendment of sections of BCO to make the entire BCO consistent with the statement, "Both men and women shall be eligible to hold church office", be answered by concurring with the answer of the Permanent Judicial Commission:

The object of this overture seems to have been covered by the 1971 General Assembly (Minutes, 1971, p. 170, III, 1).

b. Late Overture 75, 1971 from the Presbytery of the Everglades (see page 59), asking advice of the General Assembly as to jurisdiction over a minister residing in Puerto Rico and engaged in work over which Everglades Presbytery has no jurisdiction and a letter from the Board of World Missions (see page 49), be answered by referring back to the Permanent Judicial Commission for further study in light of new material offered and that the recommendations of the Permanent Judicial Commission be brought to the 1973 meeting of the General Assembly.

c. Late Overture 76, 1971 from the Presbytery of Ozarks-Union (see page 59), asking for an affirmation as to whether or not actions taken by that Presbytery were proper, be answered by concurring with the recommendation of the Permanent Judicial Commission:

The Permanent Judicial Commission recommends that the reference be answered with the following statement:

"Overture 76 states that as a result of actions taken in creating Ozarks-Union Presbytery, eight churches formerly members of a UPUSA Presbytery which are now members of Ozarks-Union Presbytery lie within the geographical bounds of another Presbytery PCUS.

"Inasmuch as BCO 32-2(4) seems clearly to contemplate that all ministers and churches in presbyteries uniting to form a union presbytery automatically become members of the union presbytery, and contains no requirement that the territories of the uniting presbyteries be the same, the General Assembly thereby affirms that the said actions taken by Ozarks-Union Presbytery were proper."

d. Late Overture, 77, 1971 from the Presbytery of the Ozarks (see page 59), requesting that the General Assembly require all the statistics for union presbyteries in the annual reports rather than half statistics, be answered in the negative for the reasons given by the Permanent Judicial Commission:

The Permanent Judicial Commission recommends that the overture be answered in the negative for the following reasons:

1. The 1970 General Assembly assigned this matter to the Stated Clerks of the PCUS and UPUSA General Assemblies to produce a clear and uniform formula for reporting statistics. (Minutes, 1970, pp. 34, 94.) This formula should be followed since it produces uniformity in both denominations. This method of reporting was put into effect in 1971.

2. This is a matter of bookkeeping and does not make half Presbyteries out of whole Presbyteries. The present method produces more accurate statistics than would be produced by adopting the method sought in the overture.

3. Referrals from the 1971 General Assembly as cited in the Permanent Judicial Commission report. We recommend:

a. That referral from 1971 Assembly (see Appendix, p. 205, Item 3) instructing the Permanent Judicial Commission to study and recommend to the General Assembly with reference to means of correcting any imbalance between ministers and ruling elders having the right to attend Presbytery, is answered as follows: In light of the study of the statistical information and observation and conclusions drawn by the Permanent Judicial Commission that no further changes be made in the Book of Church Order at this time:

The Permanent Judicial Commission advises the 1972 General Assembly, after study of the information received, that it believes no further changes are needed in the Book of Church Order at this time with reference to imbalance of ministers and elders who have the right to attend presbytery.

As directed by the 1971 General Assembly, the Stated Clerk of the General Assembly has obtained from the Stated Clerks of the presbyteries statistical information which compares the numbers of ministers and ruling elders having the right to attend presbytery, using the present basis of representation, 1500, and the proposed basis, 750, and the actual experience of imbalance in presbytery meetings during the most recent twelve-month period prior to the reports. The analysis of these statistics used below excludes the union presbyteries because these presbyteries are having an unusual number of special, called and adjourned meetings.

The statistics reveal the following facts and information:

1. Of the 63 non-union presbyteries reporting, in 35 presbyteries the ministers have a *potential* majority in attendance while in 26 presbyteries ruling elders have a *potential* majority. Two presbyteries reported a balance of potential minister and ruling elder members. One non-union presbytery had not reported when this study was made.

2. When all meetings are included, 37 presbyteries report a higher number of ministers than elders in attendance, and 25 show more elders. When stated meetings alone are compared, ministers are in a majority in 31 presbyteries and elders a majority in 31.

3. Where *elders* are in a majority now, the *average majority* is 6.4 persons. For stated meetings it is also 6.4. Where *ministers* are in a majority, the *average majority* at all meetings is 7.8 and for stated meetings 9.1.

4. The statistical information reveals that there are several presbyteries in which there are large ruling elder majorities, just as there are several presbyteries with large minister majorities.
5. A very revealing statistic is that presbyteries unable to secure at least 70% of eligible ruling elder attendance show the largest imbalance. Of the 63 non-union presbyteries, 37 showing ruling elders in the minority. Of these, 28 report less than 70% of the eligible elders present. Only 9 of the 20 presbyteries with 70% or more of the eligible elders participating show a minority attendance for elders.
6. With reference to the proposed 750 basis for elder representation, projecting the attendance of elder participation on the same percentage as at present, ministers will be in a majority in 32 presbyteries and ruling elders in a majority in 31. On the 750 base the *average* ruling elder majority would be 6.33 persons and the *average* minister majority would be 5.82.

From this brief summary of the statistical information the following observations may be made:
1. While there is an imbalance in representation between ministers and elders attending presbytery meetings, it is an imbalance in some presbyteries of elders while in other presbyteries it is an imbalance of ministers.
2. The location in certain presbyteries of boards, agencies, and institutions and retirement areas probably accounts for the large imbalance of minister over elder membership and representation in those presbyteries.
3. The proposed new 750 base for elder representation will have very little effect on the imbalance that exists in some presbyteries.
4. The real problem appears to be not the need for changes in the Constitution, but for greater participation on the part of ruling elders. A lower percentage of ruling elders consistently attend presbytery meetings, though the picture is much better when only stated meetings are considered.

The Permanent Judicial Commission does not believe there is any procedure which can be put into practice which will bring about an exact mathematical balance. The Commission believes, further, that the presbyteries and sessions should urge upon ruling elders their responsibility seriously to carry out the ordination vow in which they promise faithfully to perform all the duties of the office and to set a worthy example before the Church of which God has made them officers (BCO 29-3).

Should the General Assembly desire at this time to attempt a further remedy of the imbalance by amending the Book of Church Order, the Permanent Judicial Commission would propose again (see G.A. Minutes 1971, p. 190, Item 5) that this be done by adding the following three sentences to BCO 16-1, the language being adapted from that of Section 42.03 of the Book of Order of the United Presbyterian Church in the U.S.A.:

> "Annually, as soon as the statistical reports for the preceeding year are available from the congregations, the Stated Clerk of each Presbytery shall ascertain the number of Ministers who are members of the Presbytery, and the number of Ruling Elders which the churches are entitled to send as Commissioners to meetings of the Presbytery. When the number of Ministers is larger, the Stated Clerk shall bring the imbalance to the attention of the Presbytery at its next meeting. The Presbytery shall redress any imbalance by inviting particular churches to elect additional Ruling Elder Commissioners on the basis of specified numbers of communicant members, or on some other basis acceptable to the Presbytery."

However, in light of the study of the statistical information and the above observations and conclusions drawn therefrom, *the Permanent Judicial Commission recommends* that no further changes be made in the Book of Church Order at this time.

b. That referral from 1971 General Assembly of Resolution 39 (see Appendix, p. 209, Item 11) concerning proposed amendment to BCO relating to "original jurisdiction" be answered in the negative for reasons given by the Permanent Judicial Commission:

The Permanent Judicial Commission recommends that the Resolution be answered in the negative for the following reasons:
1. Original jurisdiction has a long history in the Church as belonging to the courts of judicatories which have supervision over church members, church officers and Ministers of the Word. The matter of original jurisdiction has been before the General Assembly a number of times. As related to the Presbyterian Journal and Concerned Presbyterians: Minutes, 1969, Appendix, 137, 138. Again on some subject relating to same organizations: Minutes, 1970, Appendix, 159, 160.
2. To accomplish the intended purpose extensive amendments to various other sections of the Book of Church Order would be required, inasmuch as the order of discipline is exercised in many forms and against church members, church officers and Ministers of the Word. Similarly, certain deletions might be necessary.
3. The proposed amendment would also appear to grant overlapping jurisdiction, and cases of discipline or process, as the case may be, could very well be carried on at the same time in two separate Church courts.
4. There are present adequate remedies to accomplish the intended purpose of the resolution.

BCO 104-2 places a duty on all sessions and presbyteries as to the discipline of its members. When those who deem themselves aggrieved by injurious reports ask for an investigation, this duty is more imperative and if such investigation, however originating, results in raising a strong presumption of the guilt of the party involved, the court shall institute process.

BCO 105-9 provides that when the offense with which an accused person stands charged takes place at a distance and it is inconvenient for the witnesses to appear before the court having jurisdiction, that court may appoint a commission of its own body or request the proper coordinate court to take the testimony for it. Sections of the Book of Church Order should be referred to in numerical order, placing this material as indicated.

BCO 105-10 provides as follows:

> "When an offense, alleged to have been committed at a distance, is not likely otherwise to become known to the court having jurisdiction, it is the duty of the court within whose bounds the offense occurred, after satisfying itself that there is reasonable ground of accusation, to send notice to the court having jurisdiction, which shall at once proceed against the accused; or the whole case may be remitted for trial to the coordinate court within whose bounds the offense is alleged to have been committed."

The above section empowers any court of the Church within whose bounds an offense has occurred, after satisfying itself that there is reasonable ground of accusation, to send notice of the offense to the court having jurisdiction over the church member, the church officer or Minister of the Word, as the case may be, in which case the court having jurisdiction must at once proceed against the accused. The language is mandatory. If the court having jurisdiction decides to do so, it may remit the whole case for trial to the coordinate court within whose bounds the offense has been committed.

BCO 105-21 provides that in case of process involving scandal, the one-year limitation does not apply when either a church member or a Minister commits an offense after removing to a place far distant from his former residence and where his connection with the church is unknown and process cannot be instituted until discovery of the church membership of the individual or of the Presbytery membership of the Minister.

Other sections of the Book of Church Order provide for the use of records of co-ordinate courts to be used in cases of process, including testimony. (BCO 106-8, -9, -10.)

"Memorial" and "any other satisfactory method" are also available. (BCO 114-6).

c. That reference from the 1971 Assembly (see Appendix, p. 210, Item 12) from the Standing Committee on Review and Control of Synods asking if the Synod of Missouri is violating the polity of our church by meeting jointly with the UPUSA Synod of Missouri be answered by concurrence with the Permanent Judicial Commission that the reference does not set out facts sufficient to give a constitutional interpretation on these facts alone:

The Permanent Judicial Commission advises the General Assembly that the reference does not set out facts sufficient for the Permanent Judicial Commission to give a constitutional interpretation on these facts alone.

The Permanent Judicial Commission further advises the General Assembly that as it does not have the means to develop additional facts sufficient to render a constitutional interpretation, it is unable to respond to the reference.

If General Assembly cannot make the determination itself, it will be necessary to devise some method to compile the essential facts concerning procedures, organization, standing rules and membership of the Synod of Missouri in such fashion that will enable the constitutional question to be answered.

D. REPORT OF JOINT COMMITTEE ON CONSTITUTIONAL PROBLEMS OF UNION PRESBYTERIES. (See Appendix, p. 252.)

1. In answer to the overture from the Union Presbytery of Central Texas[4] asking amendment to the Forms of Government of the two denominations to permit a particular church which became a union church by action of its presbytery in forming a union presbytery to return to its original status should the union presbytery cease to exist, we recommend:

a. That amendment of the constitution is not necessary to resolve the problem raised.

b. That, when a union presbytery ceases to exist, each member church remains a union church and is a member of each presbytery within whose bounds it lies.

c. That a union church under such circumstance may request one of the presbyteries to dismiss it to the other under provisions of the United Presbyterian Church, U.S.A., Form of Government, Chapter

[4] UPCUSA *Journal*, 1971, p. 36; PCUS 1970, p. 55, *Exhibit A*.

XII, Section 7 (42.07)[5] or the Presbyterian Church, U.S., Form of Government, Section 16-7(8), and upon reception by the presbytery such church ceases to be a union church and is a member of the denomination of the receiving presbytery.

2. In answer to the overture from the Union Presbytery of the Ozarks[6] asking whether a Ruling Elder of a union church in a union presbytery may renounce the authority and jurisdiction but not the communion, of one of the two denominations, *we recommend:*

That both General Assemblies affirm the following statement: "It is not possible to renounce the authority and jurisdiction of the Church without renouncing the communion.[7] "A member of a union church or a union presbytery is a member of both denominations."

3. In answer to the overture from the Union Presbytery of Louisville[8] asking whether there is conflict between the UPCUSA Form of Government, Chapter XXXII, Sections 8 and 12 (62.08 and 62.12) and PCUS Form of Government, Section 6-2, regarding church property, *we recommend:*

That the necessary procedure be initiated to add a new section to he respective Forms of Government to be designated UPCUSA, Chapter XXXVII, Section 2(c)(8) (67.02) and PCUS, Section 32-2(3)(h), this section to read:

> "The provision of Chapter XXXII, Section 12 (62.12) of the Form of Government of The United Presbyterian Church in the United States of America shall apply only to a union church organized subsequent to the formation of a union presbytery and to a union church entering the union presbytery, which church had previously been under a similar explicit constitutional provision."

4. In answer to the overture from the Presbytery of New Orleans, PCUS[9] concerning the difference between the denominations in the questions asked of Church officers upon ordination, *we recommend:*

That both General Assemblies affirm the following statement:

> "The questions to be asked of Church officers at the time of ordination are cumulative in nature and the practice of the union church should be that Church officers answer affirmatively both sets of questions, because they are being ordained in both denominations."

5. In answer to the overture from the Presbytery of Brazos, PCUS,[10] requesting clarification of the process and power of dissolving a union church, *we recommend:*

That both General Assemblies affirm the following statement:

> "The provisions concerning dissolution of a union church in the respective Forms of Government[11] refer only to the complete dissolution of a particular church and do not conflict with the powers of a presbytery to dissolve a particular church.
>
> "A union church which is a member of two presbyteries may be dissolved by the concurrent actions of both presbyteries. A union church which is a member of two presbyteries may be transferred by dismissal from one of the presbyteries to the other.
>
> "All churches in a union presbytery are union churches."

6. In answer to the overture from Harry S. Hassall, et al, to the General Assembly, PCUS,[12] asking amendment of the Constitution so as to provide for dismissal to another presbytery of a minister or a church objecting to the dual denominational membership involved in a union presbytery, *we recommend:*

That no change in the present provision be made.[13]

7. The Committee recommends that it be continued for another year in the event that other problems of polity develop in the union presbyteries.

E. RECOMMENDATIONS 1-7 OF THE REPORT OF THE COMMITTEE ON CERTIFICATION OF LAY WORKERS. (see Appendix, p. 245).

The Standing Committee unanimously recommends that these proposals be answered in the negative for the reasons stated below:

1. This proposal represents a definite departure from the established Presbyterian principle which limits membership in Church courts to those ordained to the office of Elder.

[5] Approval of the General Assembly is required. UPCUSA *Presbyterian Law for the Presbytery* (1971), p. 63-64.

[6] UPCUSA Journal, 1971, p. 38; PCUS *Minutes*, 1971, p. 56, Exhibit C.

[7] UPCUSA Book of Discipline, Chapter VIII, Section 2 (87.021); PCUS Rules of Discipline, Chapter 11.

[8] UPCUSA *Journal*, 1971, p. 44; PCUS *Minutes*, 1971, p. 54, Exhibit B.

[9] PCUS *Minutes*, 1970, p. 55, Exhibit A.

[10] PCUS *Minutes*, 1973, p. 53, Exhibit B.

[11] UPCUSA, Chapter XXXVI, Section 4q (66.04); PCUS, Section 31-2(23).

[12] PCUS *Minutes*, 1971, page 54, Exhibit B.

[13] Mr. Rogers has asked that his dissent from this recommendation be noted and has indicated his preference for the following recommendation: "That the overture as worded not be adopted."

The need for strengthening the professional lay ministry of the Church has been recognized by the General Assembly and there is a genuine desire to magnify the services of these Christian servants, but such a radical departure from the Presbyterian government does not seem necessary to achieve this purpose.

2. That the General Assembly, in its concern to create an office of non-ordained Commissioned Church Worker, refer this matter to the Permanent Judicial Commission in consultation with the Committee on Certification of Lay Workers, to report to the 113th General Assembly recommended changes in the BCO for the creation of this office, with the clear understanding that the General Assembly does not favor the giving of a vote to non-ordained persons in the Church Courts.

F. VOTES OF PRESBYTERIES UPON AMENDMENTS TO THE CONSTITUTION SENT DOWN FOR ADVICE AND CONSENT BY THE 1971 GENERAL ASSEMBLY.

The Standing Committee recommends:

1. That the following summary submitted by the Stated Clerk be approved:

a. On amendment to BCO, section 5-4
Presbyteries for 68
Presbyteries against 4
b. On amendment to BCO, section 11-3
Presbyteries for 68
Presbyteries against 4
c. On amendment to BCI, section 12-2
Presbyteries for 68
Presbyteries against 4
d. On amendment to BCO, section 16-10
Presbyteries for 68
Presbyteries against 4
e. On amendment to BCO, section 23-2
Presbyteries for 68
Presbyteries against 4
f. On amendment to BCO, section 24-1
Presbyteries for 68
Presbyteries against 4
g. On amendment to BCO, section 24-3
Presbyteries for 68
Presbyteries against 44
h. On amendment to BCO, section 24-4
Presbyteries for 68
Presbyteries against 44
i. On amendment to BCO, section 24-10
Presbyteries for 68
Presbyteries against 4
j. On amendment to BCO, section 24-11
Presbyteries for 68
Presbyteries against 4
k. On amendment to BCO Section 26-2
Presbyteries for 68
Presbyteries against 4
l. On amendment to BCO, section 29-3
Presbyteries for 67
Presbyteries against 5
m. On amendment to BCO, section 16-1
Presbyteries for 71
Presbyteries against 1
n. On amendment to BCO, section 17-3
Presbyteries for 69
Presbyteries against 3
o. On amendment to BCO, section 17-4
Presbyteries for 69
Presbyteries against 3
p. On amendment to BCO, section 20-1
Presbyteries for 70
Presbyteries against 2

2. That the following amendments approved by the presbyteries be and hereby are enacted:

a. That Section 5-4 of the **Form of Government** be amended by omitting the word "male" from the last line.

b. That Section 11-3 of the **Form of Government** be amended by changing "men" to "persons" in line 2.

c. That Section 12-2 of the **Form of Government** be amended by changing "men" to "persons" in line 2.

d. That Section 16-10 of the **Form of Government** be amended by changing "brethern" to "ministers" in line 3 and by changing "brethren" to "ministers" in line 4.

e. That Section 23-2 of the **Form of Government** be amended by changing "man" to "person" in line 3.

f. That Section 24-1 of the **Form of Government** be amended by changing "men" to "persons" in line 2, first paragraph, and by changing "men" to "persons" in line 4, first paragraph, and by changing "man" to "person" in line 5, second paragraph.

g. That Section 24-3 of the **Form of Government** be amended by changing "man" to "person" in line 1.

h. That Section 24-4 of the **Form of Government** be amended by changing "men" to "persons" in line 5, paragraph 3.

i. That Section 24-10 of the **Form of Government** be amended by changing "man" to "person" in line 2.

j. That Section 24-11 of the **Form of Government** be amended by changing "man" to "person" in line 1.

k. That Section 26-2 of the **Form of Government** be amended by omitting the word "male" in line 4 of the second paragraph.

l. (See F.3 below for action on Section 29-3 of the **Form of Government**.)

m. That Section 16-1 of the **Form of Government** be amended by replacing the third sentence thereof with the following: "A church whose communicants exceed 750 shall be represented by two Ruling Elders and shall be entitled to one more Ruling Elder for each additional 750 communicants."

n. That Section 17-3 of the **Form of Government** be amended by adding at the end of the present paragraph these words: "When a Synod is composed of only two Presbyteries, three Ministers from each of the two Presbyteries and one Ruling Elder from each of the two Presbyteries shall constitute a quorum."

o. That Section 17-4 of the **Form of Government** be amended by adding immediately following the first sentence these words: "When a Synod is composed of only two Presbyteries the Moderator shall, at the request or with the concurrence of four Ministers and four Ruling Elders from each of the two Presbyteries, call a special meeting."

p. That Section 20-1 of the **Form of Government** be amended by deleting the first sentence and replacing it by the following: "The General Assembly shall elect a Permanent Judicial Commission composed of six Ministers and six Ruling Elders. To the extent permitted by the numbers of Synods, from time to time established by the General Assembly, at least one member shall reside in each Synod, and membership shall be equitably apportioned among the Synods.

3. That Section 29-3 of the Form of Government not be amended in view of action taken in C.1(i) above.

G. NOMINATIONS

Recommendations received from the Permanent Nominating Committee were:

Class of 1975: Dean Lindsay Cowan (1), Ga.; Dean J. Dickson Phillips (1), N.C.; Rev. R. Richard Baldwin (1), Tenn.; Rev. Grayson L. Tucker, Jr. (1), Ky.

The Standing Committee recommends that the following named persons be elected to the Permanent Judicial Commission,

Class of 1975: Verner F. Chaffin (1), Synod of Georgia; Dean J. Dickson Phillips (1), Synod of North Carolina; Rev. R. Richard Baldwin (1), Synod of Tennessee; Rev. Henry Pope Mobley (1), Synod of Kentucky.

H. RESOLUTION 11

That Resolution 11, which reads as follows:

BE IT RESOLVED:

That the 112th General Assembly approve the following amendment to the Book of Church Order and send it to the presbyteries for their advice and consent, viz:

> "Chapter 32, of Union Presbyteries, of the Book of Church Order be and the same is hereby repealed"

CHARLES W. HIGHTOWER

be answered in the negative.

Respectfully submitted,
J. CECIL LAWRENCE, *Chairman*

DOCKET FOR THE DAY

The Program Committee recommended that the report of the Permanent Nominating Committee regarding the Provisional General Executive Board be docketed as a Special Order as the first order of business on Thursday.

The Assembly recessed until 8:30 A.M.

The closing prayer was voiced by Mr. Atwell W. Somerville.

FIFTH DAY—THURSDAY

June 15, 1972—8:30 A.M.

The Assembly met at 8:30 A.M.and engaged in a service of worship led by Rev. Louise H. Farrior.

Rev. Francis E. Horner, Moderator of a Synod of the Presbyterian Church of Southern Africa, was introduced to the Assembly. He briefly addressed the Assembly.

Dr. Joseph Norton was asked to preside during the morning session.

The Minutes of Wednesday's sessions were read and approved.

DOCKET FOR THE DAY

The Program Committee presented the following docket: Special Report of the Permanent Nominating Committee, Interchurch Agencies and Councils, Interchurch Comity and Union, Assembly Operation, World Missions Supplement.

The Assembly voted to set aside Standing Rule 14.3.d for the remainder of business, so that discussion on the main motion might be limited to 30 minutes, and each speaker to five minutes.

SPECIAL REPORT OF THE PERMANENT NOMINATING COMMITTEE

Dean John W. Wade, Chairman, presented the special report of the Permanent Nominating Committee, which was adopted, as amended, as follows:

Since Monday when the responsibility of nominating 62 members of the Provisional General Executive Board (GEB) was given to us, we have labored industriously and conscientiously—and prayerfully—to meet it.

The slate is submitted herewith. It is composed, we think, of very capable and dedicated persons. It also has what we conceive to be a suitable balance in the several significant respects.

Thus there are 29 clergy, and 31 lay people (15 men and 16 women), plus two students. There are 53 whites, 7 blacks and 2 Mexican-Americans. Points of view are also the subject of balance. And geographically we have appropriate representation, too.

We wish to express our grateful thanks to those who kindly submitted suggestions. The whole Committee studied them all, and considered them carefully in making the decision.

1.	Anderson, Rev. Harvard A.	Orlando, Florida
2.	Armendariz, Rev. Reuben P.	Corpus Christi, Texas
3.	Barnard, Mrs. Gene R. (Dotty)	St. Louis, Missouri
4.	Barron, Rev. Vance	Chapel Hill, North Carolina
5.	Blanton, Rev. Betty	Jacksonville, Florida
6.	Boney, Mrs. William J. (Nancy)	Richmond, Virginia
7.	Caldwell, Rev. Frank H.	Charlotte, North Carolina
8.	Campbell, Mrs. Lawrence R. (Kaye)	Tallahassee, Florida
9.	Campbell, Stuart B.	Wytheville, Virginia
10.	Carr, Judge Michael	Brookhaven, Mississippi
11.	Chesnutt, Mrs. J. Calvin (Carolyn)	Hartsville, South Carolina
12.	Cleveland, Mrs. Thomas (Peggie)	Washington, D.C.
13.	Cousar, Rev. Charles B.	Decatur, Georgia
14.	Cutting, Rev. Thomas	San Antonio, Texas
15.	Davenport, Rev. Robert F.	Laurinburg, North Carolina
16.	Davy, Lee G.	Kingsport, Tennessee

17.	Frias, Mrs. Lydia	Fort Worth, Texas
18.	Fulton, Rev. J. Wayte, Jr.	West Palm Beach, Florida
19.	Hardge, Rev. Elias	Atlanta, Georgia
20.	Harkey, Mrs. Henry L.	Charlotte, North Carolina
21.	Hart, Rev. Mac	Richmond, Virginia
22.	Hatcher, Rev. William W.	Ruston, Louisiana
23.	Henderson, Edward N.	Shreveport, Louisiana
24.	Hill, Dr. Carl M.	Frankfort, Kentucky
25.	Hobbie, Rev. F. Wellford	Little Rock, Arkansas
26.	Howard, Mrs. Rebecca	Houston, Texas
27.	Houck, Rev. S.M.	Miami, Florida
28.	Hudson, Mrs. H.L. (Lenora)	Jackson, Mississippi
29.	Jablonowski, Rev. R.W., Jr.	Fort Worth, Texas
30.	Jansen, Vernol R.	Raleigh, North Carolina
31.	Jones, Rev. Thomas L.	Louisville, Kentucky
32.	Junkin, Rev. Sam M.	Kerrville, Texas
33.	Magill, Arthur	Greenville, South Carolina
34.	Markley, Rev. A.A.	Gainesville, Georgia
35.	Masters, Al	Concord Presbytery
36.	McCreight, P. Willard	Huntington, West Virginia
37.	McDonald, Rev. Carlisle A.	York, South Carolina
38.	McDougald, Worth	Athens, Georgia
39.	McGee, John	Charleston, West Virginia
40.	McGeachy, Rev. D.P. III	Nashville, Tennessee
41.	McKelway, Rev. Alexander J., Jr.	Davidson, North Carolina
42.	McKinnon, Rev. John H.	Knoxville, Tennessee
43.	McMaster, Mrs. George R. (Belle)	Louisville, Kentucky
44.	Moffett, A.S.	Tampa, Florida
45.	Moseley, Mrs. John D. (Sara P.)	Sherman, Texas
46.	Moxley, Rev. Irvin S.	Louisville, Kentucky
47.	Nix, Roscoe	Silver Spring, Maryland
48.	Norton, Dr. Joseph A.	Little Rock, Arkansas
49.	Payne, Rev. James A., Jr.	Richmond, Virginia
50.	Phifer, Rev. Kenneth G.	New Orleans, Louisiana
51.	Rasberry, Mrs. Hosea (Ozella)	Beaumont, Texas
52.	Rose, Mrs. H.G., Jr. (Mary Marshall)	Memphis, Tennessee
53.	Salfen, Ronald	Austin, Texas
54.	Stitt, Rev. David L.	Houston, Texas
55.	Stephens, Miss Betty	Atlanta, Georgia
56.	Strong, Rev. Robert	Montgomery, Alabama
57.	Stroud, Robert S.	Charlottesville, Virginia
58.	Telford, Rev. George B., Jr.	Auburn, Alabama
59.	Thompson, Mrs. Graves H. (Leila)	Hampden-Sydney, Virginia
60.	Van Dyke, Rev. James F.	Roanoke, Virginia
61.	Wilkins, Mrs. Lewis (Harriett)	Baton Rouge, Louisiana
62.	Williams, M.J.	Memphis, Tennessee

That this General Assembly authorize the Moderator, in consultation with the Permanent Nominating Committee, to appoint persons to fill vacancies which may occur on the Provisional G.E.B.

Respectfully submitted,
JOHN W. WADE, *Chairman*

REPORT OF THE STANDING COMMITTEE ON INTERCHURCH AGENCIES AND COUNCILS

Rev. Roy T. Sherrod, Chairman, presented the report of the Standing Committee on Interchurch Agencies and Councils, which was adopted, as amended, as follows:

I. The Standing Committee on Interchurch Agencies and Councils considered the following items referred to it:

A. Minutes of the Permanent Committee on Inter-Church Relations of February 1-2, 1972.

B. Report of the Permanent Committee on Inter-Church Relations and:

Appendix A—Report of the American Bible Society
Appendix B—World Alliance of Reformed Churches, Report of the American Secretary
Appendix C—World Alliance of Reformed Churches, Report of the General Secretary
Appendix D—General Board of the NCC
Appendix E—World Council of Churches New York Office

C. Overture 55
D. Resolution 14
E. Resolution 23
F. Nominations

II. YOUR COMMITTEE RECOMMENDS:

A. That the minutes of the Permanent Committee on Inter-Church Relations be approved.

B. That the annual report of the Permanent Committee be approved.

C. That the following recommendations be adopted:

1. That the Board of National Ministries be authorized to distribute the Preamble to the proposed new Constitution of the National Council of Churches (to be adopted December 3-9, 1972) to the commissioners as a part of its presentation to the General Assembly on Sunday, June 11, 1972.

2. That the reprint of the article by George W. Cornell, the Associated Press religious feature writer, "World Church Council Controversial by Nature," be distributed with this report for information purposes.

3. That Overture 55 from the Presbytery of Enoree (see page 67) be answered in the negative.

4. That we express appreciation to Dr. Eugene L. Smith, executive of the U.S. Office of the WCC at New York and to Dr. Will Kennedy of the Office of Education of the WCC at Geneva, Switzerland, for their presence at this Assembly and that they be given the privilege of the floor to speak for five minutes each. (Note: Dr. Smith was not present.—*Stated Clerk.*)

5. That the evaluation by the Permanent Committee of the criticism of the WCC, published by *Reader's Digest* in their October and November, 1971 issues, be acknowledged and that communicants and churches be encouraged to secure copies of the response, "Statements On Two Reader's Digest Articles," by Eugene L. Smith, from the World Council of Churches Office, 475 Riverside Drive, New York, New York, 10027.

6. That, conformable to the rule of the North American Area Council, World Alliance of Reformed Churches the number of our representatives be reduced from 15 to 9, the following be elected as our representatives.

Whose Terms Expire in 1973

Principals:	Alternates:
Rev. Neely D. McCarter	Dr. Mary L. Boney
Rev. Aubrey N. Brown	Rev. James H. Smylie
John A. Fulton	Rev. Charles B. Cousar

Whose Terms Expire in 1975

Rev. Cecil G. Culverhouse	Dr. Samuel R. Spencer
Rev. James A. Wharton	Rev. Gary M. Jones
Rev. Douglas W. Oldenburg	Dr. Isabel Rogers

Whose Terms Expire in 1977

Mrs. John W. McQueen	Rev. Louise H. Farrior
Rev. James A. Millard, Jr.	Rev. Shirley C. Guthrie, Jr.
Rev. Albert J. Kissling	Rev. James E. Andrews

7. That we commend the representatives of our denomination to the General Board of the NCC for their significant influence and dynamic participation in the leadership of the NCC; and that Rev. John F. Anderson especially be singled out for his distinguished service as a Vice-President of the NCC.

8. That the following persons be elected to the NEW Board of the NCC:

Principals:
Rev. James A. Millard, Jr.
Rev. John F. Anderson, Jr.
Mrs. Harold Stinson
William B. Carssow
Dr. A.O. Canon
Dr. Robert E. Lee
Rev. Robert B. Smith
Rev. Samuel E. Wiley
Mrs. Geraldine Pearson

Alternates:
Rev. James E. Andrews
Donald H. Speck
Mrs. George A. Holland
David W. Robinson
J. Harold McKeithen
Dr. James E. Cousar, III
Rev. Irvin Elligan, Jr.
Rev. Albert J. Kissling
Rev. Louise H. Farrior

The Standing Committee on Interchurch Agencies and Councils nominated, and the Assembly elected, Mrs. Geraldine Pearson in place of the nomination of the Permanent Nominating Committee, Rev. Elizabeth Johnson.

9. That Resolution 14, which reads,

Whereas continued membership in the National Council of Churches serves to divide and dismay many members of the Presbyterian Church, U.S., causing them both to withhold their benevolence gifts as well as to leave the church for a denomination that is not affiliated with the National Council of Churches, and

Whereas the influence and effectiveness of the National Council of Churches has greatly diminished in recent years, therefore

Be it resolved that the 112th General Assembly withdraw from the National Council of Churches and recall the delegation and representatives of the Presbyterian Church, U.S. involved in the programs and agencies of the National Council of Churches, with thanks and commendation for their diligence and faithfulness.

John V. Foyt

be answered in the negative.

10. That the General Assembly instruct the General Executive Board to continue our denomination's participation in and support of the ecumenical ministry of the WCC and of the NCC.

11. That Resolution 23, which reads,

Whereas, the Presbyterian Church in the U.S. through our General Assembly regularly debates the issue of membership in the NCC, and regularly by majorities—sometimes large, sometimes small—agrees that such membership is important; and

Whereas, we are coming to understand as our former Moderator, Rev. Ben Lacy Rose declared, "Broad diversity is necessary in the Church, because Jesus Christ and His will are too big for any little group of persons to have a monopoly on Him. . . . One of the most pressing questions before the Presbyterian Church U.S. today is whether we can learn to live with this diversity, and to make room in our Church for those who have a different experience of Christ than our own, for those who express their faith in different metaphors than ours, and for those who carry out the will of Christ in the world in a different manner than ours. It is imperative that our denomination in her program, her training, and her worship, provide a variety of ways in which a diverse membership may respond to the Gospel of Christ as each feels led by the Spirit of Christ," and

Whereas, many congregations, pastors, and individuals of the Presbyterian Church U.S. have already become members of the National Association of Evangelicals, a cooperative group of evangelical churches and churchmen:

Therefore, be it resolved that the Presbyterian Church in the U.S. maintain membership in the NCC and send official observers to the annual meeting of the National Association of Evangelicals as evidence that our ecumenism is genuinely broad enough to cover our diversity in Christ.

P. David Nicholas

be answered as follows:

That since continued membership in the NCC has already been established in the response to Resolution 14 (See Recommendations 9 and 10 above), the separate question of observers to the annual meeting of the National Association of Evangelicals be answered in the affirmative, such observers to be selected by the Moderator in consultation with the Permanent Committee on Inter-Church Relations.

12. That the following persons, nominated by the Permanent Nominating Committee, be elected to the Permanent Committee on Inter-Church Relations:

Class of 1975: Mrs. Robert L. Smith, Jr. (1), Ark.-Okla.; William B. Carssow (3), Tex.; Rev. J. Robert Keever, Jr. (2), Ala.; Rev. Robert B. Smith (2), Miss.; Rev. George M. Webb (2), N.C.

The Standing Committee on Inter-Church Agencies and Councils nominated, and the Assembly elected, William B. Carssow (3) Tex. in place of Rev. T. Hartley Hall, IV, who had been nominated by the Permanent Nominating Committee.

13. That the Permanent Committee on Inter-Church Relations or its successor and the Permanent Nominating Committee in selecting representatives to other ecclesiastical bodies and in proposing nominations to the General Assembly be directed to take into account the continuing need for a balance between clergy and laity, the involvement of women, youth, and minority groups, and also to consider that ordinarily no person serve more than two terms so that more of our church's membership with its richness of diversity can share in the decision-making process of the church.

14. That Rev. William B. Kennedy be named as our fraternal delegate to the uniting meeting of three Presbyterian Churches of the Union of South Africa in 1973, attendance to be at his own expense.

Respectfully submitted,
ROY T. SHERROD, *Chairman*

Rev. Snowden I. McKinnon, Chairman, began the report of the Standing Committee on Interchurch Comity and Union.

Rev. W.A. Benfield, Jr., Chairman, Ad Interim Committee on COCU, presented Rev. Paul A. Crow, Jr., Executive Secretary of COCU, who addressed the Assembly on Section A of the Ad Interim Committee's report.

Time for recess arrived during the presentation of this report. The Assembly took recess until 2:00 P.M. The prayer was voiced by the Moderator.

AFTERNOON SESSION

June 15, 1972 -- 2:00 P.M.

The Assembly reconvened at 2:00 P.M. Rev. J. Davison Philips voiced the opening prayer.

Dr. Worth McDougald was asked to preside during the afternoon session.

DOCKET FOR THE DAY

The Program Committee presented the following additional standing committee reports: Educational Institutions, Church and Society, General Council, Theological, Thanks, Review and Control of Synods Supplement.

A telegram to this General Assembly from Rev. A. Dale Fiers, General Minister and President of the Christian Church, in behalf of the General Board, was read to the Assembly and ordered printed in the Minutes:

"Dr. James Millard, Stated Clerk
Presbyterian Church, US
care General Assembly, Montreat, N.C.

"On behalf of the General Board of the Christian Church meeting in St. Louis, Missouri, I send fraternal greetings to the General Assembly of the Presbyterian Church, U.S. We pray God to bless your deliberations and express the hope that the ties which link our communions together in the quest for the unity of God's people may be strengthened. We rejoice to share with you a message which has been adopted unanimously.

"As the General Board of the Christian Church, we are meeting at a time of uneasiness, reassessment and questioning in the process of Church union in America. We came together in our capacity as representatives of a wide spectrum of our Church's life, and we came not knowing what our common mind would be. We have all been touched by this time of testing in terms of what it means for us and what it means for our sister Churches.

"Prompted by those whose actions have forced us to measure again this dimension of our Christian life, we have found among us a mature and lively commitment to the purposes and processes of the Consultation on Church Union. We feel it is right, especially at this time, that we share with the whole Church this reaffirmation. As to the way ahead in the process of Church union we believe that the revision of a plan of union will lead us all to a fuller understanding of the Church and to a form of Church better suited for ministry. We express our gratitude to all who have shared with us thus far in this venture. We continue to hope that yet other Churches will commit themselves to active participation in the Consultation. We pray that any whose interest in the work of Church union may have diminished will be stirred to new hope and expectations. We pledge ourselves anew to the ministry of reconciliation in our time.

"A. Dale Fiers, General Minister and President."

REPORT OF THE STANDING COMMITTEE ON INTERCHURCH COMITY AND UNION

Rev. Snowden McKinnon, Chairman, continued the report of the Standing Committee, which was adopted, as follows:

I. The Standing Committee on Interchurch Comity and Union considered the following items referred to it:

A. Report of the Ad Interim Committee for the Consultation on Church Union.
B. Report of the Ad Interim Committee on Union with the UPCUSA.
C. Communication 16, from the Presbyterian Church in Ireland.
D. Resolution 12, re: withdrawal from COCU.
E. Resolution 18, re: submittal of a Plan of Union with UPCUSA to the 113th General Assembly.

II. YOUR COMMITTEE RECOMMENDS:

A. 1. That the Report of the Ad Interim Committee on COCU, (see Appendix, p. 275) be received as information and submits the following comments for transmittal to the Executive Committee of COCU:

a. Where the words "compensatory treatment" are used, the Executive Committee of COCU should clearly define the intent of such words, and if such definition is not made, then the words "compensatory treatment" be deleted wherever used; and

b. On page 276, Appendix, the language used in a sentence in the paragraph beginning "We declare. . . .," which sentence is "As his ministers of reconciliation, we must find together those structures for mission which will enable us to serve the oppressed, the hurt, and the poor . . ." seems to omit service by us to all others persons and peoples who have need for Christian love and succor. The word "especially" should be inserted in this sentence between the words "serve" and "the" so that the sentence will read ". . . will enable us to serve especially the oppressed, the hurt and the poor . . ."

2. That the suggested criteria for plenary delegations to COCU, so as to provide a more equitable representation of minority groups and women, adopted by the Executive Committee of the Consultation on March 14-15, 1972, for delegations to the Consultation on Church Union

1. Each delegation to include 10 delegates;
2. Each delegation of 10 will include up to 5 clergy and at least 5 laity;
3. Each delegation of 10 will include 5 men and 5 women;
4. Each delegation will include at least 2 youth delegates not above the age of 25, one of whom shall be under 21 at the time of his or her appointment. Youth delegates shall become ineligible as youth delegates at the age of 26;
5. Each delegation will include at least two delegates from racial and ethnic minorities;
6. In addition to the 10 delegates each participating church shall be entitled to send one standby alternate and 12 associate delegates with the privilege of voice but no vote.

be referred by the General Assembly to the Permanent Committee on Inter-Church Relations for study and report to the 113th General Assembly.

That the Permanent Committee on Inter-Church Relations follow the intent of the criteria, rather than the letter of the criteria, by appointing a broadly representative delegation.

3. That Reverend Paul A. Crow, Jr., General Secretary of COCU, be heard for five minutes on this section, A, of the report.

B. That the Report of the Ad Interim Committee on Union with the UPCUSA (see Appendix, p. 273) be received as information.

C. That the following recommendations be adopted:

1. That the General Assemblies again urge the two Churches to study carefully the study draft of *A Plan for Union*, using the process of study as an opportunity for mutual acquaintance and friendship between members if the two denominations wherever possible.

2. That presbyteries and sessions take particular leadership in focusing this study in areas for which they are immediately responsible.

3. That the Joint Committee be continued and its members used as resource persons as this study is undertaken.

4. That comments and recommendations from members, ministers and judicatories to be sent to either Office of the General Assembly for transmission to and study by the Joint Committee, and that such comments and recommendations be sent, if possible, by November 30, 1972, but not later than January 15, 1973, in order that appropriate recommendations may be prepared for the 1973 meetings of the General Assemblies.

5. That the provisional appointment made by the Moderator of the UPCUSA at the request of the PCUS General Assembly be confirmed.*

6. That the Joint Committee be enlarged by two through the appointment by the Moderator of the PCUS of one Mexican-American member and through the appointment by the Moderator of the UPCUSA of one member representative of another significant non-Black ethnic minority.

7. That the Minority Task Force of the UPCUSA be continued and encouraged to maintain its constructive relationship to the Joint Committee and to the Minority Task Force of the PCUS, and that the necessary funding for the Task Force be provided.*

8. That the Minority Task Force of the PCUS appointed by the Moderator of the General Assembly be authorized to continue and encourage to maintain its constructive relationship to the Joint Committee and to the Minority Task Force of the UPCUSA and that the necessary funding for the Task Force be provided.**

*Has reference only to the UPCUSA General Assembly.
**Has reference only to the PCUS General Assembly.

7. That Rev. J. Randolph Taylor and Rev. Robert C. Lamar, co-chairmen of the Ad Interim Committee on Union, be heard for twenty minutes on this section of the report.

D. 1. That Communication 16, from the Presbyterian Church in Ireland (see page 40) be received as information and that the Communication and its enclosures be printed in the Minutes of the 112th General Assembly of the PCUS.

D. 2. That the General Assembly of the PCUS convey to the Presbyterian Church in Ireland our heartfelt sympathy and prayers in their days of internal struggle. This committee further urges the General Assembly of the PCUS to encourage the communicants of the PCUS to pray diligently for peace and harmony, not only in Ireland, but throughout the world.

D. 3. That the Moderator designate a day of prayer throughout our Church for peace and harmony in Ireland.

E. That resolution 12, which reads as follows:

Whereas, the reformed influence and witness at the Consultation on Church Union has been weakened and diluted by the withdrawal of the United Presbyterian Church in the United States of America,

Whereas, it now seems very unlikely that the Consultation will result in a union in which the Presbyterian Church U.S. could participate,

Whereas, our affiliation with the Consultation has proved to be a divisive and disruptive factor in the life and work of our church,

Whereas, the cost of our participation in 1971 was $18,278.87, approximately,

And whereas, it appears that continued participation in the Consultation will serve no useful purpose,

Therefore be it resolved:

1. That our representatives be thanked for services rendered in our behalf at the Consultation.

2. That the Presbyterian Church, U.S., withdraw as a participant in the Consultation on Church Union, effectively immediately.

C.E. Hornsby, Jr.

be answered in the negative.

F. That resolution 18, which reads as follows:

Be it resolved by the 112th General Assembly, as follows: That the Ad Interim Committee on Union with the United Presbyterian Church in the U.S.A., be urged to submit a Plan for Union for action by the 113th General Assembly, at its meeting in June, 1973.

W. Jack Williamson

be answered in the negative.

Respectfully Submitted,
SNOWDEN I. McKINNON, *Chairman*

Rev. Bonneau H. Dickson, Chairman, presented the Supplemental Report of the Standing Committee on Review and Control of Synods, which was adopted. (see Standing Committee Report, Item II, page 130)

REPORT OF THE STANDING COMMITTEE ON ASSEMBLY OPERATION

Mr. Henry L. Hills, Chairman, presented the report of the Standing Committee on Assembly Operation, which was adopted, as amended, as follows:

I. The Standing Committee on Assembly Operation considered the following items referred to it:

A. Audits of the Boards and Agencies of the General Assembly.

B. From The Presbyterian Foundation:

1. Minutes of the Board of Trustees.
2. Report of the Presbyterian Foundation.
3. Nominations to the Board of Trustees as submitted by the Permanent Nominating Committee.

C. From the Historical Foundation of the Presbyterian and Reformed Churches:

1. Minutes of the Executive Committee of the Historical Foundation of the Presbyterian and Reformed Churches.
2. Report of the Executive Committee of the Historical Foundation with its recommendations.
3. Nominations to the Executive Committee of the Historical Foundation, as submitted by the Permanent Nominating Committee.
4. Communication 23.

D. Reports of the Stated Clerk, Treasurer of the General Assembly, and Central Treasurer of Benevolences.

E. From the Permanent Committee on Assembly Operation:

1. Minutes of the Permanent Committee on Assembly Operation.
2. Report of the Permanent Committee on Assembly Operation with its recommendations.
3. Nominations to the Permanent Committee on Assembly Operation as submitted by the Permanent Nominating Committee.

F. Communication 24.

G. Commissioner's Resolutions 15, 16, and 24.

II. YOUR COMMITTEE RECOMMENDS:

A. In reference to the audits of Boards and Agencies of the General Assembly:

1. That the General Assembly note that the audits of the following Boards and Agencies were received and noted by this Committee:

a. Treasurer of the General Assembly, and Central Treasurer of Benevolences
b. General Council
c. Board of Annuities and Relief
d. Board of Christian Education
e. Board of National Ministries
f. Board of Women's Work
g. Board of World Missions
h. Historical Foundation
i. Presbyterian School of Christian Education
j. TRAV
k. Assembly's Committee on the Minister and His Work
l. Montreat
m. Presbyterian Development Fund
n. Stillman College
o. Presbyterian Foundation

B. In reference to the Presbyterian Foundation: That the following recommendations be adopted:

1. That the minutes of the Board of Trustees be found in order.
2. That the report of the Presbyterian Foundation be approved.
3. That the nominations for election to the Board of Trustees, as submitted by the Permanent Nominating Committee, be approved as follows:

Class of 1974: Floyd Read (1), Ala.

Class of 1975: Louis L. Rose, Jr. (1), N.C.; Mrs. Thomas H. Magness, Jr. (1), Va.; Allen M. Steele (1), Tenn.; Robert S. Stroud (1), Va.; Rev. Fred V. Poag (2), S.C.; W. Graham Duncan, IV (2), Ky.; R. Brawley Tracy (2), W. Va.; D.J. Walker, Jr. (2), N.C.

C. In reference to the Historical Foundation: that the following recommendations be adopted:

1. That the minutes of the Executive Committee be found in order.
2. That the report of the Historical Foundation (see Minutes, 1972, Part III, Annual Reports) with its recommendations be approved:

a. That the General Assembly ask its pastors, elders, officers, synods, presbyteries, sessions, people, boards, agencies, executives and staffs to check systematically to make certain that their records and correspondence be not lost or destroyed at the end of their immediate and first usefulness, but rather that they be then transferred to the Archives of our Church at the Historical Foundation for their proper care and the lighting of the path of those who follow in later days.

b. That the General Assembly commend the building needs of the Historical Foundation to

friends and Foundations interested in this essential work.

c. That during the coming year each pastor and Session arrange to inform themselves and their congregations of the nature and work of their Historical Foundation and commend to them the ways in which they may actively support it.

d. That the minutes of the Executive Committee be approved.

3. That the General Assembly recognize the urgent needs of the Historical Foundation for requested additional security measures, enlarged staff, and more space.

4. That nominations for election to the Executive Committee of the Historical Foundation, as submitted by the Permanent Nominating Committee, be approved as follows:

Class of 1975: Thomas H. Campbell (3), Cumberland Presbyterian Church; Dr. J.M. Lesesne (3), Associate Reformed Presbyterian Church; Dr. Margaret DesChamps Moore (2), Presbyterian Church U.S.

D. In reference to the report of the Stated Clerk, Treasurer of the General Assembly, and Central Treasurer of Benevolences, (see Appendix, p. 294) the Standing Committee recommends that these reports be approved.

E. In reference to the Permanent Committee on Assembly Operation:

1. That the minutes of the permanent committee be found in order.

2. That the nominations for election to the Permanent Committee on Assembly Operation, as submitted by the Permanent Nominating Committee, be approved as follows:

Class of 1975: Rev. Douglas W. Oldenburg (1), N.C.; Mrs. John W. Tamblyn (1), Ala.; Rev. Harvard A. Anderson (2), Fla.; Rev. J. Wayte Fulton (2), Fla.; Rev. Charles S. Sydnor (2), Ky.; Ralph H. Birdsong (2), Ga.

3. That the Chairman of the standing committee receive a list of his committee members immediately upon their appointment and a reproduced copy of the minutes of the board(s) or agency(ies) of which his committee will review. He may assign the minutes, or section of the minutes, to members of the standing committee for careful review and recommendation to the standing committee when it meets.

These minutes should be examined as to:

(1) whether the proceedings have been correctly recorded.

(2) whether the proceedings have been in accordance with the constitution of the church.

(3) whether the proceedings have been in accordance with the manual of operation of the board or agency.

(4) whether the proceedings have followed injunctions of the General Assembly.

(5) whether the proceedings have been fair, wise and for the welfare of the church.

4. That the following guidelines be followed, and that the requirements of the *Book of Church Order* are followed in that the Synod shall have:

(1) kept full and accurate records of its proceedings.

(2) reported the number of its presbyteries.

(3) reported the number of communing members.

(4) reported all important changes which may have occurred during the year.

(5) concluded all proposed action.

(6) received and acted upon requests and instructions from the Assembly.

(7) acted in accordance with the constitution.

(8) acted prudently and equitably.

(9) followed *Robert's Rules of Order, Newly Revised*, Section XI, paragraph 47, where Synod's rules do not apply.

That errors which are typographical or grammatical in nature be noted on a separate report and sent to the Stated Clerk of the Synod without reference to the General Assembly.

5. That the final two sentences of Standing Rule 11.3, concerning the printing of the Book of Church Order in the Appendix to Part I of the Minutes, be suspended until the Assembly of 1974.

6. That Article VII, Part I, D, of the Manual of the Permanent Committee on Assembly Operation, relating to selection of General Assembly meeting places, be amended to read as follows:

> "D. Determines the place of the General Assembly's stated meeting at least two years in advance, but with authority to do so as much as five years in advance when deemed necessary or desirable."

7. That Section 1.5 of the Standing Rules of the General Assembly be amended by adding thereto the following:

> "The prospective nominees for the Office of Moderator shall present themselves to the General Assembly prior to election as planned by the Program Committee for a question and answer panel discussion period presided over by the Moderator of the General Assembly."

8. That the General Assembly continue to urge congregations, Presbyteries, and Synods to utilize to the largest possible degree, all persons who are available for participation in church offices and on committees and agencies.

9. That Section V of the Standing Rules be amended and reenacted in its entirety, effective for the 113th General Assembly meeting (1973), to read as follows:

V. EXPENSE OF ASSEMBLY MEETINGS

5.1 The Assembly shall provide ordinarily the expense of its meetings and entertainment.

5.2 Each commissioner and youth delegate shall be reimbursed for the following allowable expenses, all of which must be incurred within the bounds of the General Assembly unless necessitated by a meeting of the Assembly held outside such bounds.

5.2a Travel Expenses. For air travel, reimbursement shall be on the basis of the lowest available scheduled airline far, plus incidentals. For railroad or bus travel, either the actual cost thereof, including necessary lodging, food and incidentals enroute, or the amount which would be reimbursable for air travel, whichever is less. For automobile travel alone, either ten cents (10¢) per mile and actual cost of necessary lodging, meals and incidentals enroute, or the amount which would be reimbursable for air travel, which ever is less. A commissioner or youth delegate who travels as a passenger in the automobile of another commissioner or youth delegate shall be reimbursed at the rate of two cents (2¢) per mile and the actual cost of necessary lodging, food and incidentals enroute, or the amount which would be reimbursable for air travel, whichever is less. A commissioner or youth delegate who travels as a passenger in the automobile of another commissioner or youth delegate shall be reimbursed at the rate of two cents (2¢) per mile and the actual cost of necessary lodging, food and incidentals enroute, or, if less, the amount which would be reimbursable for air travel; and such passenger in turn shall be responsible for paying or transmitting to the driver the amount of such passenger's reimbursement in excess of the actual cost of lodging, meals and incidentals.

5.2b Lodging at Place of Meeting. Reimbursement shall be made for the room cost, based on twin bed room occupancy, in a hotel, motel or other facility reserved or approved by the Permanent Committee on Assembly Operation.

5.2c Meals at Place of Meeting. A fixed, per meal allowance determined by the Permanent Committee on Assembly Operation shall be paid only for meals not otherwise provided.

5.2d Local Transportation. Reimbursement shall be made for the cost of necessary transportation, not otherwise provided, between the place of the meeting and place of lodging.

5.3 In the discretion of the Permanent Committee on Assembly Operation, a per diem allowance may be established and paid for any meeting of the General Assembly, in lieu of any or all of the items and amounts otherwise reimbursable under Sections 5.2(b), (c) and (d) hereof. Reimbursement for travel expense under Section 5.2a shall be made in addition to such per diem allowance; and if such per diem allowance is not designated to be in lieu of all of the expense items mentioned in Sections 5.2(g), (c) and (d), then reimbursement for any such items not covered shall be made pursuant to the appropriate section hereof. The per diem rate for any meeting shall be recommended by the Permanent Committee on Assembly Operation, but shall be subject to approval or modification by the General Assembly before payment is made. If practicable, the Stated Clerk shall advise of the proposed per diem rate, and the items covered thereby, when the *Handbook* is mailed to the commissioners and youth delegates.

5.4 Reimbursement and/or per diem allowance checks shall be issued ordinarily on the last day of the meeting. If by reason of an emergency a commissioner or youth delegate presents to the Stated Clerk a written request for permission to withdraw from the court, and such permission is granted then the Stated Clerk may issue the check earlier than the ordinary time. Inasmuch as all reimbursements and per diem payments will be made by check rather than cash, any commissioner or youth delegate anticipating consequent personal hardship should request the Presbytery to advance the necessary funds before the expenses are incurred.

5.5 The expenses of the chairman (or another member) of an interim or permanent committee attending a meeting of the Assembly for the purpose of making a report shall be reimbursed or paid by the Assembly if such committee by vote shall have declared the report to be sufficiently important to require such attendance and so notified the Stated Clerk. The Assembly shall pay or reimburse the expenses of the three members of the Permanent Judicial Commission designated to serve on the Constitutional Committee at a meeting of the Assembly, and the expenses of the members of any other special committee whose responsibilities require their attendance.

10. That the General Assembly amend the Standing Rules in the pattern recommended by the Board of Women's Work to the 1971 General Assembly (*Minutes*, 1971, page 157) to provide:

> (a) That each Presbytery which does not send a women Ruling Elder as Commissioner may elect through its regular election procedures one women who is a member in good standing of one of its constitutent congregations as a woman delegate to the General Assembly of 1973 and 1974. (To be a new Standing Rule, 1.8a.)

(b) That women delegates shall have the privilege of the floor of the General Assembly without vote. (To be added to present Standing Rule 1.8a which will be renumbered 1.8b.)

(c) That the expense of women delegates be borne in the same manner as the expenses of Commissioners to the General Assembly. (To be added to Standing Rule 5.5.) (The amendment of Section V of the Standing Rules, printed above, makes advisable the placement of the addition regarding the expenses of women delegates at the close of Standing Rule 5.2—*Stated Clerk.*)

(d) That women delegates be assigned to Standing Committee through the same procedure as Commissioners. (To be added to standing Rule 12.2e.)

(e) That women delegates be given the privilege of the floor and full voting privileges in the Standing Committee to which they are assigned. (To be added to standing Rule 12.8.)

The Permanent Committee on Assembly Operation calls to attention that adoption of such amendments to the Standing Rules requires funding the expense of women delegates in the 1973 Operation Expense Budget. On an estimate of 60 women delegates, the 1973 budget must be increased by $16,000, and the per capital assessment for 1973 increased by two cents to provide such sum.

11. That the Permanent Committee on Assembly Operation be authorized to determine the dates of the 114th meeting of our General Assembly in conjunction with officials of the General Assembly of the UPUSA. For information it is noted that hotel and meeting space in Louisville have been reserved for the dates June 17-26, 1974, for the use of both General Assemblies.

12. That the General Assembly leave considerable discretion in the Permanent Committee on Assembly Operation, to permit that committee to explore all possible meeting places on a year to year basis.

13. That the following Operating Expense Budget for 1972 be approved:

For the meeting of the General Assembly	$ 95,000
For the expense of ad interim committees (Not including Provisional General Executive Board)	92,409
For the expense of the Provisional General Executive Board	46,025
For the expense of permanent committees	22,100
For the expense of the Assembly's Committee on the Minister and His Work	141,069
For publication of Handbook, Minutes, etc.; representatives to interchurch bodies elected by the General Assembly; expenses of the Moderator; support of World Alliance of Reformed Churches; et al	209,060
TOTAL OPERATING EXPENSE BUDGET, 1972	$605,663

The complete details on which this budget is based were presented to and known by the Standing Committee on Assembly Operation, which recommends the Operating Expense Budget to the General Assembly. The details of this budget, specifying amounts allocated to particular purposes and committees, will constitute the Treasurer's authorization to pay bills.

14. That the tentative Operating Expense Budget for 1973 equal $872,615, of which $204,800 is for Assembly's Committee on the Minister and His Work. This represents an increase of $279,550 over the $593,065 originally recommended by the Permanent Committee on Assembly Operation and consists of $179,550 for the Provisional G.E.B., $84,000 for additional needs of the Committee on the Minister and His Work, and $16,000 for proposed expenses of Women Delegates to the 1973 General Assembly; and that the General Assembly affirm, in approving this tentative Operating Expense Budget for 1973, the Treasurer with consent of the Permanent Committee on Assembly Operation) is authorized to disburse under such Budget from January 1, 1973, until approval of the 1973 Budget by the 113th General Assembly meeting in that year.

15. That the per capita assessment for 1973 be set at $1.03, and that this include two cents for the support of the World Alliance of Reformed Churches, and that the proportion of such assessment for the Committee on the Minister and His Work be revised in accordance with Recommendation 12. $87,673 of the amount raised by the 1973 assessment will be applied against advances from the reserve fund in 1972 as follows:

$41,648 for Minister and His Work
46,025 for Provisional G.E.B.

16. That if the 1972 General Assembly takes action which requires increase of either the 1972 or 1973 Operating Expense Budget, an additional ½ cent per capita will be added to the assessment for 1973 for each $5,000, or portion thereof, added to either Budget.

17. That the attention of the General Assembly again be directed to its Standing Rule 21.1

regarding the appointment of ad interim committees, particularly if an existing agency or committee is suitable for the proposed task.

18. In accordance with the recommendation of the Standing Committee on General Council, the sum of $46,025 of the estimated expenses of the Provisional G.E.B. for the period July 1—December 31, 1972 be funded from the Assembly's 1972 Operating Expense Budget, and that the sum of $179,550 of the estimated expense of the Provisional G.E.B. for the year 1973 be funded from the Assembly's tentative Operating Expense Budget for that year, the aggregate sum in the amount of $225,575 being 50% of the estimated expenses of the PGEB for these two periods; and that the Treasurer of the General Assembly be authorized to act as the disbursing officer for the budgeted funds of the PGEB until such time as a new treasurer is elected and qualified, at which time the Treasurer of the General Assembly shall be authorized to transfer to the new treasurer the balance of any such budgeted funds on a lump sum basis.

19. That the General Assembly and all other Church courts, agencies and institutions should take and seek expert advice concerning the provisions of the Tax Reform Act of 1969 (Public Law 91-172, 91st Congress), which subjected previously exempt organizations to the tax on unrelated business income for years commencing after December 31, 1969, but with transition rules which defer until January 1, 1976, the effective date of the tax for existing businesses carried on by churches.

20. That the 1972 General Assembly join with the Permanent Committee in commending the Stated Clerk and other members of the staff of the Office of the General Assembly for their excellent service during the past year.

F. 1. That Resolution 15, which reads,

Be it resolved that the General Assembly receive the following statement and refer to the appropriate committee for report to the 112th General Assembly:

John R. Wilcox

1. The undersigned, as official Pages of this General Assembly, wish to express our gratitude for the opportunity to be present and to observe first hand some of the operations of the Assembly.

2. We are unanimous in our opinion, however, that the level of participation made available to students at our Seminaries and at the Presbyterian School of Christian Education ought to be increased. Our particular concern is that there is a great need for these young men and women who have dedicated their lives to Jesus Christ, and whom the various Presbyteries have selected to be future leaders in the Church, to be more of an integral part of General Assembly operations, primarily for two reasons:

a. Professional education of these young students, that they may become more effective in their calling both:

(1) To explain and interpret General Assembly actions to their present and future congregations; and

(2) In their duties, present and/or future as members of Presbyteries.

b. The insights that students presently undergoing theological training can add to the meetings of the various committees and of the General Assembly as a whole.

3. We strongly endorse the present procedure for the Presbyteries to send Youth Delegates to the General Assembly, inasmuch as this provides the opportunity for young people, particularly young lay people, to obtain the benefits which we now seek. Though it is possible for Presbyteries to send Seminarians and students of the Presbyterian School of Christian Education as Youth Delegates, were many to do so, this would result in a preponderance of such students to the disadvantage of young lay people. We also wish to observe that if the Church is to be successful in its attempts to bring new young Christians into its body of believers, there is significant merit in allowing more of its young future leaders to participate in the deliberations of the General Assembly, the highest Court of the Church.

4. Accordingly, we respectfully request that appropriate procedural changes be made, effective for the 113th General Assembly, to permit each Seminary of the Presbyterian Church U.S. and the Presbyterian School of Christian Education to send delegates to the annual General Assembly, with the same privileges presently granted to Youth Delegates.

5. With respect to the mechanics of this proposal, we offer the following for consideration:

a. Each Seminary and PSCE be authorized to send three delegates.

b. All delegates to be selected by their respective schools.

c. Each delegate to be a member of the Presbyterian Church U.S.

d. Delegates to be enrolled and assigned to Standing Committees in the same fashion as Youth Delegates;

e. The expenses of the delegates to be borne by the General Assembly.

Stephen A. Moss et al

be answered by referring the same to the Permanent Committee on Assembly Operation for study and report to the 113th General Assembly.

2. That Resolution 16, which reads,

RESOLUTION REGARDING DELEGATES

Whereas the 1970 General Assembly approved Youth Delegates, and

Whereas the 1972 General Assembly will take action on Women Delegates and Minority Delegates, and

Whereas there are many groups not represented in the Courts of the Church (Deacons, church musicians, secretaries, church school teachers, and others), and

Whereas there is needed a study of the whole delegate matter;

Be it therefore resolved that the 1972 General Assembly instruct the Permanent Committee on Assembly Operation to study the entire delegate matter, seeking to establish a sensible policy concerning such, and report to the 1973 General Assembly.

E. Crowell Cooley

be answered by adding this matter to the study recommended in response to Resolution 15.

3. That Commissioner's Resolution 24, which reads as follows:

Whereas the Permanent Committee on Nominations has shown, through their report to this General Assembly, that it gave heed to the priorities of the 111th General Assembly that more women, youth and people of ethnic minorities should have membership on the Boards and Agencies of our General Assembly; and

Whereas the Permanent Committee on Nominations has brought to this General Assembly, even at the risk of criticism and controversy, a greater representation of the Church's membership for election to the Boards and Agencies; therefore

Be it resolved that the 112th General Assembly express its deep and sincere appreciation to the Permanent Committee on Nominations for their work as reflected in the report of the committee, and that the General Assembly encourage future committees to continue to bring to the General Assembly this type of diversity of people which is reflected in the report of this year's Permanent Committee on Nominations.

Toney D. McMillan et al

be answered in the affirmative.

G. The Standing Committee on Assembly Operation expresses its deep appreciation to the Stated Clerk of the General Assembly, his office and staff for their assistance; and to Mr. Willard McCreight at the conclusion of his term of service as a member of the Permanent Committee.

H. That the General Assembly encourages its committees and agencies to make their reports available to the public news media at their own discretion at the same time they make them available to the Stated Clerk for printing in order that they may be reported to the Church at large in the months and weeks prior to the opening of the Assembly.

Respectfully submitted,
HENRY L. HILLS, *Chairman*

Rev. Conrad Crowe, Chairman, presented the Supplementary Report of the Standing Committee on World Missions, which was adopted. (see Standing Committee Report, Items II, G. & H, pages 132-133).

REPORT OF THE STANDING COMMITTEE ON EDUCATIONAL INSTITUTIONS

The Assembly voted to set aside the Standing Rules, so that the Commissioners could take five minutes to review the report and then vote to approve the report as a whole.

Mrs. E.B. Hunter, Chairman, presented the report of the Standing Committee on Educational Institutions, which was adopted, as follows:

I. The Standing Committee on Educational Institutions considered the following items referred to it from:

A. Mountain Retreat Association:

1. Minutes of the Board of the Mountain Retreat Association.

2. Report of the Mountain Retreat Association with its recommendations, including the financial report and the audit.

3. Portion of the Report of the Permanent Nominating Committee concerning nominations to the Board of the Mountain Retreat Association.

B. Presbyterian School of Christian Education:

1. Minutes of the Board of the Presbyterian School of Christian Education.
2. Report of the Presbyterian School of Christian Education with its recommendations, including the financial report and the audit.
3. Portion of the Report of the Permanent Nominating Committee concerning nominations to the Board of Presbyterian School of Christian Education.

C. Stillman College:
1. Minutes of the Board of Stillman College.
2. Report of Stillman College, including the financial report and the audit.
3. Communications from Stillman College concerning nominations to the Board.

D. Theological Seminaries, Annual Reports:
1. Austin Presbyterian Theological Seminary.
2. Columbia Theological Seminary.
3. Louisville Presbyterian Theological Seminary.
4. Union Theological Seminary in Virginia.

The Standing Committee expressed its appreciation for the presentation given by the following persons whose institutions are the concern of this Committee and expressed confidence in their administrations:
Rev. C. Grier Davis, Mountain Retreat Association
Rev. Charles E.S. Kraemer, Presbyterian School of Christian Education
Dr. Harold N. Stinson, Stillman College

II. YOUR COMMITTEE RECOMMENDS:

A. Mountain Retreat Association:
1. That the Minutes of the Board be approved.
2. That the Annual Report of the Mountain Retreat Association (Minutes 1972, Part III, Annual Reports), the financial report and the audit be approved.
3. That the following recommendations be adopted:

a. That the General Assembly record its gratitude to the following Trustees of the Mountain Retreat Association whose terms expire and who are not eligible for re-election: Mrs. Scott Candler, Jr., Dr. C.W. Legerton, Jr., Reverend Charles M. Pratt and Reverend George H. Smith.

b. That the General Assembly adopt a suitable resolution in recognition of the Seventy-Fifth Anniversary of Montreat, the Conference Center of the Presbyterian Church in the United States, and put Montreat on the docket for thirty minutes. (See page 148.)

c. That the section of the Manual of Montreat presented be adopted as amended. (Minutes, 1972, Part III, Annual Reports).

d. That the General Assembly recommended to the General Executive Board that, in addition to its conference program, a center for lay schools of theology be developed at Montreat.

e. That the General Assembly concur with the Committee in its expression of appreciation for the exceptional service rendered by Rev. C. Grier Davis as President of the Mountain Retreat Association and its belief that his service will pave the way for the new President in the years ahead.

f. That the General Assembly approve the election of Mr. Silas M. Vaughn as President of the Mountain Retreat Association.

4. That the following persons, as nominated by the Permanent Nominating Committee, be elected to the Board of Trustees of the Mountain Retreat Association:

Class of 1975:

Mr. James L. Morgan	(A-3)	N.C.	Dr. Robert Lee	(A-1)	Fla.
Miss Winifred R. Legerton	(A-1)	Ga.	Rev. Ralph M. Burns	(S-3)	Ark.-Okla.
Mrs. Earl T. Granger	(A-1)	Va.	Rev. Vernon S. Broyles, III	(S-1)	Ala.
Mr. Paul Bell	(A-1)	N.C.	Rev. George McMaster	(S-1)	Ky.
Mrs. John Roddey	(A-2)	S.C.	Dr. John J. Deifell	(S-1)	Ga.
Rev. R. Jackson Sadler	(A-2)	W. Va.	Rev. Pat N. Easterling	(S-3)	Tenn.
Mr. Robert D. Armstrong	(S-2)	Appal.	Rev. James A. Jones, III	(S-2)	Va.
Rev. Cecil G. Culverhouse	(S-3)	Mo.	Rev. L. M. Kennedy, Jr.	(S-3)	Tex.
			Rev. Lynn T. Jones	(S-2)	W. Va.

Class of 1974:

Rev. A. H. Freundt, Jr.	(S-1)	Miss.	_____	(S-1)	Ark.-Okla.
(to replace Hope, moved from Synod)			(to replace Burns, now in Class of 1975)		

Class of 1973:

Rev. William A. Alexander, Sr.	(A-1)	Tenn.	Dr. Hugh D. Verner	(S-1)	N.C.
(to replace Strothers, resigned)			(to replace Belk, resigned)		

B. Presbyterian School of Christian Education:
1. That the Minutes of the Board be approved.

2. That the Report of the Presbyterian School of Christian Education (Minutes, 1972, Part III, Annual Reports) the financial report and the audit be approved.

3. That the following recommendations be adopted:

a. That every Session be asked to seek out qualified men and women who could effectively serve the Church in the field of its educational work, to encourage them to consider such a vocation and to send their names to the Presbyterian School of Christian Education.

b. That every Presbytery be asked to send to the Presbyterian School of Christian Education one or more names of men and women who could effectively serve the Church in the field of its education work.

4. That the following persons, as nominated by the Permanent Nominating Committee, be elected to the Board of Trustees of the Presbyterian School of Christian Education:

Class of 1975: Rev. Elizabeth S. Johnson (1), Tex.; Mr. Roscoe Nix (1), Va.; Dean F.J. Gayles (1), Va.; Mrs. Byron Kennedy (1), Tex.; Dr. John Otts (2), S.C.; Mr. W. Monroe Wells (2), Va.; Mrs. Richard B. Hardie, Jr. (2), Ark.-Okla.; Mrs. Frank Lacy (2), Va.

Class of 1974: Mr. William A. Pusey (1), Va. (to replace Mrs. E. Raymond Arehart, resigned); Mr. Thomas R. Bainbridge (3), Appal. (to replace Miss Geraldine Jones, resigned)

C. Stillman College:

1. That the Minutes of the Board be approved.

2. That the Annual Report of the Stillman College (Minutes, 1972, Part III, Annual Reports) financial report and the audit be approved.

3. That the Assembly grant its approval of the following persons who have been elected to the Board of Trustees of Stillman College:

Class of 1975: Mrs. Wilhelmina Baldwin, Rev. Irvin Elligan, Jr., Mrs. Norman Hibbard, Dr. William McCorkle, Mr. Roscoe Nix, Mr. E. Grainger Williams, Mr. Wardell Croft, Mr. Thomas Minniece, Mr. Lewis Steele

Class of 1974: Mrs. Charles T. Beaird

4. That the following recommendations be adopted:

a. That the Women of the Church be commended for their long-standing support of Stillman College, and that we encourage a broader base of support among Presbyterians to meet the unique opportunities which our Church has through Stillman College.

b. That Stillman College be urged to intensify its efforts in interpreting through the church judicatories the role of the black college in contemporary society.

c. That, in order to give greater visibility to the purposes and achievements of Stillman College, the Committee urges the appropriate General Assembly give thoughtful consideration to Stillman's invitation for the 116th General Assembly to meet on its campus as a part of the College's Centennial Observance in 1976.

D. Theological Seminaries:

1. That the reports of the theological seminaries (See Appendix, p. 329) be received.

2. That the following recommendations be adopted:

a. That the General Assembly express the grateful thanks of the whole Church for the contribution of the four seminaries to the education and preparation of persons for the gospel ministry.

b. That the General Assembly commend the seminaries for their continued revision of curriculum in order that they may better prepare the church leadership for service.

c. That the General Assembly take note of the retirement of the Reverend Dr. David L. Stitt from the presidency of Austin Presbyterian Theological Seminary and express grateful appreciation for his many years of distinguished service.

E. Special Concerns:

1. That the General Assembly call the attention of its constitutents to the precarious position and future of church-related educational institutions and encourage them to give a high priority to the needs of these institutions.

2. That the General Assembly, as it restructures its work, redouble its efforts to publicize the program and needs of those educational institutions which are directly responsible to and, therefore, dependent upon the General Assembly for their support and existence.

Respectfully submitted,
MRS. ERNEST B. HUNTER, *Chairman*

Dr. Sara P. Little, Chairman, began the report of the Standing Committee on Church and Society.

During the report time for recess arrived. Time for debate was extended for two minutes.

The Assembly recessed until 7:30 P.M. Rev. John E. Talford voiced the closing prayer.

EVENING SESSION

June 15, 1972—7:30 P.M.

The Assembly reconvened at 7:30 P.M. Mr. David Gillespie voiced the opening prayer.

Rev. David Stitt was asked to preside during the evening session.

Dr. Sara Little continued the presentation of the report of the Standing Committee.

During the report, time for recess arrived. The Assembly extended the time of the session until the end of the report.

The Assembly voted to limit each speaker to three minutes.

The Assembly suspended the Standing Rules to allow only fifteen minutes per motion for the remainder of the Report of the Standing Committee on Church and Society.

Matters postponed until discussion with similar items in the report of the standing committee were acted on during the debate: motion regarding Dr. Winn's address; Item IV.B.5 and substitute in Christian Education Standing Committee's report; Item II.C.16, National Ministries Standing Committee's report.

The Assembly took recess at 12:25 a.m. to reconvene at 8:30 A.M.

The Moderator voiced the closing prayer.

SIXTH DAY—FRIDAY

June 16, 1972—8:30 A.M.

The Assembly met at 8:30 A.M. and engaged in a service of worship led by Rev. Harmon B. Ramsey.

The Moderator appointed Rev. Walter A. Bennett, Secretary of the Permanent Committee on Inter-Church Relations, to fill the vacancy on the Ad Interim Committee on COCU and on the Ad Interim Committee on Union with the UPUSA.

Rev. David Stitt was asked to preside during the morning session.

The Assembly voted to suspend Standing Rule 14.3.d, so that debate on any main motion be limited to ten minutes, and each speaker be limited to three minutes, and the Stated Clerk be requested to give a 30-second warning to each speaker.

REPORT OF THE STANDING COMMITTEE ON CHURCH AND SOCIETY

Dr. Sara P. Little, Chairman, continued the presentation of the Report of the Standing Committee, which was adopted, as amended, as follows:

I. The Standing Committee on Church and Society considered the following items referred to it:
   A. Minutes of the Council on Church and Society.
   B. Report of the Council on Church and Society with recommendations.
   C. Recommendations 16 and 22 of the Board of National Ministries.
   D. Recommendation 8 of the Board of Christian Education.
   E. Overtures 29, 30, 31, 32, 40, 42, and 52.
   F. Resolutions 3, 4, 5, 7, 8, and 20.
   G. Communication 15 from the Council on Church and Society.

II. YOUR COMMITTEE RECOMMENDS:
   A. That the minutes of the Council on Church and Society be approved.
   B. That the annual report of the Council on Church and Society be approved; and that the Council be commended for the three new directors in its work. (See Appendix, p. 305.)
   C. That the following recommendations be adopted:
      1. That the paper "Prison Reform" be adopted, as amended, as follows:

PRISON REFORM

The time has come for Christians and other persons of good will to respond in compassion and with practical wisdom to the crisis of the prison system in our nation. The prison system is but one aspect of the larger criminal justice system, which includes courts, police, prosecuting and defense attorneys, probation and parole departments. The entire system needs our careful attention. However, the immediate problem is the prison system itself. We need to inform ourselves of the plight of the prison system and to press for the reforms so urgently needed.

Faith in God motivates us to work for reform and illuminates some of the issues we face. The God in whom we believe identifies with all persons, especially those whom society has rejected. He forgives, liberates people from the bondages that diminish their humanity, and wills and works for their restoration and rehabilitation, regardless of merit. Through Jesus, God clearly calls us to participate in this liberating activity—clothing the naked, feeding the hungry, visiting the prisoner. Commitment to God involves concern for people.

We are concerned for people who are inmates of prisons. A large percentage of these people are poor, black, friendless, young, uneducated, unskilled, and products of unstable families. Many are seriously troubled, mentally and emotionally. Many suffer physical ills. Some are in prison for relatively minor crimes; others are guilty of heinous crimes. Some are dangerous to society; others are not. One generalization that can be made, however, is that each of them is a human being and deserves to be treated accordingly. If an individual is stripped of personal dignity and treated like an animal, that person will probably become more hostile to society, more contemptuous of its rules, more inclined to be a destrictuve force in it.

We are concerned for people employed by federal, state, and local agencies to confine, supervise, and correct criminal offenders, namely, the officers, administrators, and treatment personnel. Many of these officials are humane and conscientious, but have not been provided with the resources necessary to do the job they have been asked to do. We have often put them in impossible circumstances so that their work has been made oppressive, dull, meaningless, and dangerous.

We are concerned for the general public. Most prisoners return to society. Surely it is in the best interest of our society that these persons return motivated and equipped to live useful and constructive lives. Unfortunately, the reverse is often the case. The prison environment tends to encourage and augment inclination toward criminal behavior on the part of inmates so that a large percentage of them return again to prison. An enlightened self-interest on the part of the public at large would seem to indicate the need for a corrections system which can do a more effective job of changing human behavior.

Many assume prisons exist not only for the just punishment of crimes, but also as an effective deterrent against further commitment of crimes. Others assume that prisons exist primarily for the rehabilitation of criminals. The facts clearly show that our penal systems as they presently exist at the federal, state, and local levels are fulfilling neither the functions of deterrence nor rehabilitation. Quite simply, our penal systems are failing.

Some Widespread Problems

Conditions vary from place to place. However, the following problems are common:

A. On the Local Level

1. A lack of general public awareness and concern about jails and prisons.
2. Overcrowded court dockets requiring extended stays in jail for many persons prior to their trial. (Even though our Constitution guarantees the right to a speedy trial many persons are confined to jails for months prior to being tried. This promotes a double standard which gives preferential treatment to those who can afford bail, or bond, or attorneys.)
3. The practice of holding and imprisoning youthful prisoners with hardened criminals.
4. Undertrained, understaffed, and underfunded jail personnel, and particularly parole and probation departments.
5. Inadequate medical, psychiatric, counseling, recreation, and social services for prisons and jails.
6. Inadequate physical facilities resulting in overcrowding and generally poor conditions of community life in detention centers.
7. Racial and social discrimination.

(Most of these problems exist also at the state and federal levels but will not be listed in those categories.)

B. On State and Federal Levels

1. A lack of community resources to develop "re-entry supports" such as halfway houses for parolees and returning convicts.
2. A dearth of programs for prisoners consistent with their interests and needs particularly in the areas of employment and education. (The failure to gain employment upon release is

the biggest cause for repetition of criminal acts that result in recidivism. Furthermore, it has been determined that the recidivism rate declines appreciably among those with a high school education or better.)

3. A lack of inadequate support for a variety of work release programs.

4. The consequences of the public stigma attached to persons who have served prison terms, particularly felons, such as the loss of certain civil rights during term and parole and the loss of particular job opportunities for life.

5. A lack of appropriate legislation, funds, and personnel in some states to develop vocational training.

Some Recommended Actions

In light of these problems, the General Assembly calls upon the ministers and members of the Presbyterian Church in the United States and particularly local churches, presbyteries, and synods, working insofar as possible with other religious and secular groups to address themselves to a ministry to the prison communities in our midst: to the inmates themselves and to the various penal and correctional systems in our cities, counties, and states. We recommend these actions:

A. To Pastors and Local Churches

1. Observe and evaluate the daily procedures of municipal, juvenile, and county courts; accumulate information and arrange conferences with judges, district attorneys, public defenders, and lawyers who can assist in pressing for reform.

2. Insist on and encourage citizen inspection of penal institutions in local areas in order to learn first-hand about the needs and conditions of prisoners and personnel.

3. Foster the development of one-to-one ministry to prisoners and through such educate the community to their responsibility to assist the prisoner in his return to society.

4. Learn what agencies in your community are working for prison reform and explore possibilities of cooperative efforts.

5. Sponsor seminars on the prison system in your area.

6. Encourage newspapers, radio and television stations in your community to publicize the situation in local prisons to arouse public interest.

7. Confront candidates for political office with your concern and determine their position in regard to prison reform.

B. To Presbyteries and Synods

1. Work through appropriate committees to encourage, enable, and support local church action groups.

2. In cooperation with officials and other interested parties, establish principles and policies covering local correctional institutions, focusing particularly upon injustices common in the pre-trial detention process.

3. Form Task Forces or other appropriate bodies which can relate the Christian concerns and ministries of the Presbyterian Church appropriately to the state divisions or departments of correction for the following tasks:

a. To study the political, financial, and personnel feasibilities of correcting the above-mentioned problems.

b. To press in cooperation with other citizens, groups, and correctional officers for needed legislation, particularly in the problem areas cited above.

c. To impress upon state governments whatever strong convictions are developed regarding needed changes and improvements within the management and administration of correction and related state agencies.

d. To be a channel of communication about the needs of prisoners and prison reform in the state to presbyteries and sessions.

e. To initiate and coordinate state-wide programs, particularly in mobilizing local community resources to assist the prisoners in their return to society.

f. To initiate measures to bring about proper accreditation procedures for prison chaplains and to make this a nonpolitical appointment.

Furthermore, we request all synods and presbyteries to report their actions on these matters to the 114th General Assembly.

2. That the Rev. Charles Hughes, Area Secretary for Latin America, Board of World Missions, be heard for five minutes in connection with Council Recommendation 2 on "Archbishop Helder Camara" (See Appendix p. 309) and that Council Recommendation 2 be adopted with the following amendments:

(Note: The motion to adopt the paper on "Archbishop Helder Camara" was postponed indefinitely.—*Stated Clerk*.)

Mr. Jule Spach, missionary to Brazil, was granted the privilege of the floor to speak about Item II.C.2 for five minutes.

3. (Note: The motion that the Boards of Christian Education and World Missions invite Archbishop Camara to address the 113th General Assembly was postponed indefinitely.—*Stated Clerk.*)

4. That the paper "Reconciliation in the School Crisis" be adopted, as amended, as follows:

RECONCILIATION IN THE SCHOOL CRISIS

The Presbyterian Church in the United States has consistently supported the public school system, endorsed the Supreme Court rulings prohibiting segregation on the basis of race, and encouraged its members to obey laws and court orders concerning the desegregation of public schools. Significant progress in school desegregation has been made in many communities in the area served by this church, and the General Assembly commends all citizens of good will who have worked for a strong, integrated public school system. But it has become increasingly obvious that external conformity to desegregation requirements is not enough. In many schools alienation and hostility among various groups have caused such a crisis that the educational process is severely handicapped. Students are set against each other or against the faculty and administration; and the faculty and administration often are at odds. As a result parents are anxious about the physical safety as well as the quality of education of their children, and the anger and hostility within schools spill over into the whole community, affecting its attitudes toward school boards, administrations, and faculties.

In this situation, the General Assembly calls on all Presbyterians not only to obey the law but to be agents of reconciliation, recognizing that sensitive and committed local lay persons can make a type of contribution to community healing which cannot be made by outside experts or even local authorities. We recommend the following actions, all of which have been found effective by Presbyterians in various communities.

A. Within the Family

1. Interpret the present crisis in light of the Biblical teachings about the worth of every person and the values of diversity.

2. Encourage the abolition of the taboo against open discussion of ethnic, cultural, or religious differences, realizing that it is not rude to talk of these differences.

3. Introduce opportunities for the entire family to form relationships across ethnic, cultural, or religious lines.

4. Set examples for younger family members by getting involved in this issue in some of the ways listed below.

B. Within the Church

1. Encourage open discussion in the church of parents' and children's fears about desegregation.

2. Ask your session to arrange meetings to deal with specific local community issues such as busing, housing, private schools, or discipline, or with incidents pertaining to school desegregation.

3. Invite school administrators and minority teachers and leaders to participate in the programs of your church.

4. Set up dialogues with congregations of churches whose members are predominately of an ethnic or cultural group different from your own. Discuss local school problems or engage in joint projects such as surveying textbooks for racial attitudes or developing a dress code.

5. Use Christian educational material with pictures and text indicating the pluralism of society.

6. Consider the need and possibility of using your church facilities during the week for a rumor control center in cooperation with school authorities.

7. Raise funds to help community groups who are trying to ease the tensions created by desegregation.

8. Sponsor exhibits in community centers or schools showing minority history.

C. Within the Schools

1. Recognize different life-styles and seek to understand them.

2. Encourage ethnic diversity in all school activity groups, such as sports, cheerleaders, or clubs.

3. Encourage the reflection of community aspirations, concerns, and diversity in the general curriculum of your schools including textbooks and course offerings.

4. Encourage the invitation of minority speakers and visitors to assemblies and other programs.

5. Encourage school authorities to involve minority people in counseling and tutoring programs.

D. Within the Community

1. Sponsor open discussion sessions throughout the community concerning current fears about busing and discipline.

2. Sponsor community-wide programs on cultural differences, such as language or clothing styles, which are good and need to be maintained.

5. That the paper "Women in Church and Society" be adopted, as amended, as follows:

WOMEN IN CHURCH AND SOCIETY

Women's liberation, a movement which can be considered almost as old as humanity, has emerged in the past eight years to become a key issue of the 1970's. It ranks along with civil rights, peace and violence, and ecology as one of the prime concerns of the decade. As such, it commends itself to the attention of the church.

Two basic affirmations of the Christian faith are of particular significance to the liberation of women in church and society: the equality of all persons in the sight of God, and the freedom and responsibility of persons to serve according to their ability. The fact that in Christ "there is neither male nor female" implies that we are human beings first and everything else second. Despite this prophetic vision set before us in the Bible, the church in practice has made the personhood of women more difficult.

Women in the Presbyterian Church in the U.S.

In 1964 the Presbyterian Church in the United States affirmed the equality and responsibility of all persons by amending the Form of Government to permit the ordination of women as ruling and teaching elders and deacons.[1] In 1970 the 110th General Assembly approved guidelines suggesting that membership on most General Assembly's committees, boards, and agencies be moved toward a ratio of approximately one-third women.[2]

Since the Biblical and legal position of the Presbyterian Church in the United States is that women and men are equal not only in the sight of God but also in the church, we must examine how faithfully this position is reflected in the life of the church.

Despite the fact that a majority of adult communicant church members is female,[3] 64.4 percent of the churches have never elected women officers. Of the 35.6 percent which have had women officers in eight years since their ordination became church policy, 4.7 percent in 1970 no longer had women officers Fewer than 2.5 percent of the elders are women and barely 3 percent of the deacons are women.

In the first seven years (1964-1970) that the ordination of women as ministers was authorized by the church, only fifteen women were ordained, so that women constitute less than one-third of one percent of the total clergy in the Presbyterian Church in the United States. Of the 450 commissioners to the 1971 General Assembly, only twenty-two were women, 4 percent of the total number of commissioners. Only 17 percent of the members of committees, boards, and agencies of the General Assembly are women, fewer than ten years ago,[5] and fewer even than in 1970 when the General Assembly approved its suggested guidelines for a ratio of one-third women.[6]

This marked discrepancy between the church's actions and its official policy of accepting women and men equally in leadership roles is also reflected in more subtle ways. Far more of the auxiliary roles in the church are filled by women than by men. Women compose a majority of the teaching force in church schools; they are secretaries on committees; they staff the kitchens; they arrange flowers; and they wash the communion cups.

Men often teach older youth and adults; they visibly dominate worship services by ushering and taking part in the liturgy; they chair church committees; they make policy decisions; and they demonstrate both the church's and society's tradition of male superiority despite the official stance of the church and despite the Biblical teachings.

Among salaried professional employees in the church, the same bias is evident. Women with responsibility for Christian education consistently receive less salary than men with the same responsibility. Women ministers experience great difficulty in finding any pastorate where they may serve.[7] At the board and agency level women are both paid less and afforded fewer opportunities than men to advance to positions of leadership and responsibility.[8] For the last fifteen years, the Board of Women's Work has repeatedly brought this situation to the attention of the General Assembly and requested the General Assembly to provide women equal pay and equal opportunity to serve the church.[9]

Clearly, the church limits the role of women; it practices tokenism in utilizing women in positions of responsibility; and it is paternalistic in its expectations of women. More important, in the face of great need, the church wastes the potential resources for service and leadership of over half its laity. In all these the church mirrors not Biblical morality, but secular culture where women are stereotyped and discriminated against in obvious and subtle ways.

Women in Secular Society

Society stereotypes women as sex objects. Their bodies are used to sell everything from automobile mufflers to shaving cream, and the beautification of their bodies is a multi-billion-dollar industry. All women suffer from the assumption of our society that what is most important is to be sexually attractive to men.

Society stereotypes women according to temperament. Women are typically characterized as passive, emotional, intuitive, unstable, and gentle. Since these characteristics are assumed to be norms, women who possess other qualities such as aggressiveness, forthrightness, ambition, and an incisive mind are often considered unfeminine and maladjusted.

Society stereotypes women as to roles, and teaches that the chief role for a woman is to be a wife and mother. A woman who does not fill this role is often looked down on and made to feel guilty. By contrast, society assumes that a man's role as husband and father is an auxiliary one and that he may choose among other roles valued by society and open to him.

In all these stereotypes society denies women the opportunity for a personhood which uses to the fullest extent whatever talents and abilities God has given to her.

In spite of these stereotypes which imply that women are unfit for, or should not work outside the home, 43 percent of American women are in the labor force[10] where they constitute a third of the total persons employed. Women's earnings, however, are consistently lower than men's and equally well-prepared young women are passed over in favor of men for management training programs and subsequent positions of major executive responsibility.[11] Discrimination also makes it difficult for women to enter professions of medicine, architecture, engineering, law, and even—if she hopes for equal advancement—teaching.[12]

Women are at a disadvantage in relation to fringe benefits. Almost all major groups still left uncovered by federal and state unemployment insurance are substantially composed of women: household workers, certain categories of agricultural workers, and many state and local government employees. Lack of compensation for maternity leave is one of the major remaining gaps in the protection of workers against the losses of income.[13]

The discrimination in employment opportunities, education, wages, and fringe benefits which these facts indicate is manifestly unfair to women. The various kinds of stereotyping are harmful to men as well as to women because both are, in fact, caught in the prevailing patterns which often fit neither. Women have frequently been content to accept the subordinate role thrust upon them and unwilling or unable to make the effort to change the culture. Men, who have largely created society's view of women, often accept that view as natural and even God-given.

Convictions

Therefore the 112th General Assembly of the Presbyterian Church in the United States affirms the following convictions:

1. God made both women and men equal in his sight; hence, any discrimination on the basis of sex which assumes an inherent inferior-superior relationship is contrary to the will of God. Women and men need to leave behind old patterns of authority and work out new models of interrelationships.

2. God offers all persons freedom of choice about their lives and calls them to achieve their maximum potential as children of God. This freedom enables them to reject stereotyped ideas of female and male roles and functions in church and society.

3. God calls the church to offer equal opportunity and responsibility to women to share in its life and mission. Women, as equal partners with men, need to be willing to contribute to the ministry of the church all the talents God has given them and to accept all forms of service including leadership positions in the decision-making process.

4. God calls upon the church to act in society to end discrimination on the basis of sex and to challenge anything which interferes with women's full development and wholeness.

Calls to Action

In the light of these convictions this 112th General Assembly of the Presbyterian Church in the United States:

1. Urges its members to work in society to promote the equal status of women, specifically:

   a. To end discrimination in employment opportunities, benefits, and pay for women.

   b. To affirm new life-styles for children which allow boys and girls to express their essential humanity and which encourages them to consider vocational prospects unrestricted by sex bias.

   c. To provide suitable child-care facilities for parents who work outside the home.

   d. To call on their state legislatures, if those legislatures have not already done so, to ratify the amendment to the Constitution recently enacted by the Congress to provide specifically for equal rights for women.

2. Requests all boards, agencies, and church institutions to end all discrimination on the basis of sex or marital status in employment opportunity, pay, and fringe benefits.

3. Requests the General Assembly's Permanent Nominating Committee to nominate can-

didates for membership on boards, agencies, and committees so as to provide a ratio of at least one-third women on boards, agencies, and committees.

4. Requests the Moderator to appoint members on ad interim committees so as to provide a ratio of at least one-third women.

5. Requests all ad interim committees to examine and change any proposed recommendations to insure that they reflect the church's position on the equal status of women and men.

6. Requests all sessions to lead their churches in an examination of the role of women in their congregations with a view to ending discrimination and making such changes as will utilize to the fullest the variety of their gifts and ability. In particular, churches are urged to elect women as church officers in proportion to their percentage of the church membership, and to involve women in all decision-making processes and in the leadership of the liturgical life of the church.

7. Requests all presbyteries to send women as commissioners to the 113th General Assembly and to subsequent Assemblies and to work toward increasing the ratio of women commissioners to at least one-third.

8. Requests all presbyteries to set up task forces on women to study the role of women within the presbytery, inform local congregations, work toward the adequate representation and utilization of women in presbytery's affairs, and assist in implementing the church's concern for the personhood of women, and requests the Interboard Task Force on Women, recently established by the Board of Women's Work, to give high priority to providing adequate staff services and other resources to these task forces.

9. Requests all presbyteries and synods to elect women to all committees and boards under their jurisdiction in order to increase their ratio to at least one-third.

10. Requests the seminaries to remove any discrimination against and to take affirmative action to provide for women who wish to prepare for the ordained ministry in regard to curricula, recruitment, counseling, financial aid, scheduling facilities, faculties, fieldwork, and placement.

11. Requests the seminaries to recruit women as faculty and students and to work actively to prepare congregatations and church staffs to accept women in the role of ordained minister.

12. Requests the Committee on the Minister and His Work to determine which churches seeking a minister would be willing to call a woman and to make this information available.

13. Requests all boards, agencies, committees, synods, presbyteries, and seminaries to report to the 113th General Assembly what actions they have taken in response to these requests.

NOTES

1. *Minutes* of the 104th General Assembly of the Presbyterian Church in the United States (1964), p. 110.

2. *Minutes* of the 110th General Assembly of the Presbyterian Church in the United States (1970), p. 94.

3. Elaine E. Homrighousen "A Time for Equality," *Presbyterian Life*, February 1, 1971, p. 17.

4. "The Use of Women Officers in the Presbyterian Church, U.S., 1970." A mimeographed study prepared by the Board of Women's Work.

5. Nancy Dyck Boney, "Women's Lib and the Church," *The Presbyterian Outlook*, January 25, 1971, pp. 5-6.

6. *This Week in the Presbyterian Church in the United States*, October 18, 1971, p. 2.

7. Willa Baechlin Roghair, "My Search for a Pulpit," *Presbyterian Life*, February 15, 1971, pp. 18-19, and "Women Look at the Church," *Enquiry*, March-May 1971, pp. 1-20.

8. Elizabeth Johns and Nelle Morton, "Women and the Church," *Social Action*, April 1971, pp. 32-33, and Report of the Special Committee on the Status of Women in Church and Society, United Presbyterian Church, U.S.A., 1969.

9. *Minutes* of the 97th General Assembly of the Presbyterian Church in the United States (1953), p. 71; *Minutes* of the 98th General Assembly of the Presbyterian Church in the United States (1958), p. 85; and *Minutes* of the 103rd General Assembly of the Presbyterian Church in the United States (1963), p. 52.

10. Ruth Brine, *Time*, July 26, 1971, p. 36.

11. Margaret Mead and Frances Bagley, eds., *American Women: The Report of the President's Commission on the Status of Women* (New York: Charles Scribner's Sons, 1965), pp. 45-46, 56, 47.

12. Pat Kresge, "The Human Dimensions of Sex Discrimination," *American Association of University Women Journal*, 64 (November 1970), pp. 6-9.

13. Mead and Bagley, *op. cit.*, pp. 62, 64.

6. (Note: The paper "A Pastoral Message to the Presbyterian Church in the United States From the 112th General Assembly on Some Moral Lessons From the War in Indochina," as presented by the Council on Church and Society, was replaced by the following action:—*Stated Clerk.*)

"The 112th General Assembly joins previous General Assemblies in expressing its deep anguish and profound perplexity over the tragic war in Vietnam. We are painfully concerned for all those persons who have been bereaved, or maimed, or made homeless by the war, and for all prisoners of war. We call upon the President of the United States and all others in positions of national leadership to redouble their efforts to stop the killing and to bring the war to an end. We encourage all Presbyterians to express their views concerning the Vietnam War to the President and to their representatives in Congress by letter, telephone, and in person. Further, we pray for our enemies, and we ask God to lead the leaders of all nations involved in the war in Southeast Asia to seek peace and pursue it."

7. (Note: The motion that Resolution 3 (see Appendix, p. 312) be adopted was postponed indefinitely.—*Stated Clerk.*)

8. That in response to Communication 15 from the Council on Church and Society containing the Message of the Moderator of the 111th General Assembly and the Council on Church and Society on the War in Indochina, (see page 32); the General Assembly commend the Moderator of the 111th General Assembly and the Council for issuing the message; express its concurrence with the message; and direct that the message be printed in the Minutes of the General Assembly:

THE WAR IN INDOCHINA

A Message from the Moderator of the General Assembly and the Council on Church and Society
to the
Presbyterian Church in the United States
May 1, 1972

For several years the General Assembly of the Presbyterian Church in the United States has expressed anguish over the war in Vietnam. In 1967 the Assembly declared ". . . we are deeply perplexed and anguished by the tragic war in Vietnam." In 1970 the Assembly viewed "with dismay" the continuation of the war. Last year the Assembly asserted ". . . our anguish over what the war in Indochina is doing to our neighbors, our nation, and ourselves, and our painful concern for all prisoners of war have substantially increased." Moreover, in June 1971—almost a year ago—the General Assembly of our church declared, "We are now convinced that the continuation of this war cannot be morally justified. The killing must be stopped."

Despite the moral anguish expressed by our church, many other major religious groups, and millions of private citizens, the war goes on and the killing continues. In recent weeks the war has escalated.

We are profoundly distressed by this recent escalation. We realize that it takes two to fight, and two to negotiate. Moreover, we recognize that the United States through four administrations has pledged its support to the Saigon regime, and that the pledge of a great power to a people dependent on its is not to be dismissed lightly. Yet we observe with dismay that in the fulfillment of this pledge our government has—in the past three years alone—assembled and let loose on Vietnam, Cambodia, and Laos more devastation from the sky than it released in all areas during World War II and the Korean War combined; and has in the past few weeks intensified this already unprecedented bombardment.

Mindful as we are of our government's commitment to the Saigon regime, we believe that the time has come for our government to recognize that the death and destruction we have caused in fulfilling that commitment are so vast that the moral imperative to stop the killing outweighs the moral claim of the initial pledge itself. We realize that it is not within the power of our government alone to stop the killing in Indochina. However, it is within our government's power to stop our part in the killing. It is precisely that which we believe our government ought to do now.

We appeal to all fellow Presbyterians who share our anguish and convictions to join us in these actions:

1. Urge the President and Congress to declare that as of a date certain—no later than December 31, 1972—the United States government will supply no more military forces or aid for the war in Indochina.

2. Offer prayers for peace at every worship service; request your Session to open the doors of your church for prayers for peace every day; join with other churches and religious groups in your community in sponsoring ecumenical services for peace.

3. Give funds for the relief of all victims of the war in Indochina as part of your Special Offering for Overseas Relief. Earmark your funds for Indochinese war victims and send them to the Board of World Missions.

THE MODERATOR OF THE GENERAL ASSEMBLY
BEN L. ROSE

THE COUNCIL ON CHURCH AND SOCIETY
MARTHA S. GRAFTON, *Chairman*
GEORGE A. CHAUNCEY, *Administrative Officer*

9. That Resolution 7, which reads:

Resolution 7

That the 112th General Assembly of the Presbyterian Church in the U.S. adopt the following:

The President of the U.S. is to be commended for his efforts and initiatives to promote friendly relations with other nations of the world; to the end that dangers of war are reduced; thereby increasing the prospects that mankind's yearning for peace may be realized.

By this resolution we encourage the President to continue his bold efforts for peace and a reduction of military expenditures by the nations of the world

Joseph H. Seales, Jr.

be adopted.

10. That Overture 40 from the Presbytery of The Everglades (see page 65), asking the Assembly to abstain from any consideration and/or action concerning overtures on amnesty, be answered in the negative.

That the General Assembly express to the Youth Delegates and to all youth of our Church our deep concern for and sharing of their conflict and anguish over the War in Vietnam; and our support for them in their struggle under Jesus Christ, whether or not they agree with the expressions of the General Assembly. Pursuant to Standing Rule 1.8a those Youth Delegates and Pages who oppose the answer of this General Assembly with reference to its stance on the war in Indochina be given the privilege of recording their names in the permanent Minutes.

11. That Overture 32 from the Synod of Virginia (see page 65), calling for a commission on the war, be answered by noting that the intention of this overture has already been fulfilled by the National Council of Churches by establishing ecumenical study groups on war crimes, our responsibility to the peoples of Indochina, and racism and war.

(Item IV.B. of the Report of the Standing Committee on Christian Education (see page 144) and Item II.C. 16. of the Report of the Standing Committee on National Ministries (see pages 140, 182) were adopted by the Assembly.—*Stated Clerk.*)

12. That the paper "Freedom of Information" be adopted, as amended, as follows:

FREEDOM OF INFORMATION

This 112th General Assembly of the Presbyterian Church in the United States is deeply concerned by the excessive secrecy practiced by some agencies of the federal government. The *Pentagon Papers* startled us in what they revealed about the degree and extent of governmental secrecy in regard to our involvement in Southeast Asia. The Anderson papers exposed the difference between the public statements and the actual policy of the U.S. government during the India-Pakistan War. The refusal of the Department of Defense to share its five-year study plan for military assistance, even on a classified basis, with the U.S. Senate Foreign Relations Committee is another instance of the excessive secrecy which disturbs us.

While we do not question the propriety of the government's concern to guard the information necessary for national security, we contend that the government must be equally concerned to guarantee the right of a democratic people to know what decisions are being made in their name, and what data and assumptions these decisions are based upon. We regard subterfuge as more dangerous to democracy than the practices and policies it conceals. We fear that when a government refuses to put its trust in its people, the people in turn will withdraw their trust from the government.

As Christians we feel it our duty and privilege to participate responsibly in public affairs. Because full access to the truth and knowledge of alternatives makes possible more responsible participation we affirm our need for and our right to the greatest possible amount of information. Because we are proud of our national heritage and accomplishments and cherish the spirit and integrity of representative democracy, we affirm the necessity for our elected representatives to have full access to information on matters upon which they are to act. Because only a free and unrestrained press can communicate the information essential for holding elected officials accountable to the public, we firmly advocate and support a free press, dedicated to maintaining a persistent and alert check on all aspects of governmental policy and practice, and committed to conveying this information in an accurate and responsible fashion.

In light of these observations and convictions, the Presbyterian Church of the United States in its 112th General Assembly:

1. Urges all agencies of the government to allow and assure the Congress full access to any information vital to decisions of national practice and policy.
2. Urges all agencies of the government to facilitate public access to and knowledge of the greatest possible amount of information.
3. Urges the Congress, the judiciary, and the public to guard vigilantly against any legislative or executive action which would endanger the First Amendment guarantee of a free press.
4. Appeals to Presbyterians and all other citizens to insist upon their right to this greatest

possible amount of information, lest the principle of self-government be lost through default.

5. Directs the Stated Clerk to communicate this message to the President and the Congress.

D.1. That Overture 29, from the Presbytery of Kings Mountain (see page 64), calling on the Assembly to delete from the 1970 General Assembly's statement on abortion the section "or the socio-economic condition of the family," be answered in the negative on the grounds of the theological and moral adequacy of the statement adopted by the 1970 General Assembly and reaffirmed by the 1971 General Assembly, which statement lists "socio-economic condition of the family" as one "possible justifying circumstance" under which "the willful termination of pregnancy by medical means on the considered decision of a pregnant woman may on occasion be morally justifiable."

2. That Resolution 4, which reads,

Whereas the 110th General Assembly approved abortion for socio-economic reasons; and

Whereas there is serious question about the age when the human fetus becomes a living soul; and

Whereas there is grave danger that many of the abortions being performed are causing mothers and medical personnel to be guilty of murder; therefore

Be it resolved that this General Assembly express itself as being opposed to abortion for any reason but medical, and call upon every agency of the Church to implement this action in every way possible.

Donald E. Boerema

not be adopted for the reasons cited in D.1. above.

3. That Overture 30 from the Presbytery of Lexington (see page 64), asking the Assembly to appeal directly and in person to the Pope regarding the problem of overpopulation, be answered in the negative.

4. That Overture 31 from the Presbytery of St. Andrew (see page 65), regarding a nuclear test ban, be answered in the affirmative, with the following amendment:

Change item 1 to read:

"1. To call upon the President of the United States to intensify efforts to bring about a multilateral ban on the testing of all types of nuclear weapons."

5. That Overture 42 from the Presbytery of The Everglades (see page 65), regarding the showing of "X" and "R" rated movies on television, be answered in the negative, and that attention be called to the fact that the Council on Church and Society is now studying the problem of pornography and will report on it to a later Assembly.

Attention is further called to a letter from Thomas J. Swafford, Vice President, Program Practices, CBS Television Network, which reads, in part: "I cannot state too forcefully that the Columbia Broadcasting System has at no time made any announcements to the effect that it will be running 'X' and 'R' rated movies. They've made no such announcement because they have no such intention."

6. That Overture 52 from the Presbytery of National Capital-Union (see page 66), on relations with Cuba, be answered in the affirmative, with the following amendment: Add: "The General Assembly directs the Stated Clerk to communicate this to the President and the Congress."

E.1. That Resolution5, which reads,

Whereas, there is in our culture today a great deal of discussion about homosexuality, both with approval and disapproval; and,

Whereas the Bible speaks clearly for every Christian to understand the divine will on this subject (Romans 1:26,27 "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet;" and,

Whereas there seems to be confusion in the minds of many persons in our denomination because of what other religious bodies and periodicals have said and done on the subject; therefore,

Be it resolved that this General Assembly reaffirm its conviction that homosexual behaviour is a grievous sin, that marriages (so called) between two of the same sex are contrary to the divine plan and under divine wrath (Romans 1:27); but,

Be it further resolved that the church express its deep love and compassion for all those struggling with this problem as other spiritual problems and offer its Christian help and counsel to assist them in making normal and wholesome adjustments to life.

Charles W. Hightower

be referred to the Council on Church and Society with the request that it submit recommendations to a subsequent General Assembly.

2. That Resolution 8, which reads,

A RESOLUTION ON POLITICAL INVOLVEMENT OF THE CHURCH

Whereas the Lord Jesus Christ, the only head of the Church, plainly affirmed. "My kingdom is not of this world" (John 18:36); and,

Whereas the constitution of the Presbyterian Church U.S., founded on the plain teaching of Scripture, clearly specifies that "Synods and councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth unless by way of humble petition in cases extraordinary" (Confession of Faith, Ch. XXXIII);

Now therefore, the 112th General Assembly, in keeping with the judgment of the evangelical Church throughout all ages, affirms the primary business of the Church to be man's relation to God and the primary mission of the Church to be leading men into a saving relation with God through the Lord Jesus Christ; and nurturing them in the faith.

While the life of faith brings men into a new and loving relationship with each other, and does make a Christian the moral guardian of a non-Christian, it does not make the Church the moral guardian of the secular state.

Consequently, the use of demonstrations, boycotts, intimidation of any kind or agitation of any sort by the Church or its agencies to bring about political, economic or social goals in society is abhorrent to the Word of God and the testimony of the Gospel.

Charles W. Keith, Sr.

not be adopted. The constitutional question was answered by the 1968 General Assembly as follows:

> For the past twenty-five years the General Assembly of the Presbyterian Church in the United States has on numerous occasions in the exercise of its power under Book of Church Order 18-6(2) ("to bear testimony against error in doctrine and immorality in practice, injuriously affecting the Church") and Confession of Faith XXXIII, Par. IV ("and are not to intermeddle with civil affairs which concern the commonwealth *unless by way of humble petition in cases extraordinary*" (emphasis ours)) addressed communications, resolutions, protests, petitions, and commendations relative to a variety of civil issues to the Legislative and Executive Branches of the United States Government. (*Minutes*, 1968, p. 102)

The Biblical and theological questions involved were answered in detail by the 1966 General Assembly in adopting a paper on "The Theological Basis for Christian Social Action," the first sentences of which are as follows:

> The Christian Church and Christian individuals have one major task in the world: to bear witness to all men in word and act to the judgment, grace and command of God as he is known in the scriptures of the Old and New Testaments. That is, the Christian community as a whole and its individual members are called first of all and primarily to the task of evangelism and missions. But this commission inevitably and inescapably means that the church and individual Christians will be concerned with the political, social, economic and cultural life of the world. (*Minutes*, 1966, p. 160)

3. That Resolution 20, which reads,

Whereas, in 1968, the nation's housing goal was set at 26 million new units by 1980, and due to several factors, the necessary annual rate to achieve this goal has not been reached;

Whereas, the 111th General Assembly passed a recommendation calling the attention of our judicatories to the magnitude of the nation's housing needs and how through joint participation with other interested groups, local churches and presbyteries can provide housing for the poor;

Whereas, land availability or seed money for land purchase are critical elements which many potential sponsors of non-profit housing lack;

Whereas, many of the churches and presbyteries of our General Assembly own vacant land either suitable for building sites for low- and moderate-income housing or suitable for trading for adequate sites;

Therefore, the 112th General Assembly urges all of the churches and presbyteries owning such sites, to make such land available to nonprofit sponsors for production of federal or state subsidized low- and moderate-income housing.

Gerald W. Hopkins

be referred to the Board of National Ministries for study with the request that the Board submit recommendations to the 113th General Assembly.

F.1. That the Board of National Ministries Recommendation 16 (as originally numbered) which reads,

Whereas evidence mounts daily concerning oppressive racism which victimizes black Africans in Angola, Mozambique, Rhodesia and the Republic of South Africa,

Whereas black Africans, while representing the majority population of these countries are made powerless because of educational, social, political, cultural and economic injustices.

Whereas black Africans clearly constitute the majority populations of most of these countries and yet in some countries are denied the right of free education through secondary school, access to public accommodations, employment mobility and the freedom to travel in their own country without acquiring permission from white government officials,

Whereas over 300 American businesses and industries have sizeable investments in Southern Africa and American investors average from 15% to 20% profit annually from their investments,

Whereas some American companies operating in Southern Africa pay black workers much less than white workers for performing the same job;

Whereas minorities in the U.S. see the oppression in Southern Africa as another extension of the "common racism" which pervades much of western culture,

Whereas the church is committed to combat racism at home and to eliminate our support of it abroad,

Therefore, the General Assembly recommend that individual Christians, sessions, churches, presbyteries, synods, boards and agencies be urged:

(a) to study the total Southern African situation, lifting in prayer the hope that some equitable resolution of the injustices perpetrated by white against black will be found before bloody violence erupts, with unimaginable suffering borne by both blacks and whites;

(b) to examine their personal investment portfolios to see what is the most responsible use of the shares they may hold in companies whose Southern African investments help maintain oppressive systems in radical contradiction to the gospel of brotherhood.

(c) that as churchmen seek facts about these companies with investments in Southern Africa, they inquire specifically about pay inequities between black and white workers, lack of job mobility for blacks and other unjust employment practices;

(d) that American churchmen devise strategies to influence American investments in Southern Africa, with the intention of bringing economic justice to the black majorities in these countries.

be adopted.

2. That the Board of National Ministries Recommendation 22, which reads,

CONCERNING CHURCH AND SOCIETY PAPERS

The Board of National Ministries recommends to the 112th General Assembly:

That the General Assembly direct the Board of National Ministries, Board of Christian Education, and Board of Women's Work (and any other agencies they might desire to consult) to collaborate in the design of a program to help congregations and judicatories in meeting needs in the areas of Prison Reform and reconciliation in the School Crisis (See Church and Society papers).

be adopted.

3. That the Board of Christian Education Recommendation 8, which reads,

That the General Assembly adopt the six recommendations of the Council on Church and Society.

be answered by the action of the General Assembly on the recommendations of the Council.

G. That the 112th General Assembly asks the Council on Church and Society to (1) disseminate to the Church bibliography and other resources that will present the best scholarship on the various points of view regarding issues which it is considering, (2) to seek to have these resources before the Church as early as possible before the presentation of any positional papers, and (3) especially to include resources seeking to present the Reformed point of view.

H. That the Stated Clerk be requested to provide more space between the lines of the recommendations of the Council in the Commissioner's Handbook to facilitate study and editing.

I. That the 112th General Assembly, deploring any and every outburst of violence in American life, conveys to Governor George C. Wallace of Alabama its great distress in the recent assault made upon him, assuring him of this General Assembly's sincere desire for his full recovery of health and strength.

(An amendment to the above motion was made, action on which was as follows:—*Stated Clerk.*)

J. That the motion that the 112th General Assembly go on record in support of legislation to limit the sale of handguns and avoid such calamities in the future be referred to the Council on Church and Society for a definitive statement on the whole matter of gun control.

Respectfully submitted,
SARA P. LITTLE, *Chairman*

DISSENT FROM ITEM II.C.6

The Assembly voted to print in the *Minutes* the names of those youth delegates and pages wishing to register their dissent from the action of the Assembly on Item II.C.6 above:

The undersigned Youth Delegates and Pages wish to have recorded in the Minutes of the 112th General Assembly of the Presbyterian Church in the United States their dissatisfaction with the position taken by that Assembly regarding war in Southeast Asia.

Edward P. Nickinson, III, Brant S. Copeland, Debbie Drinkard, James W. Dale, Cary G. Speaker, Karen Hazle, Kenna Peters, Mark K. Thompson, Kathy Newton, Brent Lee, Lynn Motley, Jeff Hollowell, Linton Stone Weeks, Cathy Faver, Doug Jones, Noel S. Merrill, Wallace H. Mayton, III, D. Jean Weiglein, Robert E. Dunham, Peter C. Carruthers, Stephen A. Moss, Marian E. English, Eric K.

Swenson, Leon P. Hammond, Emily Egbert, Mark W. Deaton, Al Masters, Carol Davis, David C. Verner.

The following person desired to register his dissent to the vote of the Assembly on Item II.C.6 above: Charles G. Helms.

DISSENT FROM ITEM II.C.7

The following names were recorded in dissent from the action taken by the Assembly on Item II.C.7 of the Report of the Standing Committee on Church and Society: Gerald W. Hopkins, Sally Duncan, Jenelyn Wessler, O. Benjamin Sparks, J. Richard Holshouser, Angus W. McGregor, Lawrence E. Durr, Charles N. Landreth, Daniel M. Garza, James L. Moore, Davis M. Taylor, Hugh L. Eichelberger, James S. Phillips, Sam Lanham, Katharine M. Meacham, Julian H. White, James A. McFarland, John R. Bradshaw, Tom Cutting, Everett Slavens, C. Fitzhugh Spragin, Clarence C. Shaffer, Robert A. Larson Ralph H. McMinn, Sara Little, Dan West, Kenneth Kidwell, A. Milton Riviere, Wharey M. Freeze, Hogan L. Yancey, Walter P. Davis, Jr., Ernest T. Thompson, Jr., John E. Talford, Joseph A. Norton, C. Lawrence McRae, Robert E. Malsbary, Curtis P. Harper, Jr., Jay S. Stanley, Jose L. Velazco, Sidney H. Coleman, Jr., Sue E. Stubbs, Katheryn B. Campbell, John R. Wilcox, Jeanne E. Clark, Hardin W. King, J. Jey Deifell, Jr., James W. Mercer, Mrs. Geraldine R. Pearson, Mrs. Rebecca Howard, James E. Atwood, Margaret Stinson, Orville E. Chadsey, J. Joseph Trower, James H. Nash, Ernest S. Edwards, Jr. John G. Taylor, Jr., George M. Ogilvie, Robert R. Childs, Jr., Charles G. Helms, Robert F. Davenport, Z.M. Holler, Jr., J. Moody McDill.

The undersigned Youth Delegates and Pages to the 112th General Assembly of the Presbyterian Church in the United States wish to go on record as being opposed to the indefinite postponement of action on Item II.7 of the Report of the Standing Committee on Church and Society: Edward P. Nickinson, III. Carol Anne Strickland, Brant S. Copeland, Linton Stone Weeks, Cathy Faver, Mary Marshall Clark, Brent Lee, Carol Davis, Jeffrey A. Hollowell, Kenna Peters, Noel S. Merrill, Debbie Drinkard, James W. Dale, Cary G. Speaker Karen Hazle, Diane Crawford, Kathy Newton, Emily Egbert, Daniel Cheney, Mark Deaton, Nanci Duff, Peter Rudy Wallace, Joe Rutherford, David C. Verner, Wallace H. Mayton, III, Robert E. Dunham, Mark H. Nicholas, Steve Caddell, Mark Thompson, Eric K. Swenson, David MacKay, Kathryn Pritchard, Doug Jones, Leon P. Hammond, Bruce M. Cox.

Rev. Ben Lacy Rose was asked to preside.

REPORT OF THE STANDING COMMITTEE ON THE GENERAL COUNCIL

Rev. Harvard A. Anderson, Chairman, presented the report of the Standing Committee on the General Council, which was adopted, as amended, as follows:

I. The Standing Committee on the General Council considered the following items referred to it:

A. Minutes of the General Council (March, September, November, 1971) and Minutes of the Presbyterian Survey Board (February, April, May, July, 1971 and February, 1972)

B. Audit of the General Council and the Presbyterian Survey Board and Audit of the Presbyterian Development Fund.

C. Report of the General Council with the recommendations.

D. Report of the Interboard Committee on Crisis.

E. Report of the Task Force on World Hunger.

F. Report of the Black Presbyterian Leadership Caucus.

G. Report of the Ad Interim Committee on Restructuring Boards and Agencies.

H. Communications 10, 7, 9, 2, 11, 12, 13, 17, 18, 14 (Recommendations 5, 6, and 7), 21, and 23 (Recommendations 5 and 6 and contingent report with Recommendation 7).

I. Overtures 33, 34, 35, 36, 53, 54, and 38.

J. Resolutions 1, 2, and 13.

K. Report of the Historical Foundation and its Recommendation 2.

L. Nominations.

II. YOUR COMMITTEE RECOMMENDS:

A. That the minutes of the General Council and the Board of the Presbyterian Survey be approved.

B. That the audits of the General Council, the Presbyterian Survey Board, and the Presbyterian Development Fund are in order and notes that the auditors made no recommendations and took no exceptions.

C. That the annual report of the General Council be approved.

D. That the following recommendations be adopted:

1. The General Assembly approves the action of the General Council in re-electing Rev. Lawrence I. Stell as Executive Secretary for a term of one year. (Term through June 30, 1973.)

2. The General Assembly calls to the attention of the membership of the Church the limited participation of women in the leadership of congregations, and the General Assembly urges the women in the congregations to accept leadership responsibility when asked.

3. The General Assembly urges its constituent courts, Synods, Presbyteries and Sessions, to seek increased involvement of women in the membership and work of these courts.

4. The General Assembly requests its Boards and Agencies to make more extensive and perceptive use of women as elected members of Boards, as co-opted members of committees and as appointed members of Task Forces.

5. The General Assembly directs the General Council to print the Black Presbyterian Leadership Caucus paper, 'Toward At-One-Ment' as amended in consultation with the representative of the Black Presbyterian Leadership Caucus as follows:

Finally, to implement this statement, we request the 112th General Assembly to receive this paper from the Black Presbyterian Leadership Caucus, urging its study as an act of confession of the divisions within our church. Therefore, let the church:

1. Challenge Synods and Presbyteries to incorporate more consistently within their power structures, not only black ministers, but also black lay people, whose training and experience eminently qualify them for positions of leadership, (i.e. black elders on sessions in churches and/or black pastors to be considered and accepted on Presbytery Councils and Lay Committees throughout our General Assembly.)

Whenever this is made impossible through lack of black churches in some Presbyteries, BPLC representatives need to be dispatched to be both a black presence and a black voice to move white power structure out of its racist provincialism. PCUS needs to underwrite this activity at the Presbytery and Synod levels as they make their budget, because a plan with no means of implementation is no plan at all.

2. Urge white congregations to dispatch a number of their body with the resources of that group to Black churches to function as part of those churches for a period of one or two years. A similar scheme to be worked from black churches to white churches.

3. Urge all PCUS Boards and Agencies to open staff positions to minority groups on a wider scale than tokenism.

4. Urge the employment of minority clergy on multiple staffs of large churches.

5. Urge the Commission on the Minister and His Work of the General Assembly to recruit black college students, provide financial resources for them for theological training and help place them in the denomination.

6. Urge the Board of World Missions to seek out, provide financial resources for and appoint blacks for World Missions service on short term or long term bases, to be sent to fields other than the Congo.

7. Urge the Black Caucus, in relation with other caucuses and UPUSA and PCUS divisions of church and society to devise instruments to understand obligations of blacks to blacks—blacks and whites to each other—and whites to whites; and, as we work toward reconciliation, implement symposium task forces charged with the responsibility to:

a. —analyze competitives vs. cooperative models affecting the social order.

b. —equip laymen to be agents of social change affecting institutions outside the church

c. —offer training events where blacks choose their trainers.

8. Urge Presbytery committees on church and society to become involved with the problem areas in their jurisdiction and recommend strategies to local sessions and congregations in some of the following:

a. ministry to returning war veterans (black/white)

b. work toward constructive prison reforms, especially at the State level in the light of the Soledad Brothers, Attica, etc.

c. study, understand, and work to change the oppressive nature of the welfare system which enslaves 66% whites and 34% blacks.

9. Urge Synods, Presbyteries, local churches to use BPLC officers and members as resource people to work toward *unity* in Christ and destruction of white racism.

10. Use the year 1972-73 as a year of repentence, prayer, and action to dissolve all divisiveness in the PCUS and work toward reconciliation of factions, brothers, and sisters.

11. Work for *UNITY* and become *UNIFIED*.

A study of the pronouncements of the General Assembly through the history of the PCUS shows that these are not novel thoughts. Time and again, the denomination has been called to *unity* in Christ, yet it

has failed to respond. Shall our *unity* continue to be denied by our failure to be obedient in these crucial areas? "Wherefore (as the Holy Ghost saith) today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works 40 years." Hebrews 3:7-9.

6. The General Assembly hear Mr. W.D. Tolbert, Coordinator of BPLC, for five minutes.

7. The General Assembly approves the designation of January 18—January 25, 1973, (in the context of the ecumenical annual *Week of Prayer for Christian Unity*) as a "Week for Repentance and Restitution" with the paper, "Toward At-One-Ment" as the basis of special study throughout the Church during the week; and that *Race Relations Sunday*, February 4, 1973, have as a sub-theme, "Unity and Unification," with each local church being requested to have an appropriate observance.

8. The General Assembly welcomes the 7 youth from BPLC as observers to the 112th General Assembly. (Note: These 7 youth were selected by an Assembly-wide Black and Brown Youth Consultation in mid-Spring of 1972, meeting at Stillman College and are certified by the chairman of BPLC).

9. That recommendation 9, which reads,

The General Assembly authorizes invitation to twelve (12) minority youth to attend the 1972 General Assembly. These youth to be selected by the Board of National Ministries in consultation with the Black Presbyterian Leadership Caucus (BPLC) and the Mexican-American Task Force of the Synod of Texas (MATF).

The Board should be aware of the other minority groups within the General Assembly. The Board of National Ministries shall recommend these youth to a presbytery of the synod in which they live for election as an additional youth delegate.

be referred to the Permanent Committee on Assembly Operation for study.

10. The 112th General Assembly requests the Standing Committee on Assembly Operations to draft necessary changes in the standing rules to implement Recommendation No. 9.

11. The General Assembly approves the calendar change of PRESBYTERIAN SURVEY Week to Assembly Communications Week, October 15-21, 1972, and the emphasis be enlarged to include THIS WEEK, the Bulletin Service, and TRAV.

12. The General Assembly instructs the General Council in coordination with the Permanent Committee on Inter-Church Relations to undertake a systematic effort through all available channels to inform the entire Presbyterian Church, U.S. of the work of the National and World Council of Churches.

13. The General Assembly expresses appreciation to the 105 Presbytery and Synod representatives for promoting subscriptions and use of the PRESBYTERIAN SURVEY.

14. The General Assembly requests Presbyteries and Synods to enlarge the responsibility of PRESBYTERIAN SURVEY representatives to include promotion of subscription and use of THIS WEEK and the Bulletin Service.

15. The General Assembly commends the program agencies, World Missions, National Ministries and Christian Education for making program resource features available to all subscribers of PRESBYTERIAN SURVEY at the regular subscription rates.

16. The General Assembly urges pastors and officers of churches not enrolled in the Every Family Plan of PRESBYTERIAN SURVEY, to request free sample copies of THE SURVEY for officers to reevaluate this low cost method of getting news of the total church into homes of all members.

17. The General Assembly encourages Presbyteries and Synods to cooperate with the General Council Communications Committee in exploring the feasibility of combining publications of Presbyteries, Synods, and the General Assembly to produce a single publication for each Synod which would distribute information of the three courts.

18. *Whereas*, the Board of Directors of PRESBYTERIAN SURVEY in approving on April 21, 1971, the formation of a Communications Council composed of an equal number of representatives from the General Council's Communications Committee, the SURVEY Board of Directors and TRAV Board of Directors, stated "to underscore our zeal for moving in this direction, (a unified communications system) the Board expresses to the General Assembly, through the General Council, its willingness to transfer its responsibilities to such newly created Communications Council,"

Whereas the 111th session of the General Assembly adopted resolutions as follows:

> (1) That the SURVEY Board of Directors be instructed to transfer to the General Council of the Presbyterian Church, U.S., all responsibilities and resources of finance and personnel no later than December 31, 1971 for the purpose of coordinating and publishing official periodicals;
>
> (2) That the SURVEY Board of Directors take all necessary legal action to accomplish the above directive;

Whereas the SURVEY Board of Directors fulfilled the two above directives by transfering all responsibilities and resources of finance and personnel to the General Council, and by dissolving the articles of incorporation of PRESBYTERIAN SURVEY, Incorporated issued by the Commonwealth of Virginia, State Corporation Commission.

Therefore be it resolved that the General Assembly of the Presbyterian Church, U.S. hereby dissolves the Board of Directors of PRESBYTERIAN SURVEY; and further the General Assembly expresses appreciation to each member of the Board of Directors for service of time and effort.

19. The General Assembly urges churches, that have not already done so, to activate a program of year-round stewardship education and emphasis. Within this program, the Every Member Commitment emphasis season in 1972 is confirmed as October 8—November 12, with November 5 designated as Dedication Sunday; in 1973 the Every Member Commitment emphasis season will begin October 14—November 18, with November 11 designated as Dedication Sunday.

20. The General Assembly affirms the 1972 Every Member Commitment themes to be: "You've Got a Lot to Give" and "Walk Together," and churches are urged to make full use of the stewardship materials offered.

21. The following agencies of the General Assembly are authorized to promote a supplemental offering in 1973: a) Board of Christian Education (Christian Education Season Offering, Sept. 16, 1973), b) Board of Annuities and Relief for use in Ministerial Relief (Joy Gift Offering for Ministerial Relief, Dec. 23, 1973).

22. A special offering is approved for Easter, April 22, 1973, for the Alleviation of World Hunger and Human Need. This offering will be divided as follows: 70% to be administered by the Board of World Missions; and 30% to be administered by the Task Force on World Hunger through the General Council.

The entire offering is to be remitted directly to the Board of World Missions.

23. The General Assembly reminds churches that the Witness Season Offering for 1973 (Feb. 18, 1973), is allocated in its entirety to the Board of World Missions, and that it is a special offering not subject to equalizations, provided such funds are received by the Board of World Missions or the Central Treasurer of General Assembly benevolences not later than 60 days after the Feb. 18, 1973, offering date.

24. The General Assembly acknowledges that commitments to the Presybterian Development Fund have produced $12,460.057 of the $15,000,000 pledged as of December 31, 1971. The minimum goal of the PDF was $12,000,000. We express with joy our thanks to God and to Presbyterians who so generously gave through the PDF.

The General Assembly thanks Dr. P.D. Miller for his leadership of the Presbyterian Development Fund, and that the PDF Committee be dismissed with thanks for their job well done.

Churches and individuals are urged to complete payment of their commitments in full at the earliest possible time. Remittances should be made to the Presbyterian Development Fund, 341 Ponce de Leon Ave., Atlanta, Ga. 30308. Henceforward the funds will be handled through the General Council.

25. That the General Assembly place the National Council of Churches and the World Council of Churches in the regular benevolence budget in the amounts of:

NCC—$19,500
WCC— 13,375

26. The General Assembly adopts a Benevolence Budget of $9,345,875 for 1973.

27. The 1973 Benevolence Budget will be divided among the agencies of the General Assembly of the Presbyterian Church, U.S. as follows:

BOARD OR AGENCY	BASIC BENEVOLENCE BUDGET	PERCENTAGE BREAKDOWN
Board of Annuities and Relief	$ 590,000	6.3129
Board of Christian Education	716,000	7.6611
Board of National Ministries	1,225,000	13.1074
Board of Women's Work	230,000	2.4610
Board of World Missions	4,756,000	50.8889
General Council	625,000	6.6874
Historical Foundation	98,000	1.0486
Montreat	141,000	1.5087
Presbyterian Foundation	35,500	0.3798
Presbyterian School of Christian Education	209,000	2.2363
Stillman College	283,000	3.0281
TRAV	262,500	2.8087
Black Pres. Leadership Caucus	100,000	1.0700
American Bible Society	40,000	0.4280
Lord's Day Alliance	1,000	0.0107
Religion in American Life	1,000	0.0107
National Council of Churches	19,500	0.2086
World Council of Churches	13,375	0.1431
	$9,345,875	100.0000%

28. The foregoing 1973 Benevolence Budget is apportioned to the fifteen Synods as listed below (since Synod restructure is presently in progress). Regional Synods are asked to accept the total basic apportionment of the former Synods, or portions of Synods, within their boundaries. The General Assembly urges each Synod to accept at least 100% of the askings for 1973. The 1973 Budget does not reflect a large increase in program and services, but provides for meeting inflated costs. Each Synod is urged to "close the gap" between askings and actual giving, if such a "gap" exists. Each Synod which accepted *in full* the askings for 1972 is urged to consider a challenge of 7% increase for 1973 to offset the anticipated cost-of-living increase.

Synod	Basic Apportionments for 1973
Alabama	$ 355,308
Appalachia	683,730
Arkansas-Oklahoma	201,209
Florida	981,361
Georgia	847,838
Kentucky	373,021
Louisiana	337,997
Mississippi	310,122
Missouri	219,332
North Carolina	1,602,650
South Carolina	611,020
Tennessee	419,474
Texas	962,247
Virginia	1,114,218
West Virginia	326,348
	$9,345,875

29. The General Assembly approves the following changes in the Manual of the General Council.

Article II. Delete the last sentence and add the following:

It shall have responsibility in the area of finance to make recommendations to the General Assembly for financial support for the program of the General Assembly agencies, and in the provision of services to aid the agencies, courts and particular congregations.

The General Council shall have the responsibility to provide services for informing the church and the world of the activities and programs of the Presbyterian Church, U.S., through news services, periodicals, and other print media.

Article III.

A. 3. Delete "such as the annual Plan Book."

C. Add a new paragraph 3 (as below) and renumber the present 3, 4, 5 to be come 4, 5, 6.

C. 3. To publish with the highest standards of Christian journalism, periodicals with these stated functions or purposes:

3.1. To provide information, inspiration, and guidance for the individual as he strives to live as a Christian in all aspects of life;

3.2. To lead individuals to strengthen their personal commitment to Christ through a deeper understanding of prayer, of the Bible, and of the quality of life the Christian Gospel creates;

3.3. To stimulate an interest in and an understanding of the particular mission of the Presbyterian Church in the United States;

3.4. To report on the work that the various church boards, agencies, the church courts, and institutions are doing to carry out that mission;

3.5. To clarify issues which confront churches today in education, stewardship, evangelism, church extension, world missions, and other aspects of church life, and to stimulate leadership to meet these issues;

3.6. To show the relationship of the Presbyterian Church in the United States to the total impact of Christian forces in the world.

Article III. D.2. In second sentence change "Committee" to "General Council" and change "General Council" to "General Assembly."

Article III. D.3. Reword as below:

3. To recommend (in accordance with the standing rule of the General Assembly 22.4) any adjustments in the division of responsibility among the agencies or the creation of new agencies. This may be

recommended on the initiative of the General Council, or in response to a referral from the General Assembly.

Article IV. Substitute the entire present Article with the following:

Article IV. Membership

A. 1. The General Council shall consist of thirty-three members.

1.1 Twenty-four members shall be elected by the General Assembly in such manner and for such terms as are provided in the Manual of Operation of the General Assembly's Permanent Committee on Nominations.

1.2. Six Agency members shall be elected by the General Assembly upon Nomination of the Permanent Nominating Committee after recommendation of one member from each of the following: The Board of Annuities and Relief; the Board of Christian Education, the Board of National Ministries, the Board of Women's Work, the Board of World Missions, and the Committee on Assembly Operation. The membership class and term of service of interlocking Agency members shall conform with the class and term of the Agency represented.

1.3. The Moderator, the immediate past Moderator and the Stated Clerk of the General Assembly shall be exofficio members of the General Council.

1.4. Chief executives of the agencies related to the benevolence budget and the Stated Clerk of the General Assembly shall be advisors to the General Council. The Chairman of the General Council shall be empowered to invite to the meetings of the Council representatives of Assembly's agencies, and especially from those bodies which are concerned with time schedules, financial goals, or educational programs. The expenses of such representatives are to be provided by the groups which they represent.

Article V.

B. Delete two sentences: "He shall nominate to the Council for election, for terms not exceeding three years, Departmental Secretaries. He shall have power to employ and remove all other employees of the Council and shall fix the compensation of such employees subject to the salary scale approved by the General Council."

C. Delete the present paragraph and substitute the following:

The Departmental Secretaries and the Editor of Periodicals shall be elected for a term of three years by the General Council upon nomination of the Executive Secretary with concurrence of the proper committee of the General Council. The Editor of Periodicals will be nominated to the Communications Committee by the Secretary of Print Media, with the concurrence of the Executive Secretary. Their election shall be reported to the General Assembly. Department Secretaries shall perform their duties with the aid and advice of their respective committees under the general oversight and supervision of the Executive Secretary.

D. Associates, specialists, and assistants not assigned to departmental secretaries for supervision shall be elected by the Executive Committee of the General Council upon recommendation of the Executive Secretary. Associates, specialists and assistants assigned to departmental secretaries for supervision shall be elected by proper Committees of the General Council upon recommendation of the particular departmental Secretary with concurrence of the Executive Secretary.

E. Other employees not assigned to departmental secretaries for supervision shall be employed and removed by the Executive Secretary with concurrence of their supervisors. Other employees assigned to departmental secretaries for supervision shall be employed and removed by the particular Departmental Secretary with concurrence of their supervisors.

29. The General Assembly approves the Manual of the Interboard Committee on Crisis which is as follows:

ARTICLE I—Name and Place of Business

The name of this agency shall be "The Interboard Committee on Crisis of the Presbyterian Church in the U. S." (hereafter the "Committee"). Its address is 341 Ponce de Leon Avenue, N. E., Atlanta, Georgia 30308.

ARTICLE II—Responsibility

The Committee is an agency of the General Assembly established to assist synods, presbyteries and particular congregations in preventing insofar as possible, in preparing for and in dealing with emergencies arising from natural disasters, civil disorders, human distress and the like within the national bounds of the General Assembly.

Article III—Duties

1. To be alert to any crisis situation which may require Assembly-wide response and to gather data and information;
2. To recommend to the General Council or its Executive Committee calls for special free-will offerings from the entire Church for aid to victims in crisis areas;
3. To publicize and help interpret crisis situations to the Church and to keep the program boards and General Council informed of its activities;
4. To offer assistance to presbyteries and particular congregations to help coordinate resources of the General Assembly for administering relief and planning for post-disaster rehabilitation;
5. To encourage presbyteries to prepare for effective response in time of crisis by establishing a committee or designating some existing committee to be responsible for dealing with crisis situations within its bounds and to serve as the official contact with the Interboard Committee on Crisis;
6. To receive and evaluate requests for aid from a presbytery or one of its duly constituted committees and to allocate funds when local resources are insufficient.

ARTICLE IV—Membership

1. This Committee shall consist of one board member or an alternate and one staff member appointed by each of the program boards (Board of National Ministries, Board of World Missions, Board of Women's Work and Board of Christian Education) and the General Council.
2. Term of office shall be determined by the agency making the appointment.

ARTICLE V—Officers

1. Officers shall be a Chairman, Vice-Chairman, Secretary and any such additional officers as the Committee from time to time may deem necessary.
2. Officers shall be elected at the first meeting following the General Assembly and term of office shall be for one year.

ARTICLE VI—Organization

1. The Committee may organize itself in a manner most suitable for performing its duties.
2. The Executive Committee shall be composed of the Chairman, Vice-Chairman and three other members elected by the Committee. The Executive Committee shall have authority to act between meetings of the Committee as a whole on urgent matters which do not change a policy position. Records of all actions shall be communicated to all members.

ARTICLE VII—Meetings

1. The Committee shall meet as often as necessary, but not less than once annually. Meetings may be held on the call of the Chairman and the Chairman shall call a meeting on written request of four other members of the Committee. At least ten days' written notice of all meetings shall be given.
2. At all meetings four members shall constitute a quorum.

ARTICLE VIII—Finance

The Treasurer of the General Council shall have custody of the funds and keep accurate records with respect to the receipts and disbursements thereof. He shall deposit said funds only in banking institutions approved as depositories by the Interboard Committee on Crisis and shall disburse said funds only in accordance with procedures established for that purpose by this Committee.

ARTICLE IX—Report to General Assembly

The Chairman shall present an annual report and a copy of the audit to the General Assembly through the General Council.

ARTICLE X—Amendments

This Manual may be amended at any meeting of the Committee provided the notice of any such meeting includes a statement of the amendment or amendments proposed to be made. Any amendment to the Manual shall be presented to the General Assembly for approval.

Recommendations from the Task Force on World Hunger through the General Council.

31. The General Assembly reaffirms the importance of presbyteries organizing for the task of

combatting hunger at home and abroad, and urges that Presbytery Hunger Task Forces include a broad representation from church and community: men, women, and youth, clergy and laity; persons from segments of the community where hunger is a reality; persons with knowledge and experience in areas related to combatting hunger—welfare, social work, agriculture, nutrition, politics, community development.

32. The General Assembly requests that every presbytery make or secure a survey of its area to determine (1) the proportion of the population with incomes below the poverty line, (2) the proportion of the poor not being aided by food programs. (3) the specific places where hunger is most acute; and that the presbytery map out strategy for marshaling the strength of its churches to attack hunger within its bounds.

33. The General Assembly commends the use of materials prepared for study of the problem of World Hunger: the study-action book. *Sometimes They Cry*; the simulation game, *Baldicer*; special issues of the PRESBYTERIAN SURVEY; and various materials prepared by the Task Force on World Hunger; also the reports and publications prepared by the World Council of Churches and SODEPAX in the area of development.

The General Assembly commends to those of our church's membership with expertise in fields related to combatting hunger, participation in programs at home and abroad which are being developed to attack root causes of hunger in particular situations.

34. The General Assembly calls upon youth of the church to serve in such programs during vacation periods, or for one or two years following graduation from college, in order to provide much-needed help and to gain an opportunity for first-hand experience in confronting the reality of hunger.

35. The General Assembly urges our churches and their young people to support Young World Development (youth areas of the American Freedom from Hunger Foundation) as an effective means of education and action in the area of development. (Address: 1717 H Street, Washington, D.C. 70006)

36. The General Assembly encourages individual Presbyterians to exercise their full right and responsibility as Christian citizens in studying and supporting current legislation that will work for needed reform in domestic social welfare and in foreign development aid.

37. The General Assembly encourages congregations and church courts to engage in intensive study of the whole area of development, preparatory to the Consultation on World Hunger and Development in the spring of 1973.

38. The General Assembly commends the 1973 Easter Offering as an avenue whereby the membership of our church may respond in committed stewardship to combat world hunger in the name of Christ.

39. The General Assembly reminds churches, groups and individuals that the Halt Hunger Fund (Board of World Missions, Box 330, Nashville, Tennessee 37202) provides a channel for "over and above" giving to fight hunger and its root causes.

40. That the General Assembly confirm calendar dates for 1972-73 as shown below and approve dates for 1973-74.

DENOMINATIONAL EMPHASES

1972		1973
October	Church and Society, Stewardship, Church Officer Development	October
November	Stewardship, Church Officer Development	November
December	Ministerial Relief, Church Officer Development	December
1973		1974
January 1-March 4	Season of Christian Witness at Home and Abroad	January 1-March 3
April	Christian Higher Education	April
May	Christian Family Education	May
June	The General Council, Board of Women's Work, TRAV, Presbyterian Survey, Montreat	June
July	Christian Citizenship	July
August	American Bible Society, Presbyterian Foundation, Historical Foundation PSCE	August
September	Christian Education Season	September
September-December	Church Officer Development Season	September-December

SPECIAL DAYS

1972		1973
October 1	World Communion Sunday	October 7
October 3	Day of Prayer and Fasting for Peace in Indochina	
October 8	Laymen's Sunday	October 14
October 15-21	Assembly Communications Week (was Presbyterian Survey Week)	October 14-20
October 22-29	Youth Week	October 21-28
November 5	World Community Day	November 4
November 5	Dedication Sunday (Every Member Canvass)	November 11
November 5-12	Every Member Canvass Completion Week	November 11-18
November 19	Homes Sunday	November 18
November 19	National Bible Sunday	November 18
November 23	Thanksgiving Day	November 22
November 23-Dec. 31	Nation-wide Bible Reading Season	Nov. 22-Dec. 31
December 17	Joy Gift Offering for Ministerial Relief	December 23
December 31	Christian Student Sunday	December 30
1973		1974
January 18-25	Week of Prayer for Christian Unity "Week for Repentance and Restitution" (BPLC)	January 24-31
January 21	Stillman College Sunday	January 20
February 4	Race Relations Sunday "Unity and Unification Sunday" (BPLC)	February 3
February 11	Universal Day of Prayer for Students	February 10
February 18	Special Offering for World-Wide Christian Witness	February 17
March 2	World Day of Prayer	March 1
April 15	COCU Sunday	April 14
April 22	Easter	April 14
	Special Offering to Alleviate Hunger and Human Need	
April 22	Seminary and PSCE Day	April 21
April 29	National Christian College Day	April 28
May 4	May Fellowship Day	May 3
May 6-13	Christian Family Week	May 5-12
May 27	Day of Prayer for Chaplains and Members of the Armed Forces	May 26
June 3	Montreat Sunday	June 2
June 10	Call to Prayer for General Assembly P.C.U.S.	June 9
June 10-15	Meeting of the General Assembly	Not yet determined
July 1	Citizenship Sunday	June 30
September 1-30	Christian Education Season	September 1-29
September 9	Lord's Day Observance	September 8
September 16	Christian Education Sunday with Supplemental Offering for Christian Education	September 15

41. The General Assembly expresses its appreciation for those whose terms of service on the General Council have been completed. These are:

Rev. William A. Benfield
Rev. C. Charles Benz
Rev. H. Richard Copeland
Rev. John A. Haley
Mr. Hal Baird (representing the Board of National Ministries)
Mr. W.B. Beery, III
Dr. Marshall Buckalew
Mr. Ben H. Harris
Mr. J. Gaston Williamson
Mrs. John D. Moseley (representing the Board of Women's Work)
Rev. J. Malcolm Murchison (resigned-representing the Board of Annuities and Relief)
Dr. Thomas W. Mahler (representing the Board of Christian Education)

D. That the report of the Interboard Committee on Crisis be received as information. (See Appendix, p. 315.)

F. That the report of the Task Force on World Hunger be received as information. (See Appendix, p. 316.)

F. That the report and audit of the Black Presbyterian Leadership Caucus be received and found in order. (See Appendix, p. 319.)

G. That the General Assembly approve a total figure for expenses of the Provisional General Executive Board for the transitional period, July 1, 1972—December 31, 1973, in the amount of $451,150. These funds are to be provided on the basis of: 50% per capita assessment and 50% from undesignated funds from three program boards. These funds to be dispersed as needed. (The report of the Ad Interim Committee on Restructuring Boards and Agencies was presented in a partial report together with collateral overtures, communications, and resolutions. See page 84.)

The request from the boards will be:

Board of National Ministries	40%	$ 90,230	
Board of World Missions	40%	90,230	
Board of Christian Education	20%	45,115	
TOTAL		$225,575	/616
per capita assessment		225,575	617
TOTAL		$451,150	

The Assembly voted that the Ad Interim Committee on Restructuring Boards and Agencies be discharged with thanks.

H. Communications

1. That Communication 2 from the Board of National Ministries (see page 32). Communication 9 from the Board of Women's Work (see page 33), Communication 17 from the Board of World Missions (see page 33), Communication 18 from the General Council (see page 38), and Communication 14 from the Board of Christian Education (see page 38), be answered by the action of the General Assembly on the Report of the Standing Committee on the General Council Recommendation 25.

2. That Communication 23 from the Historical Foundation (see page 39) be answered in the affirmative (see Standing Committee on General Council Recommendation 27.)

I. Overtures—

1. That Overture 33, from the Presbytery of Knoxville (see page 66), requesting immediate steps devising a new system of distribution of budgeted benevolence funds, be answered in the negative.

2. That Overture 34, from the Presbytery of Birmingham (see page 66), concerning distribution of benevolence funds, be answered as follows: That item 1 be answered in the negative and that items 2, 3, and 4 be answered in the affirmative.

3. That Overture 35, from the Synod of Texas, (see page 67), be referred to the Provisional General Executive Board.

4. That Overture 54, from the Presbytery of Westminster, (see page 67), concerning support of Councils of Churches, be answered by reference to the Standing Committee on the General Council Recommendation 25.

J. Resolutions—

1. That Resolution 2, which reads,

Whereas the General Council by a narrow margin of 13 to 10 has recommended that the World and National Councils be supported by direct contributions of the interested churches] and

Whereas this opens the way to confusion and is a step backward from our unified budget principle; and

Whereas this action embarrasses our representatives and repudiates a true commitment to our Presbyterian heritage of cooperation with other church bodies; and

Whereas the recommendation of the General Council is motivated more by fear than by faith and will further widen the differences existing in our Presbyterian Church, U.S.;

Therefore, be it resolved that the 112th General Assembly restores to the General Assembly Budget for 1973 allotments for the National Council of Churches and the World Council of Churches.

W. Chester Keller

be answered by reference to Standing Committee on the General Council Recommendation 25.

2. That resolution 13 which reads,

Whereas there is evident dissatisfaction with the equalization system for the distribution of benevolence funds among the causes of the General Assembly; and,

Whereas this dissatisfaction is finding expressions in the reduced giving of churches and individuals

to the benevolence program of the General Assembly, since many people want to be able to give special gifts to causes of special interest; and,

Whereas an alternative to the present plan would increase overall giving to benevolences, especially to a cause as popular as World Missions; therefore,

Be it resolved that the 112th General Assembly instruct the General Executive Board to devise an alternative plan for giving to that of the equalization fund and to present it to the General Assembly for approval as soon as is practicable.

Hugh J. Vuick

be answered with the following recommendation: That the 112th General Assembly request the Provisional General Executive Board to study the distribution of benevolence funds received by the General Assembly, to consider alternative methods of distribution of those funds, and to make specific recommendations in the matter to the 113th General Assembly.

K. That Recommendation 2 of the Historical Foundation, which reads,

That the General Assembly commend the building needs of the Historical Foundation to friends and Foundations interested in this essential work.

be adopted.

L. That the following persons be elected to the General Council (those named are nominated by the Permanent Nominating Committee except where indicated).

Class of 1974: Rev. Andrew A. Jumper (1), Mo. (from the Board of Annuities and Relief); Mr. Harry W. Wallingford (1), Tex (from the Board of Christian Education)

Class of 1975: Dr. Elizabeth Finlayson (1), Va.;Mrs. B.W. Brawley (1), Va.; Mr. Elijah Coleman (1), Ark.; Mr. Herman Pride (1), Miss.; (replacing nominee Mr. Ernest Walker); Mr. Brant Copeland (1), Tenn.; Rev. David Burr (3), N.C. (replacing nominee Rev. Samuel H. Houck); Rev. Joseph T. Sheeler (1), Tex.; Rev. George B. Telford, Jr. (1), Ala.; Mr. Wallace F. Armstrong (1), La. (from the Board of National Ministries); Mrs. Henry L. Harkey (1), N.C. (from the Board of Women's Work).

Respectfully submitted,
HARVARD A. ANDERSON, *Chairman*

REPORT OF THE STANDING THEOLOGICAL COMMITTEE

Rev. Lawrence W. Bottoms, Chairman, presented the report of the Standing Theological Committee, which was adopted, as follows:

I. The Standing Theological Committee considered the following items referred to it:

A. Minutes of the Permanent Theological Committee

B. Report of the Permanent Theological Committee with its recommendations. (See Appendix, p. 328)

C. The Report of the Ad Interim Committee on a New Confession of Faith Together with a Book of Confessions and its recommendations.

D. Overtures 37 and 56.

E. Nominations of the Permanent Nominating Committee to the Permanent Theological Committee.

II. YOUR COMMITTEE RECOMMENDS:

A. Concerning the Report of the Permanent Theological Committee:

1. That the minutes of the Permanent Theological Committee be approved.

2. That the report on Doctrinal Loyalty of the Permanent Theological Committee be heard by the Assembly and be presented by Rev. John Newton Thomas.

3. A minority report was filed, considered, rejected. (See text of rejected report below.)

MINORITY REPORT REJECTED

A minority recommendation, concerning Section I.4 of the text of "The Meaning of 'Doctrinal Loyalty' in the Ordination Vows," Item II.A.3. of the Report of the Permanent Theological Committee, and signed by four members of the Standing Committee, is, as amended, as follows:

We interpret the term "infallible" as referring to the Bible as the "rule of faith and practice" which is without error, because God cannot lie. We read the Bible as God's Word, expecting the Holy Spirit to bear witness to its infallible truth and divine authority. While this does not assign equal significance to every written part as a "rule of faith and practice," it does lay upon us in our ordination vows the obligation to accept and implement what it plainly states concerning God and the sum total of man's religious duty.

J. Lewis Baker et al

3. That the paper "The Meaning of 'Doctrinal Loyalty' in the Ordination Vows" be adopted, as amended, as follows:

THE MEANING OF "DOCTRINAL LOYALTY" IN THE ORDINATION VOWS

The One-Hundred-Tenth General Assembly took the following action:

> "That the General Assembly instruct its Permanent Theological Committee to bring to the next General Assembly (1) an interpretation of our church's understanding of "doctrinal loyalty' in the light of the ordination question which describes 'The Confession of Faith and the Catechisms of this church as containing the system of doctrine taught in the Holy Scriptures . . .', and (2) an interpretation of the meaning of loyalty to the 'authority of Scripture as the only rule of faith and life.' "

While the remit refers only to the first two ordination vows, the term, "fundamentals," in the third vow must be dealt with for a complete discussion of the issues at hand. We, therefore, quote here all three vows:

> "(1) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?
> "(2) Do you sincerely receive and adopt The Confession of Faith and the Catechisms of this church, as containing the system of doctrine taught in the Holy Scriptures?
> "(3) Do you promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine you will on your own initiative make known to your Presbytery the change which has taken place in your views since the assumption of this ordination vow?"

The Committee notes that it is asked for an "interpretation" of the meaning of "doctrinal loyalty" in the two vows in question, not for discussion of their origins nor for a critical appraisal of them.

It seems best to begin with the second item in the remit, inasmuch as the vow respecting the Scriptures in *The Book of Church Order* precedes that respecting the subordinate Standards and also since a complete answer to item (1) will depend on the answer to item (2).

I. An Interpretation of the Meaning of Loyalty to the "Authority of Scripture as the Only Rule of Faith and Life."

It will be noted that the vow in *The Book of Church Order* describes the Scripture as "the only infallible rule of faith and practice," whereas the remit of the Assembly asks the meaning of loyalty to the "authority of Scripture as the only rule of faith and life." While the two forms of expression may be taken to mean substantially the same thing, there is some significant difference in them, as will be seen below. This, plus the fact that in its statement of the issue—as distinct from its recommendation adopted as the Assembly remit—the Ad Interim Committee on the State of the Church used the exact language of *The Book of Church Order*, leads the Permanent Theological Committee to conclude that the Assembly wants an interpretation of the form of expression therein used, and we shall therefore proceed on this assumption.

1. The "Rule of Faith and Practice."

In the early centuries of the Christian Church the phrase "rule of faith" (*regula fidei*) or "rule of truth," (*regula veritatis*) became current as designating the authoritative body of theological and ethical doctrines of the Christian Church. Inasmuch as this was prior to the formation of the canon, the reference of the phrase was not limited strictly to the Scriptures. In the medieval church of the West it referred to authoritative doctrines both in Scripture and in tradition. With the advent of the Reformation, Protestants limited the application of the phrase to the canonical Scriptures. Since they found in them not only a presentation of "what man is to believe concerning God" but also of "what duty God requires of man" it was appropriate to speak of them as the "rule of faith" and also of "life" or "practice." It is in this sense that the phrase is used in the ordination vow where the Scripture is described as "the only infallible rule of faith and practice."

2. The Bible as the ONLY Infallible Rule of Faith and Practice.

The term "Scripture alone" (*sola scriptura*) antedates the Reformation but became crucially important when used by the Reformers to affirm the superior authority of the Bible over the church. Neither by the Reformers nor in the *Westminister Standards* was it used in the strictly literal sense of affirming the Bible as the *only* authority to govern Christian belief.

(1) *The Confession* acknowledges that we may be "moved and induced by the testimony of the church to an high and reverent esteem for the Holy Scripture" and be influenced by "arguments" which "evi-

dence" it to be the Word of God. (Chap. I.5.). (2) But both Calvin and *The Confession* insist that our final acceptance of Scripture itself depends upon the inner witness of the Holy Spirit, Who thus acts as a dynamic authority. (3) The authority is thus a complex including the Bible, the Church, human reason and experience, all subject to God Himself in the person of the Holy Spirit.

In this complex, authority is thought of sometimes in the dynamic sense, as the power to produce or influence belief, and sometimes in the normative sense, as a standard for the content of belief, or, as a "rule of faith and practice." God exercises dynamic authority in producing acceptance of Scripture. The influence of the church and of reason and experience, directed toward the same end, casts them also primarily in the role of dynamic authorities. The written Word, on the other hand, is primarily authoritative in the sense of being a norm, or standard, of belief. As such it is not the *only* authority, nor the *supreme* authority—else it would be superior to God—nor even, as we have seen, the *only* rule of faith and practice, but it is the only *rule* of which it can be said that it is "infallible."

Scripture itself depends upon the inner witness of the Holy Spirit, Who thus acts as a dynamic authority. (3) The authority is thus a complex including the Bible, the Church, human reason and experience, all subject to God Himself in the person of the Holy Spirit.

In this complex, authority is thought of sometimes in the dynamic sense, as the power to produce or influence belief, and sometimes in the normative sense, as a standard for the content of belief, or, as a "rule of faith and practice." God exercises dynamic authority in producing acceptance of Scripture. The influence of the church and of reason and experience, directed toward the same end, casts them also primarily in the role of dynamic authorities. The Scripture, on the other hand, is primarily authoritative in the sense of being a norm, or standard, of belief. As such it is not the *only* authority, nor the *supreme* authority—else it would be superior to God—nor even, as we have seen, the *only* rule of faith and practice, but it is the only *rule* of which it can be said that it is "infallible."

3. The Meaning of the Term "Infallible" in the Ordination Vow.

Taken by itself the term obviously means without liability to error. Divergence of opinion arises, however, when it is asked what the adjective refers to in the context of the ordination vow. On the one hand, some claim that the entire Scripture is without error in any respect. Others claim that the term refers, not to the infallibility of the book in all details, but to its infallibility as the "rule of faith and practice." The language of the vow has been used in support of each of these interpretations. It might have been expected, in view of the protracted debate on this issue, that the church would have sought to settle the matter by producing an official interpretation. The Presbyterian Church in the United States, however, along with other Presbyterian and Reformed groups, has never seen fit to do so, thus leaving sessions and presbyteries to operate with either understanding of the ordination vow. The result has been a permitted diversity of view and practice among church courts in regard to the sense in which the term "infallible" is to be understood.

4. A Proposed Interpretation.

We interpret the term "infallible" as referring to the Bible as the "rule of faith and practice." Certainly we can read the Bible expecting God's witness to the "infallible truth" and "divine authority" of "the rule of faith and practice" therein contained without the need to prove the accuracy of every detail. On the other hand, to accept the Bible as infallibly presenting "what man is to believe concerning God and what duty God requires of man" is surely to acknowledge its authority. The alternative position, which would hold that the Scripture is without any error of any kind on any subject, however minor or peripheral, is neither supported by convincing evidence nor required in Reformed doctrine.

(1) There is no convincing evidence for the alternative position sketched above, for the obvious reason that the claim of complete biblical inerrancy is most often made not for the Bible we have but only for the original manuscripts which are no longer extant. The argument that these must have been without error because God would not have inspired error is based on the assumption that God could not have communicated an "infallible rule of faith and practice" through the human authors of the Bible without making them infallible in all details. But this is precisely the issue in debate and thus begs the question.

(2) In Reformed doctrine the affirmation of the Bible's authority does not require belief in its inerrancy. The Reformers believed in the divine inspiration of the biblical writings, but they did not rest acceptance of their authority upon the prior establishment of their inspiration, however defined. Their view is faithfully expressed in the moving words of the *Westminster Confession:*

> ". . . our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts" (Chap. I, 5).

Thus because the witness of the Spirit is the ultimate basis for acceptance of biblical authority, it is unnecessary to ground that authority in a doctrine of inerrancy and improper to require it as a condition of loyalty to the ordination vow.

II. An Interpretation of Our Church's Understanding of "Doctrinal Loyalty" in

the Light of the Ordination Question Which Describes the "Confession of Faith and the Catechisms of This Church as Containing the System of Doctrine Taught in the Holy Scriptures."

Before addressing the question of "doctrinal loyalty" directly some clarification of the language of the vow is needed.

1. "The System of Doctrine Taught in the Holy Scriptures."

The phrase "system of doctrine" refers to the "rule of faith and practice" presented in the Scripture, which we have discussed above, or in other words, to the Bible's theology. "The system" means simply that biblical doctrine constitutes a coherent body of truth, a portrayal of God and man which hangs together and makes sense. In spite of the diversity in emphases and approaches and even the tensions which may at times arise because of them, the various elements are organically related to one another in such fashion that biblical truth is not self-contradictory. In this conviction Calvin wrote his *Institutes* as a compendium of Scriptural teaching and the Reformed Church has sought in its theology to reflect "the system of doctrine taught in the Holy Scriptures."

It is of prime importance to recognize that the use of the term, "system," does not mean that one finds the Bible's theology in carefully structured form after the manner of creedal statements or textbooks of theology. There is no denial of the rich variety of literary forms, such as narrative, poetry, parable and preaching, in which it is purveyed. It is equally important to recognize that "the system" in the minds of the writers of *The Confession* and the framers of the vows was never conceived as a prefabricated, foreign, categorical structure forced upon the Bible. Nothing could have been further from their intention: the vow describes it as "the system of doctrine *taught in the Holy Scriptures*." Again, it does not mean that the "system" is constructed by logical deduction from certain given premises: the Reformed Church has traditionally thought of biblical doctrine as truth revealed by God.

2. The Standards as "Containing the System of Doctrine."

If the Standards contain the "system of doctrine," i.e. the "rule of faith and practice," it is clear that nothing essential to it is omitted. On the other hand, since they are said to *contain* the system rather than to be equated with it, allowance is made for the possibility that they may incorporate elements which neither belong to it nor are essential to it. Not only so, but in 1729 the Assembly of the undivided church adopted an overture, never since rescinded, describing *The Westminster Standards* " 'as being in all the *essential and necessary articles* (italics supplied), good forms of sound words and systems of Christian doctrine' and adds later that 'the Synod do solemnly agree, that none of us will traduce or use any opprobrious terms of those that differ from us in these *extra-essential and not necessary points of doctrine* . . .' " (italics supplied). (*A Digest of the Acts and Proceedings of the General Assembly of the Presbyterian Church in the United States 1861-1965*, p. 30). This statement, it is important to note, goes beyond the mere acknowledgement that *The Westminster Standards* may contain elements not belonging strictly to biblical theology to recognize that even some things presented in them as biblical may not be necessary or essential for Christian belief. Thus the term, "containing," in the vow assumes a very high degree of significance.

3. The Meaning of the Terms "Receive and Adopt."

The terms "containing" and "system of doctrine" as they occur in the second question for ordination indicate that the Standards are not claimed to be identical with God's Word or the teaching of the Scriptures. It is safe to assume that a piece of writing directed to an important occasion has been put together with considerable care. Hence it is worth noting that the verbs used in the second question are "receive and adopt," whereas in the first question the verb is "believe." To answer the question "Do you believe . . .?" in the affirmative is to express a religious affirmation. But to answer "yes" to the second question is to take a position toward an institution and the formulations of its constitution, these formulations being *The Confession of Faith* and Catechisms. To ask this second question is not to ask whether the respondent *believes in* God or *believes that* the Scriptures are His Word. Instead, it is to ask whether he is prepared to affirm his allegiance to a definite historical tradition which is expressed and embodied in an institution.

4. The Understanding of "Doctrinal Loyalty" in the Light of the Second Ordination Question.

It is hoped that the foregoing comments have prepared us now to ask, What is "doctrinal loyalty"? This phrase does not appear in the Scriptures, *The Westminster Standards* or *The Book of Church Order*. Our interpretation of the church's understanding of "doctrinal loyalty," reached after careful study, is: acknowledgment that the doctrine or "rule" is faithfully presented in *The Westminster Standards*. This does not mean that *The Standards* must be accepted in their entirety, nor that they inalterably express the system of doctrine taught in Scripture.

The third ordination vow, in using the term "fundamentals," reflects the historical distinction between

the "essential and necessary" and the "extra-essential and not necessary" points of doctrine. What are the "fundamentals"? The "fundamentals" have never been defined, despite repeated efforts to have this done. The third ordination vow places the primary responsibility for determining what the "fundamentals" are upon the minister or ordinand; the presbytery or session then has the responsibility for determining, in the light of the whole complex of authority set forth above, whether the ordinand or officer is in accord with *The Standards'* system of doctrine. Up until the second or third decade of this century, even with such differences as those between the Old and the New Schools, there was, in contrast to today's wide divergencies, sufficient consensus n the "essential and necessary" elements of the faith to make the term, "fundamentals," relatively clear and useful. In the present situation it is much more ambiguous, and whether it can still be useful will depend in part on the degree of theological unanimity now desired by the church. Meantime the Presbyterian Church in the United States operates with a detailed *Confession*, the "fundamentals" of which are interpreted with considerable latitude.

In addition to what has just been said, an adequate understanding of "doctrinal loyalty" must also take account of the fact that *The Standards* which the ordinand is asked to "receive and adopt" do not hold themselves up as the final, inalterable and authoritative expression of revealed truth; rather, they specifically deny infallibility to all councils of men (*Confession of Faith*, Chap. XXXIII), including the councils responsible for framing *The Standards*, and subordinate themselves to the Scriptures as interpreted by the Holy Spirit. Accordingly, *The Standards* provide for their own reexamination and modification, with the result that the church has from time to time revised them. It is thus entirely in keeping with one's "doctrinal loyalty" to work for changes in *The Standards* designed to bring them more closely into accord with the Scriptures as "the only infallible rule of faith and practice."

4. That the General Assembly grant this committee continuance to work on its reports on "confirmation" and admission to the Lord's Supper and on ordination.

5. That the following recommendation, which reads,

> that the manual of the committee be changed so that:
>
> (a) Article III provides the committee with the authority to initiate papers on theological issues to send to the General Assembly;
>
> (b) Article VII read: "The Committee shall ordinarily meet twice a year—soon after the meeting of the Assembly to begin work on assignments from the Assembly and sufficient time before the next Assembly to prepare its report to that Assembly."

be referred to the Permanent Committee on Assembly Operation.

B. Concerning the Report of the Ad Interim Committee on A New Confession of Faith Together with a Book of Confessions:

1. That the General Assembly hear Rev. Albert C. Winn present the progress report of the Ad Interim Committee.

2. That the report of the Ad Interim Committee be received and that it be printed in the *Minutes*. (See Appendix, p. 323.)

3. That the following recommendations be adopted:

> a. That the General Assembly encourage the presbyteries to set up adequate machinery for studying drafts of the proposed new confession and the proposed Book of Confessions over the next two years, the aim of such machinery being the widest possible involvement of the whole church in the study process.
>
> b. That the Committee be continued.

C. That Overture 37 from the Presbytery of Augusta-Macon (see page 77) and Overture 56 from the Presbytery of Asheville (see page 77), which contain identical wording in regard to plenary verbal inspiration, be answered as follows:

1. In regard to points 1, 2 and 3, the General Assembly points to Chapter I of the Confession of Faith as sufficiently explicit. (Cf. General Assembly, 1897, *Assembly's Digest*, p. 4.)

2. In regard to point 4, the General Assembly recalls that the principle of the right to private judgment, deriving from the time of the Reformation, is embedded in the Constitution:

> "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or beside it in matters of faith or worship. So that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also." (Confession of Faith, XXII, 2.)"

See also the Book of Church Order, Section 14-3(1), and General Assembly, 1881, *Assembly's Digest*, p. 71.

The General Assembly recognizes the diversity of viewpoints that exist within the Church and affirms the desire that we live together in communion by reclaiming the spirit and intent of the Act Preliminary to the Adopting Act of 1729:

"Although the Synod do not claim or pretend to any authority of imposing our faith upon other men's consciences, but do profess our just dissatisfaction with, and abhorrence of such impositions, and do utterly disclaim all legislative power and authority in the Church, being willing to receive one another as Christ has received us to the glory of God, and admit to fellowship in sacred ordinances, all such as we have grounds to believe Christ will at last admit to the kingdom of heaven, yet we are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity. And do therefore agree that all the Ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in, and approbation of, the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine, and do also adopt the said Confession and Catechisms as the confession of our faith. And we do also agree, that all the Presbyteries within our bounds shall always take care not to admit any candidate of the ministry into the exercise of the sacred functions, but what declares his agreement in opinion with all the essential and necessary articles of said Confession, either by subscribing the said Confession of Faith and Catechisms, or by a verbal declaration of their assent thereto, as such Minister or candidate shall think best. And in case any Minister of this Synod, or any candidate for the ministry, shall have any scruple with respect to any article or articles of said Confession or Catechisms, he shall at the time of his making said declaration declare his sentiments to the Presbytery or Synod, who shall, notwithstanding, admit him to the exercise of the ministry within our bounds, and to ministerial communion, if the Synod or Presbytery shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship, or government. But if the Synod or Presbytery shall judge such Ministers or candidates erroneous in essential and necessary articles of faith, the Synod or Presbytery shall declare them uncapable of communion with them. And the Synod do solemnly agree, that none of us will traduce [mock] or use any opprobrious [infamous] terms of those that differ from us in these extra-essential and not necessary points of doctrine, but treat them with the same friendship, kindness, and brotherly love, as if they had not differed from us in such sentiments." (Samuel J. Baird, *A Collection of the Acts, Deliverances, and Testimonies of the Supreme Judicatory of the Presbyterian Church*, 1856, pp. 4f.)

D. That the people nominated by the Permanent Nominating Committee be elected to the Permanent Theological Committee as follows:

Class of 1975: Rev. Robert David Kaylor (1), N.C.; Rev. B. Harrison Taylor (1), Tex.; Dr. Bill Swain (1), Fla.

Respectfully submitted,
LAWRENCE W. BOTTOMS, *Chairman*

DISSENT TO ITEM II.A.3

The following persons recorded their dissent to the action of the Assembly re Item II.A.3 of the Report of the Standing Theological Committee: J. Lewis Baker, Alan B. Wells, G.L. Housworth, John Van Sweden, Charles W. Keith, Carlos R. Townsend, Wyatt Aiken, William Henry Benchoff, W.J. Stanway, William F. Follen, Gordon Reed, William H. Stanley, Rockwell M. Smith, James Donald MacKenzie, John Reed Miller, W. Arnold Lee, W. Donald Munson, Jr., Fuller Saulter, Charles E. McGowan, O. Palmer Robertson, Frank C. Horton.

COMMITTEE ON THANKS

Mrs. J. Neill Clark, Chairman, presented the report of the Committee on Thanks. It was adopted, as amended, as follows:

Let The 112th General Assembly give thanks to God for His love and mercies extended to us during the days of our sojourn together in beautiful Montreat.

We are deeply grateful for the many services rendered the Assembly by the following individuals and groups:

I. To the retiring Moderator, Dr. Ben Lacy Rose, for his faithful stewardship during the past year and at the meeting of this Assembly.

II. To our present Moderator, Dr. L. Nelson Bell, for his fair rulings, gracious remarks and generous sharing of the Chair with other distinguished members of the Court.

III. To the efficient Stated Clerk, Dr. James A. Millard, Jr.; to the Assistant to the Stated Clerk, Rev. James E. Andrews; to Mr. M.J. Garcia, Assistant for Finance; to the Recording Clerk, Rev. E.D. Witherspoon, Jr.; and to the Stated Clerks of the Presbyteries who have served the Court as Temporary Clerks.

IV. To Dr. C. Grier Davis, President (retired) of The Mountain Retreat Association for hosting the

Assembly on behalf of the Board of Trustees; to the officers, men and women of the following Churches: The Montreat Presbyterian Church, The Black Mountain Presbyterian Church, The Friendship Presbyterian Church, The Arden Presbyterian Church, The Swannanoa Presbyterian Church.

V. To Mr. E.A. Andrews, Vice President of The Mountair Retreat Association for his competent services; Montreat-Anderson for facilities in Gaither Hall in which to meet.

VI. To Mr. Clyde Stubbs, Montreat Hotel Manager, for room reservations.

VII. To Mr. Kay Stutts, Montreat Controller, who filled out all the welcomed expense checks; and to Mr. Bill Schwantes, Business Manager.

VIII. To Georgia Burtle and Jean Slaughter, Dieticians in Howerton Cafeteria and Assembly Inn.

IX. To those on the service staff at Montreat, to whom we give thanks for their courtesy and support.

X. To Mrs. Gloria Neldon, for assistance rendered in duplicating all Committee reports and communications.

XI. To the following pages: Roger L. Williamson and Ronald P. Salfen from Austin Presbyterian Theological Seminary; Peter C. Carruthers and Eric K. Swenson from Columbia Theological Seminary; Wallace H. Mayton, III and Stephen A. Moss from Louisville Presbyterian Theological Seminary; Stephen W. Caddell and Robert E. Dunham from Union Theological Seminary; Marian E. English and Jean Weiglein from Presbyterian School of Christian Education.

XII. To Rev. Kenneth J. Foreman, Jr., Executive Director of the Historical Foundation, Mr. Robert Jones of the Creative Services Department of the General Council, and the Staff of the Historical Foundation, who were responsible for the graphic and factual John Knox displays in Anderson Auditorium and the Historical Foundation Building.

XIII. To Mr. Robert McClure and the TRAV Staff and to Mr. Kenneth J. Foreman, Jr., with Mr. Robert Jones and the Historical Foundation Staff, for the projected backdrop used during General Assembly Sessions and audio-visual presentations in Anderson Auditorium.

XIV. To Dr. James I. McCord of Princeton Theological Seminary who delivered an inspiring address on John Knox, as a part of the John Knox Observance.

XV. To Dr. James Appleby for the preparation of the morning Worship Services, which were led by Rev. James E. Atwood, Miss Debbie Drinkard, Rev. John R. Wilcox, Rev. Louise H. Farrior and Rev. Harmon B. Ramsey.

XVI. To Dr. Donald Plott of Davidson College Music Department, and Organist Tom Stierwalt of the Montreat Presbyterian Church, for their contributions to the Worship Services.

XVII. To Mrs. Charles W. Solomon, Montreat Postmaster.

XVIII. To McMurray Chevrolet Company and Woodcock Motors for the use of Courtesy cars.

XIX. To the representatives of the press, radio and television, including the following: CHURCH PRESS: Aubrey N. Brown, Jr., Presbyterian Outlook; John A. Wormeldorf, Christian Century; V.R. Jansen, N.C. Presbyterian News; D. Donald L. Gorham, ACCENT, Bernice Hawkins, Louisiana Presbyterian; Michael Schneider, Christian Observer; D.A. Sharpe, The Open Letter; Kenneth S. Keyes, The Concerned Presbyterian; G. Aiken Taylor, Arthur Matthews, Presbyterian Journal; Peggy Cockrum, Texas Presbyterian; John Templeton, John Ard, Carene Smith, Presbyterian Survey; Bill Huie, Chuck Swann, TRAV; Faith Pomponio, Pearl Weathers, Jim Banbury, Bill Lamkin, Presbyterian News Service; Jim Gittings, Presbyterian Life; Paul Settle, Contact; Robbie Barnes, Associated Church Press; and Francis E. Horner, the Christian Leader.

XX. To the SECULAR PRESS: John Dills, Jay Hensley, and June Glenn, Asheville Citizen; Wesley Jackson, New Orleans Times Picayune; Sam Covington, Charlotte Observer; Bob Smith, Tupelo Journal; Eleanor Blau, New York Times; Bill Buchanan, Atlanta Constitution; Billie Speed, Atlanta Journal; Charles Bunce, St. Louis Post Dispatch; Ed Briggs, Richmond Times-Dispatch; Harvey Harris, Greensboro Daily News; Virtie Stroup, Winston-Salem Journal; Warren Barnard, Charlotte News; Julian Brown, WSPA-TV, Spartanburg, S.C.; Ron Barber, WLOS-TV, Asheville, N.C.

XXI. The Youth Delegates wish to thank the General Assembly for including them in the joy, the frustration, and the spiritual growth of the Assembly.

As Commissioners to this 112th Assembly of our beloved Church, we thank God for the zeal, knowledge and dedication of all our agencies and their staffs. We count it a privilege to have worked with their representatives in the Meetings of the Standing Committees, Ad Interim Committees, Commissions and other groups during this Assembly. We pray for the guidance of the Holy Spirit upon each of them, and upon each of us, as we leave this Mountain Retreat of high privilege and return to our service for the Great Head of the Church, in our several callings and occupations.

May our Church be found faithful to its Servant Lord as we face the tensions and turmoil of the days ahead.

Respectfully submitted,
MRS. O. NEILL CLARK, *Chairman*

The Minutes of Friday's sessions were read and approved as amended.

Dr. L. Nelson Bell, Moderator, made the following pronouncement: "By virtue of the authority delegated to me by the Church, I do now declare that the General Assembly of the Presbyterian Church in the United States is now adjourned, to convene in Ft. Worth, Texas, Sunday, June 10, 1973."

L. NELSON BELL,
Moderator
JAMES A. MILLARD, JR.
Stated Clerk

APPENDIX

THE REPORT OF THE MODERATOR TO THE GENERAL ASSEMBLY

I give grateful thanks to God for the privilege that has been mine this year of serving as Moderator of the highest court of the Presbyterian Church U.S. It has been a strenuous year, but at the same time it has been one of the most satisfying experiences of my entire life. For I love the Presbyterian Church, and through this service as Moderator I feel that I have had opportunity to repay a portion of the great debt that I owe to my Church.

During the year I have visited and spoken in every synod in our General Assembly and in sixty of our seventy presbyteries. Since the Assembly adjourned last June in Massanetta, I have delivered 240 sermons and addresses to gatherings of Presbyterians. I have made a special effort, and I hope with some success, to be a reconciling agent in our denomination. As the guests of our Board of World Missions, my wife and I visisted Brazil and Mexico, where we brought greetings to our sister Presbyterian churches in those countries, and where we saw the fine work that our missionaries have done and are doing.

It is not possible here to list all the persons who have given valuable assistance to me as Moderator during these months. I would like, however, to express my gratitude to Dr. James A. Millard Jr., our Stated Clerk, and to his very able assistant, Rev. James E. Andrews, who has been particularly helpful. I express also my appreciation to President Fred R. Stair Jr. and to the Board of Trustees of Union Theological Seminary in Virginia for releasing me during the year from my professorial duties so that I could perform moderatorial duties. To Dr. James Appleby of Richmond I express my own and the appreciation of all of us here for preparing the Worship Services which we shall use in the meetings of this Assembly. And I tender the sincere thanks of my wife, Anne, and myself to the Board of World Missions for their generosity in sending us to Brazil and Mexico; to Rev. C.R. (Buddy) Hughes, Jr., of Nashville for arranging the details of the trip; and to Rev. Thomas W. Foley of Brazil and Rev. Ben F. Gutierrez of Mexico for giving so generously of their time to serve as our hosts while we were in their countries.

I was impressed by the vigor of the Presbyterian Church in Brazil and by the immensity of the evangelistic challenge in that country. In the capital, Brasilia, in its satellite cities, and along the Brasilia-Belem highway, the challenge staggers the imagination. The Presbyterian Church in Brazil is most anxious for us to work in these areas since they have neither the resources nor the ministers to take advantage of the opportunities. "A great door and effectual is opened unto (us)" (I Cor. 16:9), and I pray that our Church will not fail to enter that door.

In Mexico we have taken a bold and commendable step in honoring the request of the Presbyterian Church of Mexico to turn over our work in that country to them, to evacuate most of our missionaries by the end of this calendar year, and to be prepared, after a year, to send workers back to Mexico on the request of the Mexican Church. Our child, the Presbyterian Church in Mexico, has come of age and has asked to be allowed to be the master of his own house. What the future holds for mission work in Mexico we cannot know now. But, as always, the future is as bright as the promises of God.

From my travels among the congregations of our Assembly, let me share a few observations and convictions.

The tensions within our denomination continue. Our Church is, however, by no means unique in this. All the major denominations, indeed, all the social institutions of our country are also passing through a time of internal stress. We do well to set these tensions in an historical perspective, and to remember that there have been many eras in the long history of the Christian Church during which the strife within the Church was quite bitter, and that, by comparison to these times, our age is almost calm and serene.

Since the Assembly last met, the leaders of four independent organizations within our denomination (Concerned Presbyterians, Presbyterian Churchmen United, Presbyterian Evangelistic Fellowship, and the Board of *Presbyterian Journal*) have announced that they have decided "to accept the apparent inevitability of a division in the Presbyterian Church U.S.", and they have begun to plan for a new denomination. This group does not intend to withdraw for two or three years yet, but in the meantime their plans call for them "to create a climate favorable to separation." Their strategy for creating this climate is to criticize continually the boards and institutions of our Church and to undermine confidence in the leadership of our denomination. This group is working now to make as many persons as possible so dissatisfied with the Presbyterian Church U.S. that these persons will be ready to withdraw when the leaders of this group think the time is ripe. They declared intention and the strategy of this group should be known to the Assembly, and should be kept in mind when one reads their literature and hears their spokesmen. I pray God that the leaders of this movement will be led to see that a division was only "apparently" inevitable and not really so. For I hope that they do not leave our Church. But I earnestly pray that they shall not so undermine the confidence of our people in our denominational institutions and leaders that our Church will suffer crippling damage.

While visiting congregations of our denomination, I discovered wide-spread misunderstanding regarding the nature of the en-thesi deliverances of the General Assembly. The phrase "pronouncements of the General Assembly" is most unfortunate. Our *Book of Church Order* does not give the General Assembly the power to make authoritative pronouncements on behalf of the Church. Much confusion has been caused by the term "pronouncements" and we would do well to stop using it altogether. On matters with which these deliverances usually deal, the Assembly has power only "to give counsel" and "to bear testimony". Such deliverances are merely the opinions of a simple majority of one court. They do not claim to speak *for* our membership; they are addressed *to* our membership. Concurrence with them is not required, but it is hoped that they will be studied seriously and respectfully. In my travels, however, I found very few people who had read any of the deliverances of the General Assembly. Yet I found many persons who had been alienated by false impressions about such deliverances. The usefulness of such deliverances as the one in 1954 on Racial Segregation can hardly be challenged. But an instrument can become obsolete or be over-used. And your Moderator has begun to wonder if this particular instrument, which served its day and its causes so well, might not wisely now be modified or even laid aside for a season.

One of the most exciting experiences of the year for me was participation in the Consultation on the Church's Use of Her Ordained Ministry, which was held in Montreat in March. For three days 225 ministers and lay persons wrestled in some depth with most of the problems facing the ministry today. There was a marvelous sense of unity among the delegates, even though there was a wide spectrum of theological positions and of views regarding the Christian minister's purpose. The Consultation made a number of helpful recommendations to the Ad-Interim Committee, whose fine report will come before this Assembly for consideration.

One theme which I have emphasized in my itineration is the urgency of our learning to live with the pluralism which is now fact in our denomination. I believe that the times are challenging us to live up to our doctrine of the Church, which doctrine declares that the Church "consists of *all* those who make profession of their faith in the Lord Jesus Christ, together with their children" (BCO 2-1). We must make room in our denomination for a number of different responses to the Gospel. I believe that we must move toward an "ad-hoc-ism" in the Church. This means that those persons who (for example) support the Peace Movement will gather with like-minded persons to pass such resolutions and to plan such activities as are to their taste; and those who would emphasize certain aspects of the Spirit Movement will do the same; and those who would emphasize a particular type of evangelism will do the same. I believe that it is possible for us to make the program and the financial support of our Church more flexible so as to provide multiple opportunities for members to express their faith and to serve their Lord. In this regard, I have grave doubts about the wisdom of our continuing to insist on 100% equalization of all benevolent giving. The day of a monolithic denominational program which was happily supported by all the membership is gone. And we must not try to go on living in that bygone age, clinging to methods which were once quite useful but do not fit the times in which we are now living. The fact that our people contributed this year nearly half a million dollars to an unequalized offering for World Missions should give some indication of what is possible if more freedom is allowed.

I would conclude this report by expressing the firm conviction that, in spite of weaknesses, tensions, misunderstandings, and threatened division, the Lord Jesus is still using our denomination in a marvelous way. God is doing some exciting things through the particular congregations of our Church, through the ministers and laity of our Church, through the boards and institutions of our Church. Our Church is moving, and moving in the right direction. It is the right direction when our Church refuses to be the high priest of the status quo and seeks to be (in part at least) the conscience of the state. It is the right direction when our Church seeks to do her part to bring in the day when black men and brown men in this country will be accorded the full dignity that is the right of every human being. It is the right direction when our Church forsakes provincialism and shares fully in the ecumenical movement. It is the right direction when our Church seeks to restate her creed in a language understandable to modern man and in a manner which addresses the questions men today are asking. It is the right direction when our Church attempts to re-structure her courts and her agencies to meet the challenge of changing times. We may and do differ on methods and details, but the general direction is right.

We have a great Church with a great heritage and a great future.

BEN LACY ROSE, *Moderator*
111th General Assembly

REPORT OF THE PERMANENT JUDICIAL COMMISSION

The following actions were taken on all matters referred to the Commission under the Constitution and on specific referrals from the 1971 General Assembly, and comprise the Commission's report to the General Assembly on matters other than judicial cases heard and decided.

Item 1.

(See page 151)

Late Overture 60, 1971, from the Presbytery of Kanawha, asking amendment of BCO Sections 5-4, 26-2 (second paragraph), and 26-3 so as to be consistent with the statement "Both men and women shall be eligible to hold church office" (Minutes, 1971, p.58).

The object of this overture seems to have been covered by the 1971 General Assembly (Minutes, 1971, p.170, III, 1).

Item 2.

(See page 152)

Late Overture 75, 1971, from Everglades Presbytery asking advice of the General Assembly as to jurisdiction over a minister residing in Puerto Rico and engaged in work over which Everglades Presbytery has no jurisdiction.

The Permanent Judicial Commission recommends that late Overture 75 from Everglades Presbytery (Minutes, 1971, p.58) be answered as follows:

"Since the ministers laboring in Puerto Rico are under the jurisdiction of Everglades Presbytery, and since Everglades Presbytery has exclusive responsibility for determining whether the work in which its ministers are engaged is proper, if any line of responsibility is to be determined, such determination must be made by, and with relationship to, Everglades Presbytery."

Item 3.

(See page 152)

Referral from the 1971 General Assembly (Minutes, 1971, pp. 173 (5.b)), instructing the Permanent Judicial Commission to study and recommend to the General Assembly with reference to means of correcting any imbalance between ministers and ruling elders having the right to attend presbytery.

The Permanent Judicial Commission advises the 1972 General Assembly, after study of the information received, that it believes no further changes are needed in the Book of Church Order at this time with reference to imbalance of ministers and elders who have the right to attend presbytery.

As directed by the 1971 General Assembly, the Stated Clerk of the General Assembly has obtained from the Stated Clerks of the presbyteries statistical information which compares the numbers of ministers and ruling elders having the right to attend presbytery, using the present basis of representation, 1500, and the proposed basis, 750, and the actual experience of imbalance in presbytery meetings during the most recent twelve-month period prior to the reports. The analysis of these statistics used below excludes the union presbyteries because these presbyteries are having an unusual number of special, called and adjourned meetings.

The statistics reveal the following facts and information:

1. Of the 63 non-union presbyteries reporting, in 35 presbyteries the ministers have a *potential* majority in attendance while in 26 presbyteries ruling elders have a *potential* majority. Two presbyteries reported a balance of potential minister and ruling elder members. One non-union presbytery had not reported when this study was made.

2. When all meetings are included, 37 presbyteries report a higher number of ministers than elders in attendance, and 25 show more elders. When stated meetings alone are compared, ministers are in a majority in 31 presbyteries and elders a majority in 31.

3. Where *elders* are in a majority now, the *average majority* is 6.4 persons . For stated meetings it is also 6.4. Where *ministers* are in a majority, the *average majority* at all meetings is 7.8 and for stated meetings 9.1.

4. The statistical information reveals that there are several presbyteries in which there are large ruling elder majorities, just as there are several presbyteries with large minister majorities.

5. A very revealing statistic is that presbyteries unable to secure at least 70% of eligible ruling elder attendance show the largest imbalance. Of the 63 non-union presbyteries, 37 showing ruling elders in the minority. Of these, 28 report less than 70% of the eligible elders present. Only 9 of the 20 presbyteries with 70% or more of the eligible elders participating show a minority attendance for elders.

6. With reference to the proposed 750 basis for elder representation, projecting the attendance of elder participation on the same percentage as at present, ministers will be in a majority in 32 presbyteries and ruling elders in a majority in 31. On the 750 base the *average* ruling elder majority would be 6.33 persons and the *average* minister majority would be 5.82.

From this brief summary of the statistical information the following observations may be made:

1. While there is an imbalance in representation between ministers and elders attending presbytery

meetings, it is an imbalance in some presbyteries of elders while in other presbyteries it is an imbalance of ministers.

2. The location in certain presbyteries of boards, agencies, and institutions and retirement areas probably accounts for the large imbalance of minister over elder membership and representation in those presbyteries.

3. The proposed new 750 base for elder representation will have very little effect on the imbalance that exists in some presbyteries.

4. The real problem appears to be not the need for changes in the Constitution, but for greater participation on the part of ruling elders. A lower percentage of ruling elders consistently attend presbytery meetings, though the picture is much better when only stated meetings are considered.

The Permanent Judicial Commission does not believe there is any procedure which can be put into practice which will bring about an exact mathematical balance. The Commission believes, further, that the presbyteries and sessions should urge upon ruling elders their responsibility seriously to carry out the ordination vow in which they promise faithfully to perform all the duties of the office and to set a worthy example before the Church of which God has made them officers (BCO 29-3).

Should the General Assembly desire at this time to attempt a further remedy of the imbalance by amending the Book of Church Order, the Permanent Judicial Commission would propose again (see G.A. Minutes 1971, p. 190, Item 5) that this be done by adding the following three sentences to BCO 16-1, the language being adapted from that of Section 42.03 of the Book of Order of the United Presbyterian Church in the U.S.A.:

> "Annually, as soon as the statistical reports for the preceeding year are available from the congregations, the Stated Clerk of each Presbytery shall ascertain the number of Ministers who are members of the Presbytery, and the number of Ruling Elders which the churches are entitled to send as Commissioners to meetings of the Presbytery. When the number of Ministers is larger, the Stated Clerk shall bring the imbalance to the attention of the Presbytery at its next meeting. The Presbytery shall redress any imbalance by inviting particular churches to elect additional Ruling Elder Commissioners on the basis of specified numbers of communicant members, or on some other basis acceptable to the Presbytery."

However, in light of the study of the statistical information and the above observations and conclusions drawn therefrom, *the Permanent Judicial Commission recommends* that no further changes be made in the Book of Church Order at this time.

Item 4.

(See page 152)

Late Overture 76, 1971, from Ozarks-Union Presbytery (Minutes, 1971, p.58) asking for an affirmation as to whether or not actions taken by that Presbytery were proper.

The Permanent Judicial Commission recommends that the reference be answered with the following statement:

"Overture 76 states that as a result of actions taken in creating Ozarks-Union Presbytery, eight churches formerly members of a UPUSA Presbytery which are now members of Ozarks-Union Presbytery lie within the geographical bounds of another Presbytery PCUS.

"Inasmuch as BCO 32-2(4) seems clearly to contemplate that all ministers and churches in presbyteries uniting to form a union presbytery automatically become members of the union presbytery, and contains no requirement that the territories of the uniting presbyteries be the same, the General Assembly thereby affirms that the said actions taken by Ozarks-Union Presbytery were proper."

Item 5.

(See page 149)

Overture 29 to the 1971 General Assembly (Minutes, p. 74) and Overture 1 from the Presbytery of Knoxville seek to have BCO 25-3 amended to permit associate and assistant pastors to succeed the pastor in a church which they serve together.

The Permanent Judicial Commission recommends that this reference and overture be answered with the following statements:

(1) Similar proposals were rejected by the General Assembly in 1963 (Minutes, p. 107) and again in 1969 (Minutes, p.63).

(2) The value of the present requirement outweighs the advantage of a change, even though a possible hardship might result in an individual case. A few "hard cases" should not be allowed to make "bad law."

(3) Both proposals provide that succession might take place in certain events including "other extraordinary circumstances" or "extraordinary cases." In this context these terms are inexact, susceptible to many differing interpretations, and if used in amending 25-3 of the Book of Church Order, could promote divisiveness in many congregations which have assistant or associate pastors.

The Permanent Judicial Commission points out that the overture of Knoxville Presbytery would require, in addition, an amendment to Chapter 26 of the Book of Church Order.

Item 6.

(See page 149)

Resolution 33, 1971, requesting recommendations from the Permanent Judicial Commission regarding amendments to the Book of Church Order providing for Presbyteries' votes on constitutional changes to be weighted in the final tabulation according to the number of commissioners each Presbytery has to the General Assembly (Minutes 1971, p. 181).

The Permanent Judicial Commission recommends that such amendments not be adopted and that no change in BCO Chapter 30 be made. In reporting on the subject of "unit voting" (Minutes 1971, p. 176), the Permanent Judicial Commission expressed the view, which the Commission feels has pertinence to the instant Resolution, that such a procedure "inculcates a different philosophy of Church order from that set forth in our Book of Church Order. The Preface to The Form of Government, 111.1. states, 'The Presbyterian form of Church government is government by Presbyters or Elders, gathered in courts . . .' The same Preface, 111.5., continues, 'Ecclesiastical jurisdiction is a joint power, to be exercised by Presbyters in courts, and cannot be exercised by Presbyters as individuals.' The Book of Church Order, 1-4, states, 'Church power . . . is exercised by Church officers individually, as in preaching the Gospel, administering the Sacraments, reproving the erring, visiting the sick, and comforting the afflicted, and is called the Power of Order. It is exercised by the Elders jointly, in Church courts, in the form of judgment or administration, and is called the Power of Jurisdiction.' (Italics supplied) (See also BCO 13-1.)

"The proposal erodes the Presbyterian philosophy because under its provision members of the court exercise the church power individually whereas it is in matters of judgment or administration to be exercised 'jointly, in church courts.' This power is properly exercised by a Presbytery as a court of the Church. Under the present voting procedure, moreover, there operates a system of checks and balances since a small Presbytery has one vote and a large Presbytery also has one vote. The proposition appears to gravitate toward a pure democracy concept instead of our historic Presbyterian representative government."

However, as requested, the Permanent Judicial Commission advises that the following amendments to the Book of Church Order, Chapter 30, would be sufficient to accomplish the purpose indicated:

Amend BCO Chapter 30 as follows:

Amend BCO 30-1 Sub-Paragraph (2) to read as follows:

"The advice and consent of a majority of the Presbyteries, expressed by a majority of their votes credited by the procedure of Section 30-6."

Amend Section 30-2, Sub-Paragraph (2) to read as follows:

"The advice and consent of three-fourths of the Presbyteries, expressed by a majority of their votes credited by the procedure of 30-6."

Amend Section 30-3 Sub-Paragraph (2) to read as follows:

"The advice and consent of three-fourths of the Presbyteries, expressed by a majority of their votes credited by the procedure of 30-6."

Add a new section, 30-6, reading as follows:

"In counting representatives of the Presbyteries on their consent to amendments of the Constitution, and to Church Unions, the General Assembly shall credit each Presbytery with the same number of votes as the Presbytery was entitled to commissioners at the last General Assembly."

Item 7.

(See page 154)

Seven overtures dealing with constitutional problems of union presbyteries were referred by the 1971 General Assembly (Minutes, 1971, pp. 179, 27) to the Joint Committee on Constitutional Problems. The report from this Committee is submitted to the 1972 General Assembly. The seven overtures are specifically identified in the report.

The Permanent Judicial Commission recommends the adoption of this report, with the exception that Section VI, Paragraph Two, First Sentence (See Item No. 6, p. 155) be deleted and the following substituted therefor:

"That the overture as worded not be adopted."

In view of the strong objections which some ministers and churches have to becoming involuntarily a part of a union presbytery, some provision should be made for avoiding this situation, at least where the consent of the presbyteries can be obtained. The language suggested by the Joint Committee appears to contain sufficient safeguards to prevent abuse.

Item 8.

(See page 152)

Late Overture 77, 1971, (Minutes, 1971, p.58) from the Presbytery of the Ozarks requesting that the General Assembly require all the statistics for union presbyteries in the annual reports rather than half statistics.

The Permanent Judicial Commission recommends that the overture be answered in the negative for the following reasons:

1. The 1970 General Assembly assigned this matter to the Stated Clerks of the PCUS and UPUSA General Assemblies to produce a clear and uniform formula for reporting statistics. (Minutes, 1970, pp. 34, 94.) This formula should be followed since it produces uniformity in both denominations. This method of reporting was put into effect in 1971.

2. This is a matter of bookkeeping and does not make half Presbyteries out of whole Presbyteries. The present method produces more accurate statistics than would be produced by adopting the method sought in the overture.

Item 9.

(See page 149)

Resolution 19, 1971, (Minutes, 1971, pp. 67, 68; 181) relative to the constitutionality of Chapter 32, Book of Church Order.

The Permanent Judicial Commission recommends that this resolution be answered with the following statement: The matter of the constitutionality of the adoption of Chapter 32 has been settled by the General Assembly, the Court of Highest authority in the PCUS. (Minutes, 1968, p.118.) The same position was taken previously by the Permanent Judicial Commission, and was adopted by the One Hundred and Eleventh General Assembly. (Minutes, 1971, pp. 179, 180, 198). On that occasion the Permanent Judicial Commission pointed out that BCO 18-6(3) provides that the General Assembly shall have power "to decide finally in all controversies brought before it respecting doctrine, order and discipline."

Item 10.

(See page 155)

Report of the Committee on Certification of Lay Workers (See Minutes, 1971, pp. 119, 181, 257.)

The report of the Committee on Certification of Lay Workers has been formulated in response to a directive of the 110th General Assembly to "study the diversified ministries of the Church and to report to the 1971 General Assembly the recommended changes (if any) in the order and practice of the Church that will promote the more adequate support of diversified ministries not presently ordained, including the DCE, and a more appropriate participation of all such ministries in the courts of the Church."

That Committee also had before it an overture requesting a study of the "entire matter of the Director of Christian Education's official authority and position within our denominational structure; and bring to the 1971 General Assembly such specific recommendations as they deem desirable to improve and clarify the position of the Director of Christian Education within our denominational structure."

That Committee did not complete its work early enough for consideration by the Permanent Judicial Commission in 1971, and the report was referred to the Commission for study and recommendation to the 1972 General Assembly.

In the preamble of the report that Committee states that the object of its recommendations is "that all professional Church leaders should be related and responsible to a presbytery in the same way as is the Teaching Elder in the present structure."

The recommendation of the Committee on Certification of Lay Workers is that the General Assembly approve and send to the Presbyteries for advice and consent an addition to the Book of Church Order. This addition is a Chapter titled "Of Commissioned Church Workers."

The proposed Chapter sets forth the office of "Commissioned Church Worker" in addition to the three offices now recognized by the Church (BCO Sec. 9-2). The new office is not an ordinary office but a person desiring the office must become a candidate under the care of Presbytery, meet specified educational requirements, be examined by the Presbytery and commissioned by the Presbytery.

The Commissioned Church Worker is a member of the Presbytery and the Synod and may be a Commissioner to the General Assembly where he shall be counted as a Minister Commissioner.

The Commissioned Church Worker is called by the Session through the procedure followed in calling an Assistant Minister and his relationship to the Session is the same as an Assistant Minister.

This proposal represents a definite departure from the established Presbyterian principle which limits membership in Church courts to those ordained to the office of Elder.

The need for strengthening the professional lay ministry of the Church has been recognized by the General Assembly and there is a genuine desire to magnify the services of these Christian servants, but such a radical departure from the Presbyterian government does not seem necessary to achieve this purpose.

It is obvious that the addition of Commissioned Church Workers to the voting membership of the Presbytery will effect an imbalance between Ruling Elders and other members of the Presbytery. The report recommends that this be equalized by the adoption of an amendment to the Book of Church Order which will permit the Session of a church to send as many Ruling Elders as there are ministers and Commissioned Church Workers serving the congregation.

Since the chief cause of any imbalance is the number of Ruling Elders who could attend Presbytery but do not, it is unlikely that increasing the number of eligible Ruling Elders will be effective.

The Book of Church Order in Section 23-1 states "calling to office in the Church is an act of God by

his Holy Spirit." Therefore the Church has always been careful to examine those who seek office concerning their vocation. The language of the proposed Section concerning the Commissioned Church Worker consistently uses the term "occupation" instead of "vocation," which appears to raise a real question concerning the nature of the office.

The proposed addition to the Book of Church Order is not sufficient to recognize and establish the office of Commissioned Church Worker. There are other Sections which must be amended to avoid conflicts and omissions (e.g. BCO 9-2; 16-7; 16-9).

The Permanent Judicial Commission recommends that the General Assembly determine whether or not it is ready to create the office of Commissioned Church Worker. If it is ready to do so, then the Permanent Judicial Commission, in consultation with the Committee on Certification of Lay Workers, should be instructed to prepare the necessary changes in the Book of Church Order for action by a subsequent General Assembly.

Item 11.

(See page 153)

Referral from the 1971 General Assembly (Minutes, 1971, pp. 76,77) of Resolution 39 concerning proposed amendment to the Book of Church Order relating to "original jurisdiction."

For purposes of clarity and understanding of what is involved, Resolution 39 would add a fourth sentence to paragraph 104-1 so that the proposed section, if amended, would read as follows:

> BCO Section 104-1. Original jurisdiction over church members, Ruling Elders and Deacons is in the church Session of the church to which such members belong. Original jurisdiction over Ministers is in the Presbytery to which the Minister belongs. In cases where the court having original jurisdiction is unable to exercise jurisdiction, process may be begun before the next higher court. In cases where persons under original jurisdiction of one court take action within the bounds of another court which the latter court determines to be against the peace, unity and purity of the church, process may be begun before the lowest court having oversight of both parties, and judgment rendered therein as though it were in all respects the court of original jurisdiction.

The Permanent Judicial Commission recommends that the Resolution be answered in the negative for the following reasons:

1. Original jurisdiction has a long history in the Church as belonging to the courts of judicatories which have supervision over church members, church officers and Ministers of the Word. The matter of original jurisdiction has been before the General Assembly a number of times. As related to the Presbyterian Journal and Concerned Presbyterians: Minutes, 1969, Appendix, 137, 138. Again on same subject relating to same organizations: Minutes, 1970, Appendix, 159,160.
2. To accomplish the intended purpose extensive amendments to various other sections of the Book of Church Order would be required, inasmuch as the order of discipline is exercised in many forms and against church members, church officers and Ministers of the Word. Similarly, certain deletions might be necessary.
3. The proposed amendment would also appear to grant overlapping jurisdiction, and cases of discipline or process, as the case may be, could very well be carried on at the same time in two separate Church courts.
4. There are present adequate remedies to accomplish the intended purpose of the resolution.

BCO 104-2 places a duty on all sessions and presbyteries as to the discipline of its members. When those who deem themselves aggrieved by injurious reports ask for an investigation, this duty is more imperative and if such investigation, however originating, results in raising a strong presumption of the guilt of the party involved, the court shall institute process.

BCO 105-9 provides that when the offense with which an accused person stands charged takes place at a distance and it is inconvenient for the witnesses to appear before the court having jurisdiction, that court may appoint a commission of its own body or request the proper coordinate court to take the testimony for it. Sections of the Book of Church Order should be referred to in numerical order, placing this material as indicated.

BCO 105-10 provides as follows:

> "When an offense, alleged to have been committed at a distance, is not likely otherwise to become known to the court having jurisdiction, it is the duty of the court within whose bounds the offense occurred, after satisfying itself that there is reasonable ground of accusation, to send notice to the court having jurisdiction, which shall at once proceed against the accused; or the whole case may be remitted for trial to the coordinate court within whose bounds the offense is alleged to have been committed."

The above section empowers any court of the Church within whose bounds an offense has occurred, after satisfying itself that there is reasonable ground of accusation, to send notice of the offense to the

court having jurisdiction over the church member, the church officer or Minister of the Word, as the case may be, in which case the court having jurisdiction must at once proceed against the accused. The language is mandatory. If the court having jurisdiction decides to do so, it may remit the whole case for trial to the coordinate court within whose bounds the offense has been committed.

BCO 105-21 provides that in case of process involving scandal, the one-year limitation does not apply when either a church member or a Minister commits an offense after removing to a place far distant from his former residence and where his connection with the church is unknown and process cannot be instituted until discovery of the church membership of the individual or of the Presbytery membership of the Minister.

Other sections of the Book of Church Order provide for the use of records of co-ordinate courts to be used in cases of process, including testimony. (BCO 106-8, -9, -10.)

"Memorial" and "any other satisfactory method" are also available. (BCO 114-6.)

Item 12.

(See page 154)

Reference from the 1971 General Assembly from the Standing Committee on Review and Control of Synods asking if the Synod of Missouri is violating the polity of our Church by meeting jointly with the UPUSA Synod of Missouri.

The Permanent Judicial Commission advises the General Assembly that the reference does not set out facts sufficient for the Permanent Judicial Commission to give a constitutional interpretation on these facts alone.

The Permanent Judicial Commission further advises the General Assembly that as it does not have the means to develop additional facts sufficient to render a constitutional interpretation, it is unable to respond to the reference.

If General Assembly cannot make the determination itself, it will be necessary to devise some method to compile the essential facts concerning procedures, organization, standing rules and membership of the Synod of Missouri in such fashion that will enable the constitutional question to be answered.

Item 13.

(See page 150)

Overture 2 from Hanover Presbytery proposing amendment to the Book of Church Order regarding executive officers of Church courts.

The Permanent Judicial Commission recommends that the overture from Hanover Presbytery requesting an amendment to the Book of Church Order regarding executive officers be answered in the negative inasmuch as the present provisions in the BCO grant to the courts the authority to do what is contemplated in the proposed amendment. (See BCO 10-7; 16-7(15), (17), (19), (20); 17-5 (5), (7), (8); 18-6 (8), (10), (15); 26-8. See also Minutes, 1971, p. 175, Item 11.A.)

Item 14.

(See page 150)

Overture 3 from the Presbytery of St. Andrew concerning amendment of BCO 16-2 to correct chronic absenteeism from church courts.

The Permanent Judicial Commission recommends that the overture be answered in the negative for the following reasons:

1. It does not appear that the intent of the overture, that is, to correct excessive absences from church courts, would necessarily be accomplished by enacting this amendment.
2. The effect of this overture would be to *require* a presbytery to receive the honorably retired minister residing in its bounds. While a presbytery is not bound to receive such a minister, it may now do so under the provisions of the Book of Church Order 16-2 (See Minutes 1965, p. 95, item 3).
3. Adoption of the new sentences amending present BCO 16-2 with reference to administrators, professors, military chaplains, honorably retired ministers, and others would have the effect of increasing materially the proportion of ministers over ruling elders in those presbyteries where there are retirement areas and where the Church has boards, agencies, and institutions.
4. Present BCO 16-2 appears to be adequate.

Item 15.

(See page 150)

Overture 4 from the Presbytery of Brazos requesting an amendment to the BCO to provide for "Inactive Minister" status.

The Permanent Judicial Commission recommends that this question be referred to the Permanent Theological Committee before being acted upon by the Permanent Judicial Commission for the following reasons:

1. This matter involves a significant departure from the historical relationship of ministers to a definite work.

2. This matter also establishes a new classification for ministers and equates the call to the vocation of the Ministry with that of elders and deacons.

3. This proposal contains many theological implications regarding the call, vocation and work of a minister.

Should the Permanent Theological Committee recommend to the General Assembly adoption of this overture, this overture as now drawn does not fully provide for all the possible changes in the Book of Church Order which would become necessary.

Item 16.

(See page 150)

Overture 5 from the Presbytery of Lexington seeks to amend BCO: (1) Chapter 16 by adding a new section to be designated 16-12 which would provide for the dismissal of a minister or candidate to another denomination; (2) by deleting 111-3 and 111-4 and substituting therefor the following which would be numbered 111-3 and 111-4:

A. 111-3. Ordained Person. When a church officer, whether a minister, ruling elder or deacon, not charged with an offense, renounces the jurisdiction of this Church, the judictory having jurisdiction shall delete his name from the appropriate rolls.

B. 111-4. Recognition of ordination. When a minister of another denomination, which is judged by the presbytery to hold the Word and Sacraments in their fundamental integrity, has evidence of a call to a work properly under the jurisdiction of the presbytery, presents a proper dismissal from the ecclesiastical body to which he belongs, and requests to be received by that presbytery as a minister, the presbytery shall, after the constitutional conditions have been satisfied, recognize the minister's previous ordination to the office of minister upon the expression of his acceptance of the obligation in the ordination vows required of a minister in the constitution of this church.

The Permanent Judicial Commission recommends the overture be answered in the negative for the following reasons:

(1) The present BCO provides satisfactory methods of accomplishing the result desired by the overture.

(2) BCO 16-7(13) gives to Presbytery the right to ordain, receive, dismiss, install, remove and judge ministers.

(3) There appears to be no compelling reason to rewrite BCO 111-4 so as to relax the requirements for restoration to office in the Church for one who has renounced its jurisdiction.

Item 17.

(See page 146)

Overture 6 from the Synod of Alabama dealing with the question of abolishing Synod as a Church court.

In reply to the overture from the Synod of Alabama with reference to the question of abolishing Synod as a court of the Church, *the Permanent Judicial Commission recommends* that Item 1 in the overture be decided by the General Assembly before any action is taken on Items 2 and 3.

Reference is made to Assembly Minutes, 1971, p. 173, Item 6.

Item 18.

(See page 150)

Overture 7 from the Presbytery of Hanover concerning the appointment by the General Assembly of an Administrative Commission.

The Permanent Judicial Commission recommends that this overture be answered in the negative for the following reasons:

1. This overture seeks the appointment of an administrative commission with powers which are not clearly defined. Certainly the Commission would have more extensive powers than those ordinarily entrusted to an administrative commission; and there is doubt that such commission would meet the requirements that the scope of the power given to a commission be stated specifically. (BCO 19-2.)

2. There is a serious question as to whether such a commission would be in harmony with the system of government. While the General Assembly exercises jurisdiction over such matters as concern the whole Church, the sphere of action of each court is distinctly defined and lower courts are subject to review and control of the higher courts in regular gradation. (BCO 14-5.) The appointment of a commission of the type stated in the overture could obviously mean, among other things, that the highest court would recommend to lower courts the taking of disciplinary action against members of the lower court.

3. The Commission is of the view that the System of Government as presently constructed contains safeguards adequate to maintain the purity and welfare of the Church. See BCO-101 *et seq*.

Item 19.

(See page 151)

Overture 8 from the Presbytery of Hanover concerning the application of a minimum salary requirement by a presbytery.

Hanover Presbytery has requested advice from the General Assembly as to whether a Presbytery may

legally and constitutionally require a church to meet a new minimum salary requirement when the call of a congregation for a pastor has been previously approved by the Presbytery.

The Permanent Judicial Commission recommends the following reply:

A Presbytery may not change the terms of the call of a congregation for a pastor without the approval and prior action of the congregation. (BCO 25-2.) The compensation to be paid to the minister being one of the mandatory terms of a call (BCO 26-3), it follows that presbytery may not require that pastoral relationships previously established comply with a minimum salary requirement subsequently adopted by presbytery.

Item 20.

(See page 151)

Overture 9 from the Presbytery of St. Andrew as to whether "standard" as used in BCO 27-5(1) is equivalent to "accredited."

The Permanent Judicial Commission recommends that this overture be answered with the following statement:

The 102nd General Assembly (1962) fully answered this same reference or overture as follows:

> "a. The college must be accredited by the recognized regional accrediting agencies.
> 'b. The seminary must be accredited by the American Association of Theological Schools.
> 'c. The seminary must offer in its curriculum all the subjects necessary for tests for ordination in the Presbyterian Church in the United States."
> (Minutes, 1962, pp. 25, 58.)

Contrary to statements contained in the overtures, the Commission finds there is a clear definition by which to abide.

Under the extraordinary candidate provision the Presbytery may omit or waive the formal educational requirements. (BCO 27-5.) The General Assembly has stated this provision must not be a subterfuge to avoid the years of training which is the historic requirement of the Presbyterian Church in the United States for its ministers. (Minutes, 1949, pp. 38,63.)

Item 21.

(See page 151)

The Permanent Theological Committee has completed the final draft of its paper on "The Meaning of Doctrinal Loyalty in the Ordination Vows" adopted for report to the 112th General Assembly in answer to a remit from the 110th General Assembly concerning Recommendation J of the report of the Ad Interim Committee on the State of the Church (Minutes, 1971, p. 254).

The Permanent Judicial Commission reported to the 111th General Assembly (Minutes, 1971, pp.175 ff.) on an overture from the Presbytery of South Texas (Minutes, 1971, p.52) which bore on this same subject. This report was approved.

It is the opinion of the Permanent Judicial Commission that the proposed report of the Permanent Theological Committee on "The Meaning of Doctrinal Loyalty in the Ordination Vows" is not in conflict with the Book of Church Order.

Item 22.

(See page 151)

Overture 10 from the Presbytery del Salvador concerning the proposed amendment to BCO 29-3(6), relative to replacing exclusively masculine words with nouns or pronouns which will include women (Minutes, 1971, p.170, III, 1.).

The Permanent Judicial Commission recommends to the General Assembly that, if these proposed amendments are approved by a majority of Presbyteries, the General Assembly except from its approval and enactment so much of the amendment as would delete "your brethren" and substitute "the members" in the fourth paragraph, twenty-first line, of Section 29-3 of the Book of Church Order.

This amendment was intended only to replace masculine words with nouns or pronouns which include women. It appears upon reconsideration that the substitution was not apt in that "your brethren" has reference not simply to "members" but to the system of government as prescribed by the Constitution.

"Your brethren" has an historical significance and an understood meaning which seems to require no change in order to achieve the purpose of the proposed amendment.

Item 23.

(See page 151)

Overture 11 from the Synod of Texas.

This overture requested an amendment to the Book of Church Order providing procedures whereby any presbytery may act to form a new union congregation should it so desire.

The Permanent Judicial Commission recommends that this overture be answered in the negative for the following reason:

The proposed amendment contains no prohibition against a "union" relationship with another body whose organization does not conform to the doctrines and order of the PCUS and would be in conflict with BCO 18-6(13) and (17). See General Assembly, Minutes, 1968, p. 31. To the same effect see Minutes, 1971, p. 178.

Item 24.

(See page 141)

Communication from the Board of National Ministries. (Recommendation 17 from Board of National Ministries)

This is a request for amendment to BCO Section 31-1, adding words permitting presbyteries to act in concert with comparable judicatories of other Reformed bodies, to organize union churches.

The Permanent Judicial Commission recommends that the following language be added to BCO Section 31-1:

"Presbyteries of this Church may act in concert with comparable judicatories of the United Presbyterian Church in the United States in the United States of America, of the Reformed Church in America, and of other Reformed bodies to organize union churches. Such union churches shall be subject to the provisions of 31-2 and 31-3 as applicable."

Item 25.

(See page 151)

Overture 12 from the Synod of Kentucky, seeking the insertion of a Chapter 33 in the Book of Church Order allowing a Union Synod.

The Permanent Judicial Commission recommends that this overture be answered by the following statement:

The language of the proposed new Chapter 33 appears to be much the same as the proposed Chapter 33 which was submitted to the Presbyteries for their advice and consent by the 108th General Assembly (1968).

The words "or an analogous judicatory" and "or other Reformed bodies" have been deleted. Likewise, 32-2(9) in 1968 draft, relating to the specific method of dissolving a Union Synod, has been deleted. These are the major differences. (See Minutes, 1968, pp. 116, 117, 118.) The 1968 draft of a Chapter 33 did not receive a majority vote from the Presbyteries. (See Minutes 1969, p. 92.) The vote reported was 38 for and 39 against.

On at least three prior occasions, the Permanent Judicial Commission considered a similar proposed Chapter and stated that the language of the intended amendment appeared sufficient to accomplish its intended purpose.

The Permanent Judicial Commission notes that restructuring of Presbyteries and Synods is presently being developed and implemented which may give rise to more problems if a Chapter 33 were to be now enacted.

The absence of a specific method for dissolving a Union Synod is most undesirable.

If the BCO is to be amended to allow Union Synods, the Permanent Judicial Commission recommends that appropriate language be drafted and recommended by a joint committee of PCUS and UPUSA.

Item 26.

Benjamin A. Lynt, et al, Complainants
vs.
Synod of Virginia

A Notice of intention to file complaint against action of Synod of Virginia in refusing petition of certain churches to be organized as a non-union presbytery having been received, the Permanent Judicial Commission directed the parties to appear before it on March 14, 1972. The Notice of intention to file complaint did not give the reasons supporting the complaint and no separate complaint was ever filed. The Permanent Judicial Commission found the case not in order and the parties have been notified. (BCO 117-4, 116-4).

Respectfully submitted,
JOSEPH W. GRIER, JR.,
Chairman

ANNUAL REPORT OF THE PRESBYTERIAN CENTER, INC., FOR THE INFORMATION OF THE GENERAL ASSEMBLY

To:
Board of Annuities and Relief
Board of National Ministries
The General Council
Board of Christian Education
Board of Women's Work
Office of General Assembly
Owners of the property of Presbyterian Center, Inc., located at 341 Ponce de Leon Avenue, Northeast, Atlanta, Georgia (submitted as information to the General Assembly of the Presbyterian Church in the United States).

During 1971 the Presbyterian Center experienced its busiest year by far since first being occupied in 1966. Parking, conference, office and service facilities have all been fully challenged. This is as it should be, however, for only as the facility is fully utilized can the benefits of what it has to offer be completely realized. The Center staff is open to any opportunity to render broader service and is attempting to take advantage of every chance to do so.

In spite of the heavy use of the building in 1971, operating expenses were reduced by approximately $3,000 below the previous year. This was accomplished even in the face of rising utility rates, property taxes, and other items of expense. Constant efforts are made through management to keep costs under close control and to perform regular preventive maintenance and upkeep on the entire building and all equipment.

The current rental schedule is based on the formula of $2.80 per square foot per year on office space plus $2.80 per square foot per year on a pro-rata share of the commonly used (public) space. The rent was lowered by 6 1/2% in 1969 even while commercial rates were rising. Every endeavor is made to provide comfortable and attractive accommodations at the most economical cost possible.

The building debt is now reduced to approximately $430,000. A total of $51,500 was made against the principal during 1971. This as well as interest was paid from current operating funds.

The former book store was leased during the year to the Department of Family and Children Services of Fulton County as a neighborhood branch office. It has proved to be a fine and compatible arrangement and has put the vacated space to good use.

Service departments operated by Presbyterian Center have consolidated many operations that were formerly duplicated efforts. There is an ever increasing volume of usage in typesetting, printing, addressing, mailing, purchasing and other areas. Through closer supervision and coordination, these operations are becoming more efficient, economical and useful to all agencies.

Many people continue to show an interest in the Center and the work of the various agencies. The Center staff has devoted a good bit of time to conducting tours for visiting church groups and individuals. An Open House held during the Presbyterian Convention last October was well attended and highly successful. This type thing is welcomed and arrangements can be made at any time through the Center management.

Respectfully,
PAUL E. MANNERS, *Chairman*
Board of Trustees
F. BURT VARDEMAN, *Administrator and Treasurer*

REPORT OF THE PERMANENT NOMINATING COMMITTEE

In past years the Permanent Nominating Committee has submitted its lists of nominees to the Office of the Stated Clerk, and nominations for the individual boards, agencies or committees have then been distributed to the chairmen of the appropriate standing committees for action. No composite list of nominees was available for general inspection. This year the Committee has requested that its total list of nominees be published in the Handbook so that all commissioners and other interested persons could obtain an over-all picture. Certain details are listed here regarding the nominees. More complete data will be made available to chairmen of the standing committees.

There are 17 boards, agencies and committees for whom the Committee has the responsibility of making nominations. For most of them a member is eligible to serve three terms of three years each. Leaving out the Mountain Retreat Association, which has numerous members, if the Committee had renominated all members who were eligible for renomination there would have been a total of less than 30 remaining vacancies to be filled, or less than 2 vacancies per agency. Five or six agencies would have had no vacancies.

Yet the General Assembly has repeatedly expressed its concern that there be developed a proper membership balance, with appropriate representation for women, for minority groups and for younger members of the Church. When consideration is given also to geographical requirements or needs, and to the requisite skills, experience and capabilities, the opportunity for obtaining the balance sought by the General Assembly is minimized and the Committee may be frustrated in its efforts.

If no members were to be renominated for a third term, the number of possible vacancies to fill would be almost doubled, and there would be better opportunity of approaching the desired balance. With this in mind the Committee determined that for 1972 it would ordinarily nominate replacements for members who had completed two terms of service. This was not intended as the adoption of a policy as to length of time for service, since the authority for that action lies in the General Assembly. Instead the decision merely indicated the state of mind with which the Committee looked at particular individuals when renomination to a third term was involved. Whenever the Committee felt that the reasons against renomination were outweighed by other reasons it made the third-term nomination.

The Committee has striven industriously and conscientiously and, it believes, intelligently, to present a slate of nominees selected by taking into proper account all of the numerous considerations which should be involved. It now presents the whole slate to the General Assembly for handling according to its customary processes.

Respectfully submitted,
JOHN W. WADE,
Chairman

REPORT OF THE ASSEMBLY'S COMMITTEE ON THE MINISTER AND HIS WORK

I.

Formally with the meeting of the 1971 General Assembly and actually on December 31st, 1971, this Committee not only retired, honorably, Mr. R. Graham White, its Executive Secretary of more than twenty years, but closed an era in the life of our Church. It was an era that saw the Presbytery's Commission on the Minister and His Work become an important factor in pastoral relationships. It brought recognition of the interest and responsibility of the General Assembly as well as the Presbyteries in this area of our Church's life. The keynote was confidence.

With this meeting of the General Assembly, the Committee seeks to inaugurate another era in the life of our Church. It is our belief and hope its keynote will be that of progress. The General Assembly will be asked to step into the future with the Committee by confirming the selection of William A. Urch to administer the Committee's work in this new era in which we seek with the confidence established in the past twenty years as a base to move with eager expectancy into the challenge of the future.

II.

With gratitude for their faithful service, it is noted these members of the Committee have completed the full permissible service on this Committee and are being replaced by this General Assembly—Messrs. Stuart B. Campbell, Jr., Robert C. Malcolm and Harold Walker.

III

Resolution to the 1960 G. A. ('60 G. A. Min. pp. 73 & 90)

The Committee has not been made aware of any instance in 1971 in which a minister's position was jeopardized as a result of "speaking the mind of the Church in love."

IV

Overture 67, Presbytery of Hanover, to 1971 General Assembly

The 1971 General Assembly referred to this committee Overture 67 from the Presbytery of Hanover concerning provision for continuing education, asking the Assembly to authorize and instruct its Permanent Committee on the Minister and His Work to "study the need for some such provision of time and money in the terms of the call of ministers and to present to the General Assembly a plan, including the Form of Call, that will meet this need." Initial investigation disclosed the fact this will almost certainly be a part of the program of Pastoral Career Development and Counselling Services now in process of development. Further, the Assembly's Committee has begun a study of all its many forms with a view to their revision. Any report at this time would be premature and the General Assembly will be asked to continue the study.

V.

Black Presbyterian Ministers and Churches

Your Committee would express to the General Assembly its concern over the present situation with regard to our black churches and ministers. A high percentage of black churches are without pastors at the present time. Indeed, less than thirty black ministers are actively serving as pastors of churches today and nine of our black churches are being served by white pastors. Although still opposed to discrimination in any form, it would seem black Presbyterians in the Presbyterian Church in the United States today are concerned over the matter of service to black churches by white pastors. They are equally concerned with the small number of black ministers in our total ministry and over the fact so few are presently in preparation for the ministry of our Church.

In response to this concern, your Committee authorized its chairman to initiate the formation of a Task Force consisting of a member of the Assembly's Committee, a member of the Board of National Ministries, and a member of the Black Presbyterian Leadership Caucus to ". . . study the black churches which need pastors, the opportunities for new work among black people, and ways by which black young people can be recruited to the Presbyterian Ministry; and to recommend appropriate action to the Assembly's Committee, to the Board of National Ministries and to the Black Presbyterian Leadership Caucus." The General Assembly will be advised of the results of the study as soon as it has been completed and of any action the Committee deems necessary as a response to the findings of the study.

VI.

Final Report on Study of Resolution 10 To The 1969 General Assembly

1. *Introduction*

This supplementary report of the Task Force on ministerial mental health completes the original report submitted to the General Assembly in 1970.

Considerations regarding candidates were touched upon by the Task force as certainly relevant to a study of the total career and mental health of the minister. Care of the candidate is a matter both extensive and important but it is allocated to church agencies other than the Assembly's Committee on the Minister and His Work. Therefore it was decided not to focus specifically on this area. The Field Representative contacted seminary faculty and Candidate Committee chairmen. Discussions with other church officials included questions concerning the affairs of the ministerial student as they naturally overlap those of the ordained minister.

The commitment of the Church to the candidate is a lasting one. It is continued in one form or another throughout the career of the minister. Therefore, it may be advisable for the Church to undertake a re-examination of the theology as well as the philosophy of "taking under care" and its concomitant questions.

2. Candidates for the ministry in the Presbyterian Church, U. S., in addition to being responsible to God through Christ, are also accountable to three bodies charged with the task of ascertaining the validity of the sense of call and of preparation for ministry. This accountability to human organizations is biblically based, historically confirmed and currently mandatory.

The organizations to which the candidate is responsible are three: the Session of the congregation of which he is a member; the Presbytery in which the candidate's church is geographically located; and the school (college or seminary) where the candidate is in preparation.

Since the candidate is accountable to three organizations, there is the possibility of confusion on his or her part and also the possibility of the abrogation of responsibility on the part of those human institutions. The Presbytery charged with having the candidate "under care" and "in trial", phrases indicative of a supervisory function over academic, spiritual and personal progress, too often is the body least appropriately related to the candidate.

The Book of Church Order, Chapter 24, is quite specific regarding these matters. As to responsibility of the Session of the local church, paragraph 24-4 states, "A Candidate continues to be a private member of the church and subject to the government and discipline of the Church Session . . ."

At the same time, once the Church Session has heard the individual's claim to be called of God to become an ordained minister, that person is then commended to the Presbytery for trial and supervision. Thus, the quotation begun above concludes, ". . . but is under the oversight of the Presbytery in matters of his preparation for the Ministry."

The candidate, once recommended by the local Session to the Presbytery, and once "taken under the care of" the Presbytery, is also responsible to the educational institution approved by the Presbytery in which he or she is enrolled.

The educational institution must, according to *The Book of Church Order*, respond to the requirements of the Presbytery regarding the student's total performance, not only academic achievement, but also personal conduct.

From time to time, questions have emerged in Presbyteries regarding these divided responsibilities. For the person desiring to engage in research in these matters, the digest of the several General Assemblies are readily available, and the pronouncements of those Assemblies are agreed except for the controversy in the early part of the Nineteenth Century resulting in the formation of the Cumberland Presbyterian Church.

The fact that a candidate is responsible to three bodies has resulted in confusion and abrogation of responsibility by each. The inquiries resulting from this have been expressed from time to time in overtures of Presbyteries to General Assemblies.

After the major division of the Church in 1861, similar actions in all branches of Presbyterianism reflected the original intent of the relations of each candidate to his or her Session, Presbytery and educational institution. There has been constant reiteration of the necessity of communications between these bodies and of the close supervision of the Presbytery over the life and academic work of each candidate.

No clearer statement could be made than that of the General Assembly of the Presbyterian Church in the U.S.A. in 1881, "It is important to remember that theological seminaries are intended to educate students, and not to determine their qualifications for the sacred office. The duties and responsibilities of Presbyteries are not to be transferred to educational institutions . . ."

As to the Biblical bases for the three-fold relationships of candidates, the historical development has rested primarily on I Timothy 4:14; Acts 13: 2, 3; I John 4:1.

The latter Scriptural reference is paramount in regard to the requirements on the Courts of the Church. In regard to this, the historical position of the Church incorporated in the present *Book of Church Order* is that a candidate is "in trial". In no instance does the preposition change in the documents relative to this whole matter to the candidate being "on trial".[1]

3. *Method*

From two sources the Task Force obtained information designed to estimate degree and quality of care of candidates. Matters pertaining to awareness of the mental health implications of initial acceptance and ongoing encouragement of candidates were noted. Personal discussions by the Field Representative and members of the Task Force with ministers and church officers throughout the Church elicited information concerning the variegated and multitudinous types of relationships between candidates and their parent Presbyteries. Much of the information was a natural by-product of the total survey.

Each of the 73 Presbyteries was sent a questionnaire eliciting information about the general practices and procedures of Candidate Committees. The statistical data could only touch the surface. A detailed in-depth study within the seminaries and Presbyteries would have required resources beyond the purview of the Task Force.

4. *Results of The Study*

Fifty-four of the 73 Presbyteries returned the questionnaire. (See Table, page 312) Of this number 72% indicated psychological testing was used to screen prospective candidates prior to their coming under the care of the Presbytery. A similar number arranged for release of test information to the chairman of the Candidate Committee. When there is an indication of a need for help, most often the preference was for a personal conference with the candidate. Second in order of preference was referral to some other agency for counseling or consultation. In this latter instance a preference for pastoral counseling seems indicated by the figures. This is in keeping with the general finding of the Task Force that for psychological difficulty short of overt illness ministers prefer ministers.

The questionnaire results also indicate that during the past three years 24% of the responding committees have declined to receive prospective candidates for psychological reasons and 39% have requested a candidate to withdraw his name from the role of candidates for psychological reasons. During the past three years 47% have removed a candidate for reasons pertaining to BCO 24-9. The total number of candidates thus removed was 53. Ninety-six per cent of the responding committees indicated they keep in close touch with candidates during the training period. Most of them indicated a preference for personal visits either to the campus or when the candidate visited at home.

It must be mentioned that the survey in no way sheds detailed light on the many reasons why some candidates leave the care of Presbytery and seek training under other auspices. Frequently the candidate might prefer to view his dissassociation as being on grounds other than psychological, notwithstanding the Committee's viewpoint. Many of the Committees indicated very thoughtful and serious concern for their candidates and described detailed procedures for close care and supervision. But more than half seemed quite perfunctory and indicated a reliance only on grades, letters of recommendations, faculty reports, etc.

As in other areas of the study a wide divergence of opinion as to what constitutes proper practices seems to indicate no general consensus as to the amount and type of care that should be provided the candidate. In this connection it should be pointed out that 72% of the 54 Presbyteries responding placed a great deal of reliance on psychological testing. We may wonder if this alone constitutes sufficient discharge of their responsibilities. We might also ask if the individuals who were dropped or who withdrew from candidacy voluntarily received the benefit of concerned career counseling at the point of their departure from Presbytery care. This would certainly be a critical career decision fraught with both practical and psychological overtones and hazards.

[1] (Specific documentation of everything written is readily available.)

SUMMARY OF REPLIES TO QUESTIONNAIRE ON CANDIDATES

	YES	%	NO	%	NO ANSWER	%
Presbytery uses psychological testing in screening candidates prior to their coming under care	39	72	15	28	--------	
Presbytery requires release of testing results to its Committee on Candidates	39	72	8	15	7	13
Need for help being indicated Presbytery's Committee will:						
Have personal conference with prospective candidate	36	67	1	2	17	31
Refer candidate to college student health or counseling service	15	28	8	15	31	57
Refer candidate to seminary pastoral counseling department	24	44	4	8	26	48
Refer Candidate to local pastoral counseling or mental health service	18	33	5	10	31	57
Use some other means of helpful response	15	28	--	--	--	--
Presbytery has declined to receive a prospective candidate for psychological reasons (Total prospects involved: 14)	13	24	39	72	2	4
In the past 3 years, Presbytery has advised a candidate to withdraw his name from roll (Total candidates involved: 35)	21	39	32	59	1	2
In the past 3 years, Presbytery has removed a candidate from the roll under provisions of BCO 24-9 (Total candidates involved: 53)	25	46	24	44	5	10
During college and/or seminary Committee keeps in close touch with candidates from standpoint of formal progress and personal encouragement	52	96	1	2	1	2

Contact is maintained and formal progress checked by:	
Visits	17
Letters	8
Reports	39
Personal encouragement is given by:	
Visits	41
Letters	37

(Above based on 54 replies from 54 of 73 Presbyteries or 74%)

5. *Observations*

Many of the statements and opinions offered by ministers and church officers concerning the candidates correllate with the statistical information. There was general agreement that candidate selection and care was of extreme importance and a responsibility seldom discharged to the satisfaction of those involved. Even Committees with careful procedures and frequent candidate contact expressed concern about how well they were doing their job. Many utilized vocational guidance testing and reported satisfaction with this procedure when coupled with close personal contact and counseling at a local level. There was a general agreement that church Sessions seldom maintain sufficient contact with their member-Candidates. In those instances where the Candidate Committees were equally lax, there would be very little done at all in the way of candidate care. A frequently-mentioned problem was how to keep the Session interested and in touch with the candidate after he has been successfully convoyed through to Pesbytery acceptance.

Psychological testing is a useful indicator of gross or significant emotional difficulty. There are no reliable test indicators of characteristics that make for a good minister or the opposite. In a general way vocational aptitude tests may indicate the general characteristics and personality traits most often found in individuals working in the field of the social sciences and the humanities. This is of value and usefulness to the individuals counseling candidates at the point of career decision.

An increase in ministerial "drop-outs" has been reported in many denominations. The general impression of members of the Task Force as well as those interviewed was that this trend does not appear to be prominent in our Church. Nevertheless, we should note the fact that there has been no increase in number of seminaries or students over the past decade and when viewed in the context of population growth this seems an indication of a relative decline in the over-all educational effort.

There are reports from other deonominations of a large increase in the number of seminary students who are not interested in the parish ministry, hoping instead to labor in other, non-church related types of ministries. While this trend is present in our Church, there are contrariwise many reports of recent graduates expressing interest in rural and field assignments and the church pastorate. The element of employment concern may be manifest here. In view of the lack of new churches, there seems to be a discernable growing surplus of ministers available for non-church based duty.

As noted and documented in the report of this Assembly's Committee to the General Assembly concerning the general ministry, there is a corresponding up-swing of student interest in the field of pastoral counseling. In addition, interest in pastoral counseling is the occasion, according to our estimates, of more returns to the seminary for post-graduate training than any other type of interest. The evident need of our practicing church-based ministry for training in this area as well as the increased seminary activity in the area of pastoral counseling is the basis for one of our recommendations.

It is important to call attention to a growing distinction within the area of pastoral psychological training that is made by some men in the field. There is an increasing tendency on the part of community agencies to seek utilization of the ministry in matters of social group, civic or class tension and discord. More and more, ministers are being called upon to arbitrate and conciliate in situations that call for knowledge of group psychological reactions and social interaction. This is reflected by expression of need for training and expertise in the handling of disturbed group reactions and facilitating constructive group process. Not only does the pastor feel a need for skill in counseling individuals but he would hope as well to move knowledgeably within a context of group psychological activity.

VII. Ministerial Relationship Vacancies December 31, 1971

The following tabulation is published for the information of the General Assembly.

MINISTERIAL RELATIONSHIP VACANCIES, DECEMBER 31, 1971

	SYNODS															
	AL	AP	AR	FL	GA	KY	LA	MS	MO	NC	SC	TN	TX	VA	WV	TOTAL
1. PASTORAL RELATIONSHIPS																
(membership Groups																
C - churches																
F - fields)																
A. Pastoral Vacancies																
1- 99C	5	1	1	7	3	2	2	14	3	9	2	3	4	3	4	63
1- 99F	3	5		4	3		1	7		3	4	2	3	2	2	39
100- 199C	4	3	7	6	8	2	11	1	5	17	14	1	11	9	1	100
100- 199F	5	8	1	1	4	3	4	5	6	18	7	2	3	8	4	79
200- 299C	2	1	1	5	5	1	1	4		4	1		4		1	30
200- 299F	1	1						2	2	2	2			7		17
300- 399C										2	2	1	1		1	7
300- 399F		1	2	2	3				1	1	2			1		13
400- 499C		2	1		1	2	1		1	2	1	1		2		14
400- 499F						1										1
500- 599C				1	1								2			4
600- 699C	1			1	1		1		1	1				1		7
700- 799C	2			1										1		4
800- 899C		1		1				1		2					1	6
900- 999C		1		1							1					3
1000- 1099C							1			1	1					3
1100- 1199C		1		1												2
1200- 1299C					1											1
1500- 1599C													1			1
1900- 1999C				2												2
2300- 2399C																
2500- 2599C										1						1
Sub-totals:																
Churches	14	10	10	26	20	7	17	20	10	39	22	6	23	16	8	248
Fields	9	15	3	7	10	4	5	14	9	24	15	4	6	18	6	149
Totals, Pastoral Vacancies	23	25	13	33	30	11	22	34	19	63	37	10	29	34	14	397
B. A.P. & AoP. Vacancies	6	3		4	4	1	3	1	2	6	6	3	4	3		46
A.P. & AoP. (CE) Vacancies	2	1	1	3	1	1		2		2	1		2			16
C. New Work											1			2		3
Totals, All churches & Fields	31	29	14	40	35	13	25	37	21	71	45	13	35	39	14	462
2. PRESBYTERY, SYNOD AND GENERAL ASSEMBLY— level relationships																12
TOTAL Relationships Vacancies																474

Record of Ministers Seeking Calls on December 31

1967	1968	1969	1970	1971
414	408	690	874	866

THE ASSEMBLY'S COMMITTEE ON THE MINISTER AND HIS WORK

SUMMARY OF INCOME AND EXPENSES 1971

	Special Study	General Expenses	Totals
RECEIPTS			
On annual appropriations	6,000.00	63,500.00	69,500.00
Balance, Beginning of year	2,970.75		2,970.75
	8,970.75	63,500.00	72,470.75
EXPENSES			
Salaries:			
Executive Secretary		13,796.00	13,796.00
Asst. to Exec. Secty.		9,847.54	9,847.54
Field Representative	5,000.00		5,000.00
Office Secretary		6,262.07	6,262.07
Clerk		4,775.31	4,775.31
Summer Help		144.00	144.00
House Allowances:			
Executive Secretary		2,400.00	2,400.00
Asst. to Exec. Secty.		1,800.00	1,800.00
Social Security Taxes, etc.			
Social Security Taxes			
Executive Secretary		405.60	405.60
Asst. to Exec. Secty.		405.60	405.60
Field Representative	260.00		260.00
Office Secretary		325.63	325.63
Clerk		248.31	248.31
Summer Help		7.48	7.48
Annuity Fund Dues			
Executive Secretary		1,295.68	1,295.68
Asst. to Exec. Secty.		931.80	931.80
Office Secretary		500.97	500.97
Clerk		382.02	382.02
Group Insurance Premiums			
Executive Secretary		130.67	130.67
Asst. to Exec. Secty.		160.55	160.55
Office Secretary		125.09	125.09
Clerk		125.09	125.09
Compensation & Travel Insurance	260.00	78.00	338.00
Rent		5,438.28	5,438.28
Publications & Printing	153.53	1,099.65	1,253.18
Travel Expense:			
Executive Secretary		1,964.21	1,964.21
Asst. to Exec. Secty.		1,337.40	1,337.40
Field Representative	1,058.19		1,058.19
Telephone & Telegraph	107.32	797.88	905.20
Postage	43.82	1,361.44	1,405.26
Supplies:			
Stationery		51.45	51.45
Office Supplies	(-.60)	339.86	339.26
Duplicating	86.79	2,311.82	2,398.61
Regular Program Capital Expense		360.50	360.50
Special & Miscellaneous		37.50	37.50
Committee Expense	782.51	4,198.58	4,981.09
Total Expenses	7,492.16	63,054.67	70,546.83
Balances refunded to Rev. James A. Millard, Jr., Treasurer of General Assembly	1,478.59*	445.33**	1,923.92

*Refunded 5/31/71
**Refunded 12/31/71

REPORT OF THE AD INTERIM COMMITTEE ON THE CHURCH'S USE OF HER ORDAINED MINISTRY

The Ad Interim Committee respectfully submits to the General Assembly this progress report of its activities since being appointed by the Moderator in July, 1971. This report is organized into three parts: I, Activities of the Ad Interim Committee; II, Recommendations of the Ad Interim Committee to the 112th General Assembly; and an Appendix containing the Findings of the Consultation on the Ministry held on the instructions of the Assembly.

I. Activities of the Ad Interim Committee

Organization and Membership

The formation of this Ad Interim Committee was authorized by the 111th General Assembly meeting in June, 1971. A committee of fifteen members was appointed in July by Moderator Ben Lacy Rose. The first meeting of the committee was held August 30-31, 1971. Since then the full committee has met four more times; a sub-committee one additional time; and thirteen of fifteen members attended the Consultation held March 2-4, 1972.

The membership of the committee broadly represents the church. Included are representatives from the Assembly's Committee on the Minister and His Work; from the Boards of Annuities and Relief, Christian Education, National Ministries, and World Missions; from two seminary faculties; and from several middle judicatories. One third of the committee are non-clergymen, two of these being ministers' wives (one of whom is the sister of two Presbyterian ministers and the mother of a candidate for the ministry, while the husband of the other has recently retired).

The Assignment

The task of this Ad Interim Committee, as defined by the Overture from Holston Presbytery which called for its creation, was to plan and convene a church-wide consultation to review in a comprehensive manner personnel practices of the denomination affecting its ordained ministry. Further, the committee was directed to compile and distribute the findings of the Consultation. Finally, the committee was directed in the Holston Overture to report to the General Assembly "ways in which the church may use its total resources" for the solutions of problems affecting its clergy.

The Consultation Design

The Consultation design was developed with the assistance of the Reverend Irving Stubbs, a Consultant with TRUST, Incorporated of Richmond, Virginia, who was retained by the Ad Interim Committee. The plan emphasized a comprehensive or total "systems" approach. The committee initially prepared an "Issues and Dimensions" paper which clustered into nine topic areas the primary problems related to the church's use of her ordained ministry. After checking the comprehensiveness and accuracy of this paper with at least one hundred people across the church, nine highly competent resource persons were retained by the committee to write study papers. These were reproduced and distributed to all participants prior to the Consultation in the booklet entitled *Resource Papers*.

The Resource Papers

These resource papers, bound in a single 104 page volume, were read with great benefit by the participants. Titles of the resource papers, names of the authors, and their positions are as follows: "The Theology of Call and Ordination," Dr. John H. Leith, Professor, Union Theological Seminary in Virginia, Richmond, Virginia; "The Role and Relationship of the Minister and the Needs of the Church," Dr. John E. Biersdorf, Director, Department of Ministry, National Council of Churches, New York, New York; "The Design for a More Adequate System for Ministerial Placement and Relocation," Dr. Hugh Bean Evans, Executive Secretary, Department of Ministerial Relations, United Presbyterian Church in the U.S.A., Columbus, Ohio; "Effective Planning for the Present and the Future Manpower Needs of the Church," Dr. Jack B. McMichael, Professor, Columbia Theological Seminary, Decatur, Georgia; "The Enhancement of Ministerial Morale," Dr. James D. Mallory, Jr., Medical Director, Atlanta Counseling Center, Atlanta, Georgia; "Toward More Adequate Income Levels for Presbyterian Ministers," The Reverend Lyle E. Schaller, Fellow, Yokefellow Institute, Naperville, Illinois; "An Objective Assessment of our Annuity and Retirement Plans," Mr. Donald F. Craig, Assistant Vice President, Marsh & McLennan, Inc., New York, New York; "Promoting Continuous Growth in Ministerial Competence," Dr. Emma Lou Benignus, Professor, INTER-MET, Washington, D.C.; "When Ministers Require Career Retooling or Reconsideration," The Reverend Frank C. Williams, Director, Midwest Career Development Center, Columbus, Ohio.

The Consultation Convenes

The Consultation was held at The Assembly Inn, Montreat, North Carolina on March 2-4, 1972. In attendance were 225 clergymen and laymen from all across the denomination. These included the Moderator; the executive head of each of the church program boards; the presidents of the four seminaries and PSCE; one clergyman and one layman nominated by each of more than sixty-five presbyteries; a large number of presbytery and synod executives; many chairmen of presbytery commissions and synod committees on the Minister and His Work; plus others especially invited by the Ad Interim Committee, such as ministers' wives, women ministers, candidates, ex-ministers, missionaries, and chaplains.

Participants in the Consultation were divided into nine "Dimension Groups." Each of these groups focused its concerns on one of the nine topic areas addressed by a resource paper. The Dimension Groups then formulated their own recommendations, which were shared with (but not adopted by) all Consultation participants and given to the Ad Interim Committee for study. The findings of the Consultation, as compiled and summarized by the Ad Interim Committee, are to be found in the Appendix of this report entitled "To Enable The Enablers."

Several sentences appraising the general tone or mood of the Consultation seem appropriate. It was evident to the Ad Interim Committee that participants attended with the shared conviction that the ministry faces some serious problems today deserving to be dealt with reasonably and responsibly. It was also evident that the general awareness of these problems promoted a mood of unusual openness to consider many new ideas. And finally, many present remarked about the lack of any observable regional or theological polarities within the participants.

Work To Be Done

Since this report to the General Assembly is being prepared less than thirty days following the Consultation, the Ad Interim Committee has not had sufficient time to complete its task of suggesting to the Assembly a systematic way to use the total resources of the church to assist its professional clergy. Among the recommendations that follow, therefore, is one requesting the Assembly to extend the life of the committee for an additional year in order to continue its work.

(See p. 134 for recommendations and Assembly action.)

Respectfully submitted,
KENNETH B. ORR, *Chairman*

APPENDIX A

The Findings of the Consultation on the Church's Use of Her Ordained Ministry, March 2-4, 1972, Montreat, North Carolina

"TO ENABLE THE ENABLERS"

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Introduction

In the post-*Future Shock* generation the world ails from its own changing. The Church of Jesus Christ ministering in that malady-ridden world has not escaped unscathed. Statistics scanned and anxieties felt tell the story. Caught up along with their fellow members the Church's professional servants struggle to work out the meanings of new life for their people and themselves in the torrent of constant change. Without the affirmations of increasing memberships, rising budgets, and bright opportunities, they are denied the usual symbols of secular success. Increasingly even the avenues out of difficult situations seem hopelessly blocked—blocked, because the systems for moving seem to be clogged by sheer numbers. Energies dwindle, creativities recede, and spirits hurt as frustration mounts.

In the meantime, the church licks her unaccustomed wounds and views with more fear than fervor the anxious world which needs her Christ. This, of course, is not the whole story. Many ministers—freed and affirmed themselves—are enabling the shocked and anxious to be renewed into courage and creative mission. There the corporate life resounds with the living Word the enablers preach. And the world listens.

In other places, however, the enablers themselves are disabled. A battered people apply for the healing of their lives and find the minister just as battered and too hurt to help.

For the sake of the anxious church and her handicapped mission and equally for the sake of the hurting human beings who are her ordained ministers, the church can and must help and heal her battered clergy. The task is nothing less than enabling the enablers.

With a positive, yet urgent goal in mind, the Presbytery of Holston overtured the General Assembly in 1971 ". . . to direct the Moderator to appoint an Ad Interim Committee to convene a Consultation on the Church's Use of Her Ordained Ministry . . ." This was supported by like concerns in an overture from Atlanta Presbytery. The Ad Interim Committee was appointed and on March 2-4, 1972 there was gathered in Montreat a body of more than two hundred men and women uncommonly dedicated to a common goal. There were few absentees and little evidence of reluctance to plunge into the work or to wrestle with it for long exhausting hours. In forty-eight hard hours that seemed like many more, a great mass of creative and hopeful data was produced. Even more important, a handful of the major thrusts or themes or areas of solution began to emerge. There was no universal agreement on or commitment to specific detailed recommendations. There was not time for that. But the emphasis upon and the repeated reference to certain solution areas was evident. Therefore, the findings of the Consultation are reported below in clusters centered around those major solution themes.

For the time being different and even contradictory recommendations are allowed to march by different routes toward similar goals. This raw material is being deliberately distributed in this unreconciled form. The reader—whether he or she was a member of the Consultation or not—is invited and urged to participate in the solutions. He may propose immediate action in his own presbytery, agency, or seminary. He may stimulate the Ad Interim Committee with his suggestions and criticisms. If he is a Teaching Elder, he may take personally some of the suggestions made for the freeing of his life and his ministry. If he is not ordained, he may instigate needed changes in his congregation or presbytery. Some new ideas must be tested and some proposed methods must be tried by some presbytery or some individual before they can be proposed for the whole church. Those tests and trials need not wait for the report of the committee or for action by the General Assembly.

In summary: it is the committee's hope that this paper will help stimulate immediate action on that which can be done now and will provoke constructive suggestions for its own work in reporting to the General Assembly.

FINDINGS OF THE CONSULTATION ON THE MINISTRY

I. Career Development

Jesus stated his intention that men should enjoy the abundant life. Clearly he meant abundant not only in terms of time, that is, eternal life, but also more immediately in terms of quality—wholeness. Those called to enable others must be started on the track and kept on the track toward being whole persons themselves. From the time he applies for candidacy until the time he retires, a minister needs to be confident about who he is, where he is, what he is doing, why he is doing it, and how well he is doing it. He needs to know that he is growing, both in professional competence and as a person—as a servant of his people and as a servant of Christ. He needs to feel the affirming support of his colleagues, the people he serves, the power structures of the denomination, and especially, his family. Without question he needs the sense of grace and strength which comes with a developing life of devotions and prayer.

Inherent in many specific questions to which the Consultation addressed itself was this more basic one. Is much of the restless frustrations among ministers due to inner personal anxiety about the way their careers are developing? The consultants affirmed that even normal, healthy ministers have from time to time many personal careers problems which are not going to be solved solely by moving—even to larger churches.

A. Candidates

A number of the groups approaching the subject from different angles concluded that many of the problems begin with candidates as we now care for them (or fail to care for them)!

1. One group put it this way:

> "The group sensed a need to stop the 'buck passing' of candidates from session to seminary, to provide career counseling for all candidates. Noted were a lack of uniform admission policy by seminaries, control over candidates' education not under care of Presbytery, a need for ministerial sponsorship of candidates throughout his tenure with continual care. A revision of the candidate's manual is urged as soon as possible, perhaps by office of Minister and His Work in consultation with Christian Education forces. An alternate: use of manual of" UPCUSA.

Another group suggested that:

> "Seminaries invite (and pay) Candidate Committee Chairmen to campus. Visit and work with students and faculty to coordinate relationship."

2. Another called for more careful screening of candidates on the presbytery level "with procedures for the objective assessment of men."

3. In a recommendation calling for career assessment at four stages in a minister's career, the first stage proposed was that of selection—of being received as a candidate.

4. Two groups felt the urgency of denomination-wide study and action:

> "In order to reduce the number of ministers who will need to reconsider their choice of career in the future and in order to help the church meet its responsibility for evaluating and concurring in the call of persons to the ministry, we recommend that the Ad Interim Committee ask the General Assembly to appoint a task force to study the whole process by which our Church enlists and cares for candidates for the ministry and recommend necessary changes in the constitution, including the following:
> "a. Provisions assuring that candidates will have made a mature decision supported by evidence of objective evaluation of their talents, abilities and interests.
> "b. Provisions for a more comprehensive program of caring for the candidates during their period of training.
> "c. Revision of Chapter 24, *Book of Church Order* to provide for: (a) responsible career counseling, (b) supervised field education before ordination, (c) more definite processes concerning reception of candidates who come from other denominations, (d) more precise provisions concerning those who attend seminaries outside the Presbyterian Church, U.S., (e) provision for sufficient length of candidacy to provide adequate guidance, evaluation, consultation and preparation for ordination.
> "d. That the new agency of Personnel and Leadership, or an appropriate agency of the General Assembly, develop a manual for use by Candidates Committees, Presbyteries, local Sessions, etc., outlining: (a) guidelines for enlistment, (b) requirements for reception and screening, (c) education and preparation, (d) requirements for ordination including examination, annual consultation, field education, etc., (e) provision for official sponsor of candiadates from his own Presbytery."

5. The seminaries were seen to be vital for developing attitudes and skills for growth.

> "Seminary is the primary educational agency preparing persons for entry into the church's ministry. In this preparation persons need to learn how to learn, to become continuously growing as persons and as professionals. Those who teach in seminary should be competent as facilitators of this process of growth, encouraging and enabling the seminarian to gain skills for coping with change, conflict, role clarification, etc. This set of competencies on the part of seminary teachers is needed along with skill in learning and teaching the essential content of the Christian heritage—Bible, doctrine, history, etc. Each subject should be taught and learned with a view to professional competency in ministry. The seminary curriculum should provide experience in choosing growth goals. Those enlisted as seminary teachers should have dual competence as growth facilitators and as subject experts.

The seminaries were further urged to provide training in handling conflict.

6. There was a concern that the presbyteries coordinate their concerns about candidates with all of their concerns about ministers.

> "Presbyteries carefully screen candidates—with procedures for objective assessment of men."

7. One group looked at the fears of seminary students that becoming candidates too soon might force them into premature decisions on whether or not to be ordained.

"Recommend that Presbytery Committee on Candidates, Seminaries, and prospective candidates explore ways of working more closely in the matter of care of candidates so as to take seriously presbyteries' responsibilities and the candidate's need for freedom of decision."

8. Finally, some proposed that candidates be encouraged at the college and seminary levels to seek double-competency skills in two professional fields, so that their options for careers would be wider upon graduation or later.

B. Career Assessment

This fairly new and developing need and opportunity emerged as a major new thrust for the church. The recommendations included concerns about the whole of the minister's life, his possible need to change careers, and the close involvement of his family, especially his wife. Career assessment was also noted as part of or related to continuing education and growth and sabbatical leaves. There were these recommendations:

1. "that the General Assembly make funds available, either by a capital funds program or otherwise, to develop Career Counseling Centers, preferably ecumenical, in cooperation with area judicatories with emphasis on geographical distribution, to assist ministers to appraise their careers and make whatever changes are necessary."
2. "that if leaving the ministry of the church is indicated, funds be made available to support a minister and his family for a reasonable period of time until he is able to secure other careers, beginning with the resources of the Center being available in determining job opportunities, or some 'employment bureau' kind of service."
3. "that career assessment be made available at four stages of career for all ordained ministers. The service should be made available to ordained ministers at the selection stage of candidacy and again, about three years out of siminary, when theory and practice have had some synthesis. A third time is when a person is in his forties or about fifteen—twenty years out of seminary, when often a career shift is being considered (within a church occupation or outside in secular employment). Another critical times comes when a person is in his mid-fifties and/or begins seriously thinking about retirement."

C. Continuous Growth

Continued emphasis was placed by the groups upon the need for personal growth as well as and along with growth in professional competence. Furthermore, continued education to be fully satisfying to the ministers must be related to the needs of the people he serves.

1. One group put it this way:

"The General Assembly is to develop immediately a program to provide presbyteries with the skills to plan for continuous growth of ministers with respect to pastoral care of ministers and their families, role clarification for ministers and their congregations, making available career planning services, helping ministers develop growth goals (both personal and professional), discovering, developing, and stimulating resources for achieving these goals."

2. Responsibility was placed on the presbytery:

"The prime focus of responsibility for continuous growth of minister and family is the presbytery. Where there is no presbytery potential to provide for this growth, presbyteries are encouraged to do this jointly on a regional or synod basis. Further, the seminaries should be considered as one of many resources to help."

Another group proposed Presbytery committees on Ministerial Development:

"This committee should have responsibility for continuing education, ministerial morale, spiritual enrichment, sustenance, career counseling. This committee could also include responsibility for candidates."

3. There was a concern that continuing education be mandatory:

"The group senses a need for ministers to be instructed to take continued education, with career-assessment periodically, every several years. Special training for special needs was stressed. A uniform approach on the Assembly level is needed, which does not violate Presbytery's role."

4. Another group added this note:

"Recommend that Commissions on the Minister and His Work and candidates committees encouraged the development of special skills by ministers and seminary students to be shared with presbyteries and with churches other than the ones they serve."

5. Still another group said: "Change the form of the call to include a provision for a required annual study leave for pastors, with provision for funding by the local church."

6. One of the elements of continuous growth was seen to be ". . . training in the handling of conflict (to) be provided in seminaries and in presbytery workshops for ministers and other church officers."

7. The attention of the Consultation was captured by the introduction of the idea of periodical sabbatical for ministers. Three different approaches were proposed and the idea was endorsed by at least two other groups, one of which favored the guidelines suggested by Dr. Albert C. Winn which appears as "a." below:

a. "Recommend that the General Assembly promote a plan of sabbatic leave for the minister that in some way becomes normative, and by the best structuring we can devise is such that no minister and no church employing agency will fail to participate. The following specifics are recommended as essential parts of the plan:

"(1) Six years of service to be followed by a seventh sabbatic year;

"(2) A primary purpose of the sabbatic is to enable each minister to fulfill his greater potential as is developed through a program of career evaluation, planning and training;

"(3) The sabbatic year is financed by continuation of salary, which comes from a fund in the General Assembly which is built by regular yearly contributions from the minister, the church employing agency, and the Presbytery. If, for example, this yearly contribution were shared equally it would amount to 5.6 per cent of salary by each.

"(4) Each minister should have maximum responsibility and freedom in choosing the use to make of each sabbatic year, with an advisory input from the church and presbytery.

"It is recommended further that a special committee be constituted immediately to develop this proposal with enough specificity that the General Assembly can give approval in principle in 1972, and then constitute a General Assembly Committee that will bring a finished product (plan) to the 1973 General Assembly for adoption.

"It is recommended that consideration be given to an alternative program for a person who is not included in the above."

b. "The *Book of Church Order* be amended to provide a required sabbatic leave for all professional staff, funded largely by employing agencies.

"Explanation: by 'professional' we mean, e.g., ordained ministers, Christian educators, business managers, teachers in colleges and seminaries, board and agency and judicatory personnel; by 'sabbatical' we mean a year of further study, travel, or secular work in which these professionals renegotiated both their personal calls and places of service; the mechanics of the sabbatical year to be inaugurated at the time of ordination or the first move of the professional after the date of adoption; in extenuating circumstances an extension of up to two years can be allowed for negotiation. (Further explanation of this concept by Dr. Albert Winn, if desired)."

c. Dr. Emma Lou Benignus also produced in her resource paper a plan for sabbatical leaves. No group recommended this plan specifically, but it is placed here for the sake of comparison:

"Hopefully the church will see fit to do more, however, than has been proposed. Endorsement can be given officially to the establishing of a *sabbatical leave program*, a threefold investment scheme participated in by the national church, the congregation and the minister, through which monies would be laid aside annually by all three participating parties toward a fund for each participating minister which would provide him with a sum equivalent to his salary for a half-year leave of absence every seventh half year, or for a full year's leave every seventh year. Variations in timing are needed because of the variety of educational experiences sought. Those who are interested in skills training might find that an intensive half-year every seventh term is necessary for really effective up-dating of a specialty. Those interested in a degree program or in field research, or in an action training program, might find a full year a better time arrangement. For the sake of time unencumbered by anxiety about the future, it would be assumed ordinarily that the person on leave will return to his congregation for a time period equivalent to his leave. However short or long the minister's absence, he would be expected to present to his congregation and to the national church his educational goals and his strategy for achieving these. It is reasonable to assume that in preparation for his studyprogram he would have ready access to the church's career counseling services. It is to be hoped that the *availability and use* of human development, and professional development counseling opportunities will be significantly compounded in the years immediately ahead. It is time, long delayed, for the church to become far more serious than it has been about the developmentof all its human potential. As this happens among the clergy the movement might spread infectuously among the whole body of Christian people."

D. Colleague, Presbytery and Denomination Support Systems

The Consultation was concerned about the need for ministers to be able to trust and support each other. Equally important was the need to have available functioning and effective support systems built into the denominational structures.

1. A normative support system by the Presbytery was described as including:

"a. Provision for crisis support.
b. Establishment of minimum salaries.
c. Self-evaluation helps for ministers with criteria for evaluating their ministries.
d. Helps for persons in trouble due to faithfulness to the church's stands.
e. A directive and guidelines for the organization of evaluation by peer groups both on the seminary and presbytery level toward the goal of the expectation and a sense of ease with constructive critical evaluation on a regular basis.
f. Development of a referral service for ministers and their families including appropriate funding assistance.
g. Absolute separation of the counseling assistance for ministers from persons or organizations which influence his career.
h. Establishment of a pastoral consultant who would:
(1) Give pastoral counseling on a regular basis.
(2) (Make) recommendations for continuing education.
(3) Facilitate the creation or a maintenance of a peer support group.
i. Development of retreats, seminars, groups for enrichment of the minister and his family."

2. Another group suggested: "Develop and test the feasibility of designs for effective colleague support systems, and share recommendations with presbyteries."

E. Gaps

In reviewing the recommendations, the Ad Interim Committee saw four areas which seemed to be important but were not covered adequately in the typed reports.

1. The staff relationship problems in larger churches;
2. The need for training in money management skills for ministers;
3. The need for more specific recommendations concerning the minister's family;
4. Dr. Emma Lou Benignus' plan for sabbaticals;
5. Implied in several of the recommendations regarding continuous growth and development was the concern for the spiritual growth and development of the minister. The Ad Interim Committee felt that, while there are no specific recommendations in this area, many participants were concerned about the necessity for the minister to be assisted and enabled to grow in prayer, devotional reading and meditation, and generally in his personal relationship with his Lord.

F. Possible Results

Development of the theme of Career Assessment with appropriate actions should result in ministers being assisted by the Church to resolve more fully the basic human needs to make good choices, to develop their capacities, and to make needed changes in their lives. Some will be freed to work more creatively where they are. Some will be helped to choose ministries that are more fulfilling for them personally. Some will be enabled to lay aside ordination without stigma. Some young people will decide to enter some other field without guilt. Others will become candidates knowing and embracing their reasons for doing so better than most do now.

II. LAY-CLERGY PARTNERSHIP FOR MISSION

Over the last decade or so thousands of words have been written about the "ministry of the laity." The purpose of the ordained ministry has increasingly been defined as the "equipment of the saints for the work of the ministry." The mission of the church should claim the talents and energies of every member and all the members. The ordained minister is the chief enabler, the coach and captain—and member—of the team.

Quite often the minister comes on the field expecting to find a team and discovers instead a cheering section. Sometimes, especially in this changing world, the minister and his people are at cross purposes about what the mission is. Sometimes because of his training or his own demanding inner needs, the minister feels compelled to do it all—and the people let him try. In any of these cases the minister usually begins to suffer from loneliness, frustration, and perhaps overwork. He gives it everything he's got and still feels defeated.

Probably every member of the Consultation knew personally ministers who felt that they had done all they could with their congregations and needed to move on for the sake of themselves and their people. But had they in every case actually been ministering *with* their congregations? If ways could be found to assist both ministers and congregations to review their work together and together set common goals, would not some ministers not only wish to stay but find renewed energy? What steps could be taken by the church to enable minister and people together into a real partnership for mission?

The recommendations on this theme are not numerous but they call for significant changes in the attitudes of the church at large and a willingness of both ministers and congregations to open themselves to outside review and to the process of goal setting.

A. Dimension Group Recommendations

1. That the General Assembly "emphasize an understanding of ministry as charged to the congregation, with the role of the professional to train the body of Christ for ministry," and "reword the ordination vows to reflect this clarified understanding."

2. That "Presbyteries institute a plan to actively discharge their duties to supervise their ministers and churches."

3. That "Presbyteries devise a plan to counsel with churches and ministers in bringing about a better work-load distribution for all ministers."

4. "That educational and support programs on the Presbytery and Seminary levels be established to enable ministers and congregations to develop styles of ministry and role concepts, and to change them as needed to meet the needs of church and society."

5. "That presbyteries assist churches with techniques of evaluating the role of the church and the role of the pastor and with setting goals which will be reviewed periodically."

6. "That the seminaries set up training teams for ministers, congregations and sessions in developing supportive groups and that the General Assembly provide funds for this training."

7. "That sessions be encouraged to:

"a. Inaugurate and sustain regular, systematic annual reviews of the ministry of the local church, including concrete goal setting for the church, the role of the pastor and staff, the function of session, diaconate, W.O.C., etc.

"b. Develop a new understanding of mutual support within the minister-laity relationships. (e.g. retreats)"

8. "That the official relations to congregation, and recommended style of ministry of the clergyman should be redefined by changing the appropriate sections in the *Book of Church Order*, in Section 15-6 (work of session) to encourage the setting of goals, and also Section 26-3 (call to minister) and Section 27-6 (installation vows of minister and congregation) to emphasize corporate responsibility for mission so as to encourage the greatest possible interaction, interchange of functional leadership roles, and mutual ministry of clergy, sessions and lay persons."

9. "That the *Form of Government* and *Rules of Discipline* be brought into consistency with the *Directory for the Worship and Work of the Church* so that the Order of the Church and its Ministry is clearly directed toward mission."

10. "That Presbytery exercise oversight of congregations and ministers in: goal setting and performance evaluation."

B. Gaps

In listening to the conversation of participants and in reviewing the comments of individuals in planning sessions, the committee noted the following concerns which did not come out in the recommendations:

1. "Consideration of the role of the minister and his morale problem needs to be seen as an opportunity for the church, and for the ministers in particular, to minister to the morale problems in almost every other field of work in this changing culture. We ought to relate the gospel to the general cultural questions, not merely the narrow confines of our ordained ministry. This is related to what is happening in society generally."

2. The ceremonies surrounding the vows of a candidate and the ordination and installation of ministers should be enhanced, set for times and places removed from ordinary presbytery business, and embellished with the idea of the clergy-laity partnership in mission.

3. There seems to be a need for evaluating the whole community-context in which the church and the minister exist for the purpose of determining how their work can best be reviewed and their goals scrutinized.

C. Possible Results

Surely the millenium will have come and ministers will no longer be needed, if we arrive at some elevated stage, where ministers and congregations agreed on all things. However, much common ground

can be found, realistic goals can be set and *bought* by both parties, and many more ministers can live and work in greater harmony with their congregations if the church will provide the means and the motive.

III. DEPLOYMENT OF CLERGY

Ever since "Barnabas went to Tarsus to look for Paul" when they needed help in Antioch, third parties have operated in some fashion to get congregations and their needs together with ministers and their capacities. Churches with bishops do this by assignment. But others, such as ours, have historically recognized God's call to particular ministries as well as to the ordained ministry in general. Perhaps when the Presbyterian Church, U.S. was much smaller, the informal system of respected leaders recommending their friends worked well enough. For over thirty years now as the church has been growing and vacant pulpits have been many, the informal system aided by a moderate store of information in the denominational office has been sufficient. But now the denomination is large. Everybody does not know everybody else. The church for a time has stopped growing. For the last few years the increase in the number of ministers has exceeded the increase in the number of fields of service. There is general agreement that the current system is not working. And yet, at the same time, many ministers need to move because their work is finished, because they cannot be reconciled with their congregations or because their capacities are not yet being used to the fullest. Moreover, considerable resentment has built up over the feeling that some ministers who have good contacts can get calls by "under the table" operations, while others cannot.

The members of the Consultation did not come asking, "Can the operation of the 'third party,' the system for moving ministers, be improved to enable more ministers to move more quickly to more effective places of service?" The consultants came convinced that the system can be improved and determined to improve it. It was a general consensus that this was a crucial matter.

The attention centered on the General Assembly's Office on the Minister and His Work, Presbytery Commissions on the Minister and His Work, and Pulpit Nominating Committees.

A. The Assembly's Committee

There seemed to be a very clear consensus that the church wants this office to be much more aggressive than it has been in the past, to take much more initiative, and to be more free in releasing information both to ministers about churches and to churches about ministers. The group working in this area reported its pleasure that the Assembly's Committee on the Minister and His Work is in the process of changing its policies. Under a new executive the office seems to be moving in precisely the direction the church is calling for. The major recommendation was designed to affirm and support this new direction:

1. "That Assembly's Committee re-work its manual of operation in the spirit of and within the context of the committee's job description for its new executive. (This direction is consistent with the professional development division described in the proposed restructuring of Boards and Agencies.)"

2. Another group put the same concern this way:

"That the General Assembly move toward an assembly-wide system of oversight of ministers with consideration being given to the following matters:

a. computerizing data for all ministers and churches under its care;

b. take appropriate steps to provide for the information, guidance and direction as necessary to all elected pulpit committees in order to improve their work and shorten pulpit vacancies;

c. the General Assembly establish an organ which will receive and properly handle information on ministers desiring to change work."

3. The same concern was also expressed in these words:

"The group is concerned with long vacancies and the need for prompt relocation. Computerized data on both churches and ministers, guidance, information and direction to pulpit nomination committees, pressing need to relieve the situation of so many pastorless churches and more adequate distribution of manpower in larger churches were all flagged."

4. The need for the free flow of information was underscored by recommendations that:

a. there be an "Assembly policy to free the minister to have data forms sent to vacant churches;"

b. "resume forms be improved;"

c. there be a "circulation of vacancy lists" to ministers wanting or needing them, and "that information on vacant churches be made available to all persons seeking relocation."

5. But to insure the completion of information forms by the churches this suggestion was made: "That no minister's resume be sent until the requesting church properly complete its required forms."

6. A need was seen to support, strengthen and standardize the work of Presbytery's Commission with these ways:

a. "Recommend Regional Conferences to be held semi-annually between Presbytery Commission Chairmen and at least annually with National Staff for interchange and exchange of information.

b. "A yearly review of Presbytery's Commission through use of standardized forms.

c. "Review and revision of the manual for Presbytery's Commission by General Assembly Office to encourage a standardization of performance and competence by Presbytery's Commission."

7. It was recognized that changes, especially sweeping changes, cost money. The General Assembly will need to provide the enabling funds as recommended: "That the Ad Interim Committee request the General Assembly to authorize the appropriate agency to make available funding necessary to take care of the crisis needs and plans of the Assembly Committee."

E. Presbytery's Commission

The regional conferences, the revision of the Commission's manual, the annual review of its work and most of the other recommendations above should greatly improve the performance of the Commission.

1. It was recommended that the Commission also take more initiative with ministers:

"That the Presbytery Commission take the initiative on counseling with ministers that the Presbytery Commission feels might benefit from pastorate relocation or vocation reconsideration," and

"That the Presbytery Commission take the initiative to counsel with ministers considering or seeking relocation."

2. And with churches "That Presbytery become the nominating agency for churches requesting that option when seeking a pastor."

3. One group saw the need for goal setting by minister and churches and also presbytery evaluations. Because they saw these as vital to intelligent and satisfying moves they recommended:

"That the Presbytery Commission require and observe the following evaluations:

a. Goals and needs of church seeking pastor.

b. Each minister at least every 3 years.

c. Entrance and exit experiences of ministers."

4. Several members of the Consultation worried aloud about how busy members of Commissions could do any more than they are doing now. One group recommended "the use of full time, part time or shared time staff for the Presbytery Commission."

5. The special needs of ministers on multiple staff were noted with this:

"Recommend a mandatory review by Presbytery Commission of all Associate relationships within six months of installation of senior minister (BCO change)."

6. Another group expressed a concern that Commissions recognize their role in limiting what kind of work an ordained minister may be permitted to do. They wished to:

"Call attention of Commissions on Minister and Work to provisions of BCO #21-2; 10-1; 16-7; 107-8, with an eye towards removing men from Presbytery rolls who are *NOT* performing the functions of the Minister of the Word."

C. Pulpit Nominating Committees

Though there were no specific recommendations about the work of committees elected by the congregations to nominate a minister, it was implied repeatedly that the improvements suggested above would greatly improve their efficiency and accuracy.

At least two concerns were expressed verbally often enough to be recorded here:

1. That the manual for pulpit nominating committees be revised and brought up to date in light of the proposed policy changes.

2. That every effort be made to shorten the time it takes for a pulpit nominating committee to find and recommend an appropriate minister to the congregation. Perhaps some kind of model time schedule could be set up listing what the committee should do in Week #1, Week #2, etc. Perhaps a time goal such as ninety days could be established.

D. Gaps

The committee took note of three concerns that emerge from sources other than the written reports:

1. Should there be stiffer requirements on ministers coming from other denominations in light of our oversupply and in light of annuity problems?

2. The recommendation for a personnel systems analysis as suggested in the resource paper prepared by Dr. Jack B. McMichael.

3. The idea of "term pastorates" was often discussed by participants but did not appear in the reports except in connection with the proposed sabbaticals for all ministers.

E. Possible Results

These and like proposals could reduce the average period that a church stays vacant after a minister leaves to one-half or even one-fourth the present number of months. As a consequence twice or four times as many ministers could move in a year. This would in itself unclog the system. Other proposals, such as goal setting by congregations and required congregational data forms, should make for better matches between clergy and congregations and thus, in some cases, longer and happier pastorates.

IV. MINISTERIAL CONTRACTS (TERMS OF THE CALL)

The idea of covenants among Christians has long commanded the respect of Presbyterians. It is as old as God's covenant with man. The word itself is deeply imbedded in both our theology and our history. Men understand God better and depend on Him more surely when they are clear about what he has contracted to do. Conversely, we are all less anxious and more certain of ourselves when it is clear what we have promised God that we shall do.

The principle holds true in human to human relationships or person to institution relationships. If both minister and congregation are very clear about what the contract between them calls for, each knows what to expect from the other. If both feel that the terms enable them both to do what they want and need to do, both are likely to feel more secure and more confident in the other.

If, on the other hand, the contract between the minister and the congregation is not comprehensive or not satisfactory to both from the beginning, then anxiety and suffering set in. Most congregations expect their ministers to grow at least in the capacity to handle changing situations and new problems. But without a written contract making provisions for growth experiences, the minister may assume that his seminary education is eternally adequate. As time passes his people may begin to resist or ignore his ministry in a variety of subtle ways.

The minister himself may have accepted a barely adequate income when he came to the church, hoping and expecting to see that income grow out of the love and generosity of the people. But as his family, the cost of living and, perhaps, his professional competence grow, he easily becomes frustrated and even bitter if his income is not raised accordingly. The congregation assumes he is doing all right and he begins to look around for another church.

If, as he grows older, he sees no help forthcoming from the Presbytery and he wonders if the annuity program will really care for him when he retires (or for his family if he dies), his sense of restlessness and isolation increases.

All across the church the question is being asked: Could some of the pain and restlessness among ministers be alleviated by the establishment of more clear, more adequate, and more comprehensive contracts among three parties: minister, the congregation or institution he serves, and the denomination?

In response, the Consultation produced more data on contracts than on any other subject. Sheer volume would seem to indicate the urgency attached to the difficulties in this area.

A. Continuous Growth and Evaluation

One of the newest elements to be produced by the Consultation was the repeated recommendation that provisions for growth and evaluation should be written into the terms of calls.

1. The group studying salaries put it this way:

> "We recommend for inclusion in Presbyteries' manuals the following interpretation and implementation of the standards and guidelines as established by the General Assembly.
>
> "a. That presbytery will consult and negotiate with churches, and/or employing agencies regarding their goals and leadership needs so as to determine the direction and areas of continuous growth for ordained clergy and laity.
>
> "b. That presbytery will design and facilitate a full-orbed curriculum for the education and continuous growth of ordained clergy utilizing resources of regional and ecumenical agencies and employing consultants and other ad hoc leadership as needed.
>
> "c. That presbytery will aid in supervision and provide consultation in continuous growth in local parish settings as well as off-site training.
>
> "d. That presbytery will serve in evaluating the continuous growth process of each minister and church in light of their negotiated learning goals.
>
> "e. That presbytery will communicate and interpret to local churches the standards for continuous growth regarding time and funds to be incorporated in the minister's call.
>
> "f. That presbytery make membership in the Academy of Parish Clergy or a similar group a prerequisite for the approval of any change in call." [This is an ecumenical organization encouraging continuing education on a systematic basis.]

2. Two groups put emphasis on continuing growth and education:

"In order to enhance the competence with which ordained clergy serve we recommend that the General Assembly make *provision* for time and funds (for continuing growth and education) within all future calls executed between ministers and churches or other employing agencies; and that existing relationships between ministers and churches or other employing agencies be renegotiated in light of this provision.

"Presbytery Commissions REQUIRE time and money be provided in calls for continuing education. Money deposited with the Presbytery and education supervised by same."

3. A third pointed to the church's side of the contract:

"Recommend that churches calling ministers be required to formulate a statement of mission design adopted by the Session and accepted by the Congregation. A continuing process of evaluation and review of goals shall be instituted by sessions and congregations. Institutions calling ministers shall furnish a similar statement and shall have a provision for periodic review of goals and performance."

4. The Presbytery's involvement for supervision and mutual accountability was underscored with this recommendation:

That "Presbytery require *all* ministers to give an account of their ministry;"

and these two questions:

"Should Presbytery be obligated to exercise a commitment to each of its ordained ministers respecting his opportunities for the meaningful exercise of ministry, analogous to the commitment he has to Presbytery to faithfully carry out his ministry?

"Should seminary professors and ordained ministers employed by the Boards and agencies of the church (and possibly certain others) be subject to supervision by Commission-like judicatories on the synod and General Assembly levels?"

5. There was a call for clarifying the role of the assistant minister by making him responsible to the Presbytery with these recommendations:

a. "That paragraph 25:3b be deleted from the *Book of Church Order*." (The section relating the assistant to the Session rather than to the Presbytery.)

b. "All permanent ordained staff of a local church must be called by the congregation and installed by Presbytery."

6. Additional proposals were written into the basis for determining the minister's salary below.

B. The Minister's Salary

The group working in this area felt that salaries ought to be based on more important factors than the size of the church and the minister's negotiating power.

1. "We recommend that the following criteria be used in evaluating a minister for salary purposes:

I. *TRAINING*
- A. Academic training
  - (1) Basic—undergraduate—theological
  - (2) Post-graduate
  - (3) Continuing education
- B. Specialized training
  - (1) Counseling
  - (2) Administration—(motivation of volunteer workers)
  - (3) Communication
  - (4) Inter-personal relationships
  - (5) Music

II. *EXPERIENCE*
- A. Secular
  - (1) Business
  - (2) Professional
  - (3) Academic
  - (4) Military
  - (5) Other

B. Ecclesiastical
(1) Pastorate
(2) Chaplaincy
(3) Church executive
(4) Christian education
(5) Camp and conference—recreation
(6) Other

III. *RESPONSIBILITY*
(1) Local church—size of congregation and staff
(2) Community—civic
(3) Church courts—Presbytery and higher

IV. *PERFORMANCE*
(1) Preacher—theologian
(2) Pastor—visiting, etc.
(3) Administrator
(4) Motivation of members
(5) Enthusiasm and energy
(6) Counselor
(7) In higher courts
(8) Promotion of total program of church

V. *PERSONAL*
(1) Physical—health and appearance
(2) Family
(3) Credit status (financial)
(4) Habits—smoking, drinking, gambling, etc.
(5) Social life
(6) Demeanor"

2. Regarding a minimum salary they said:

"This demension (group) recommends to the Ad Interim Committee on the Church's Use of Her Ordained Ministry that it recommend to the General Assembly (1972) that the presbyteries establish a minimum remuneration for all pastors of at least $7200 per annum or higher, plus items as noted in the table below; if appropriate, to increase these figures commensurate with the geographic area and including the socio-economic status of the Presbyterians of the Presbytery; further establish an annual review mechanism for each minister which shall include a cost of living index and a merit increase on the basis of an evaluation of the minister's performance.

TABLE FOR REMUNERATION

Minimum			
SALARY	$7200	(includes 15 per cent for manse utilities and expenses)	
HOUSING	2400	(for manse)	
EXPENSES	3600		
Automobile		$1500	
Continuing Education		300	(2 weeks per year, accumulate 6 weeks)
Books and Journals		100	
Insurance Group		400	
Annuity		960	
Social Security (½)		340	
One month vacation			
Total	$13,200		

Annual review shall include:
(1) Cost of living index (Region Advised)
PLUS
(2) Merit Increase"

3. Their suggestions about who should pay the minister's salary:

"In response to the question of who shall pay for the minister's salary, we suggest to the Ad Interim Committee the following process, whereby the foregoing criteria can be implemented on a *consistent* basis:

"a. Professional standards of performance should be developed by General Assembly.

"b. Equitable balance should be sought by regional adjustments by Synod. Synod should be a 'funding agent' where funds to assist congregations who need it could be secured.

"c. An annual review of each minister on basis of above standards should be made by Presbytery through an appropriate committee. (Each congregation should have representatives equal in number to Presbytery's Committee to deliberate with the Committee on these matters.) Their committee, thus enlarged, should be determinative in setting each minister's income level.

"d. The congregation is the place where the pastor's salary will ordinarily be paid. In those instances where a congregation is unable to pay pastor's support, it should be paid out of the Synod-wide 'minister's support' pool."

4. They made the following suggestions for immediate action:

"Recommend to Presbyteries that workshops on pastor's salaries, his role and priorities on the pastor's time be encouraged and stewardship be an underlying emphasis.

"Remind the Commissioners on the Minister and His Work to use their authority to evaluate the minister's salary and performance enabling him to receive adequate remuneration."

C. A Model Contract

The group working on Ministerial Morale suggested the following model contract for minister-congregation relationships:

a. Explicit job description.
b. Adequate rewards including schedule of salary increases.
c. Competency assessment as normative procedure.
d. Explicit agreement regarding role expectations, including understanding due minister's spouse and family.
e. Provision for continuing education of regular and required.
f. Supervisory structures in the model should be concerned both with personal growth of persons and task accomplishments.
g. New concept of pastor-congregation relationships so that there is mutuality in providing support."

D. The Annuity Program

After doing its work, the group studying the annuity program noted that there is widespread dissatisfaction for the following reasons:

"(1) Widespread ignorance and misinformation about the fund (e.g. Earnings are excellent, though many think they are poor. Vesting occurs after 5 years, though many believe it does not occur prior to retirement.)

"(2) A desire for the fund to do what it was not designed to do. (e.g. Collateral for loans, or for loans themselves.)

"(3) A desire for the fund to reflect more of the needs and interests of participants. (e.g. Early retirement)

"(4) Dissatisfaction with a highly conservative funding philosophy.

This group had before it the results of a study of the Annuity Program made by the management consultant firm, Marsh & McLennan of New York City. Mr. Donald F. Craig of that firm met with them as a resource person. Also present were Dr. George H. Vick, Executive Secretary of the Board of Annuities and Relief, and Mr. Charles L. Burrall, the advising actuary for the Board.

1. Their unanimous recommendations are listed below in their entirety:

"a. *Retirement*

(1) We recommend consideraton of early retirement as priority number one in any change made in the MAF plan and that retirement be made optional at the age of 55 with actuarially reduced benefits.

(2) We recommend that the actuarial reduction factors for early retirement be re-examined by the Board of Annuities and Relief.

(3) We recommend that the General Assembly consider a mandatory retirement age to take effect in 1980.

"b. *General Concerns*

(1) We recommend that the General Assembly urge Presbyteries to require that each call approved contain the provision that the church or employing agency pay the full 10 per cent dues to the MAF.

(2) We recommend that the Board of Annuities and Relief consider amending the official plan whereby the ten highest years of compensation serve as the basis for calculating annuity benefits.

(3) We recommend that the formula for distribution of the 'Good Experience Credits' be detailed and published in the official plan.

"c. *Special Needs*

(1) We recommend that disability benefits be at least 40 per cent of one's basis of participation in the Fund.

(2) We recommend that death benefits for those under fifty be provided through the Major Medical Plan and be two times the annual salary. That for those fifty or over the benefit be reduced to the current levels.

(3) We recommend that a reassessment be made of Ministerial Relief, including the Joy Gift, in order that its purposes may include underwriting supplemental benefits for the employees of the church in addition to its major purpose of providing for the retired and disabled. e.g. major emergency needs, such as medical expenses and expenses for psychiatric care.

"d. *Actuarial Evaluation*

(1) We recommend that there be an actuarial evaluation of the costs of these recommendations. These calculations should be performed using current actuarial methods and assumptions and reserve practices. In addition these costs should be calculated by changing the interest assumption to 4¼ per cent and with the elimination of and/or reduction and current security valuation Reserve and General Reserve Bases.

"e. *Plan*

(1) We recommend that the official plan be redrafted in its entirey to incorporate any changes made in the past or pursuant to these recommendations and that its language be clarified and simplified insofar as is possible.

(2) We strongly recommend that the Board prepare some means of communicating (other than the printed plan) the basic facts of the plan to its participants. Such communication might be through the use of a leaflet written and illustrated in simplified language, an audio-visual presentation, or a qualified resource person in each Presbytery."

2. They recommended the following actions by the General Assembly:

"(1) The General Assembly call the attention of all ministers to optional retirement at age 62 years.

"(2) The General Assembly with its Board of Annuities and Relief consider the feasibility of required retirement of all ministers at age 65, and making provisions for adequate retirement benefits at age 62 years.

"(3) The General Assembly make provision for a clearing house for men and churches desiring Interim and Supply pastorates by retirees.

"(4) Consider a plan in which retired ministers may serve pastorates of less than 100 members without loss of retirement benefits.

"(5) The General Assembly establish a policy of requesting all pastors in churches of over 750 members and executives of agencies and institutions, who have served their positions over 5 years, to consider age 60 as an appropriate age for relinquishing these heavy duties."

3. Considerable attention was given early retirement by the Consultation by groups working on other themes. One produced the following:

"The group is conscious of the need to relieve the built-in pressures of top levels of ministry to relieve the pressure beneath. It was noted that big churches tend to call younger men who become locked into a position for years. If men are going to be encouraged to earlier retirement, provision should be made for adequate retirement benefits at age 62."

E. Gaps

The committee took note of the following concerns which they heard expressed, but which did not appear in the reports of the groups:

1. The guidelines for salary considerations in the resource paper prepared by Dr. Lyle E. Schaller should perhaps be considered in the work of the Ad Interim Committee.

2. The question of "term pastorates," if considered seriously, would clearly involve contracts.

3. We heard mentioned several times the suggestion for cost of living raises for retired ministers. (Resource Papers).

4. There seems to be a general feeling in the committee that ministers and congregation need to learn to be more open in contract negotiations.

5. Item F. 5 under the Annuity Program should be considered by the General Assembly's Committee on the Minister and His Work (III. Deployment of Ministers).

F. Possible Results

If these or like proposals are put into effect, more ministers will have fewer fears about meeting their families' reasonable expectations and needs; more ministers will be able to grow personally and profession-

ally; more ministers will feel compensated for their actual professional services; more ministers will feel that they and their families are receiving reasonable security from the denomination; and more ministers will be able to retire earlier or reduce their responsibilities with age—without loss. Consequently, there should be less looking for greener pastures.

V. Theology of Ministry

When he was only twelve, Jesus quietly faced his distraught parents. He was determined "to be about my Father's business." Peter was able to face down the temple council, stating his need to obey God rather than men. Paul was convinced that his ministry "was not from men nor through man." Every ministry must be confirmed with the faith: I am doing the will of God as best I know it. Otherwise, the minister will be plagued with self-doubt and be the passive slave to changing fads and the whims of the people he serves. This is particularly true in our era when fads, whims, and pressures change faster than books can be written about them. Thus theology which in some seasons may seem esoteric becomes in times of change the only steady floor on which a man or woman can stand to make the decisions about what to do with the life and talents given.

But even the floor shakes when unprecedented problems and opportunities in the world and the church add weight to the theological framework beyond that which it was constructed to bear. Can an individual enter and leave the ministry and still be within the will of God? Which of the multiplying ministries outside the pastorate can the church claim as its own and hold accountable to its courts?

Can and should the church define its ministry in such a way as to give the individual freedom to minister in any way he feels led? Can such latitude be given without throwing the theological definition of ministry into such confusion as to pull the floor out from under all?

The Consultation did not answer fully.

A. Further Study

1. The clearest result of the Consultation was the call for more study. The dimension group wrestling with theology proposed:

"We recommend that the Ad Interim Committee give serious attention to the following theological principles which may undergird the theology of call and ordination.

a. The sovereignty of God over (1) the individual's life and (2) the church as a whole.

b. The sovereign call of God is to every Christian to be a part of the church's ministry.

c. God in his sovereignty calls individuals to the ministry of the Word and Sacraments.

d. The Church concurs with the individual that God has called the individual to the ministry of the Word and Sacraments.

e. The call of God's people to an individual to lead them as a minister of the Word is a prerequisite to ordination.

"We recommend that the Ad Interim Committee engage in a depth study considering the following items:

a. The delineation of the concepts of call, ordination, and installation/commission.

b. A provision for responsibility, accountability and supervision for ordained ministers above and outside the presbytery structure.

c. Re-evaluation of the boundaries of the offices of the ministry.

d. The reciprocity of commitment on the part of the court and the minister.

"Commentary on recommendation for depth study.

"Corresponding to the suggested items for the study are a series of significant issues with which the dimension group was engaged, though without notable success. The group feels a responsibility to indicate to the Ad Interim Committee what these issues are.

"a. Call:

(1) Does the church need a stronger doctrine of the vocation of all Christians which would issue in appropriate rituals and ceremony for the celebration of every Christian's vocation in his specific life's work?

(2) Should the concept of call include the possibility of a positive call of God out from a church-related occupation to some other? If so, what provisions should be made to expedite such a call? What provisions should be made to expedite a person's relief from a church-related occupation?

(3) What are the legitimate roles of sessions and presbyteries in screening and recruiting those who feel called to an ordained ministry? What guidelines may we give them?

"b. Ordination:

(1) Is a judgment by Presbytery of competency in certain theological skills the unique basis for ordination? If so, should competency also be regarded as the basis for the continuation of

ordination? Assuming that it should, how would this competency be assessed and what would be the practical repercussions of making this assessment?

(2) Is the idea of 'temporary" relief from ordination consistent with a proper concept of ordination?

(3) What is an appropriate doctrine of the Church and how should it inform a doctrine of ordination?

(4) Should the doctrine of the ordination of teaching elders be made consistent with the doctrine of ordination of ruling elders and deacons?

(5) Should the doctrine of ordination clearly articulate any understanding of episcopal authority and its implementation by ordained persons in order to indicate a theology and practice of apostolic continuity and authority?

"c. Installation/Commission:

(1) If ordination is appropriately connected with competence in certain theological skills might installation appropriately be construed as a commissioning to a specific task in the church which may, but need not necessarily, accompany ordination?

(2) Would it thus be appropriate to have ordained ministers without a specific installation or commission? And what would be their relationship to Presbytery?

(3) For what range of tasks would the church be willing to install/commission ordained ministers? Should ordained ministers without a specific commission be given membership in local congregations?

"d. Boundaries of the Office of Ministry:

(1) What offices legitimately belong to the ordained ministry?

(2) If 'proclamation of the Word' is taken as a primary criterion in the determination of the offices of ordained ministry, how broadly or narrowly is this phrase to be interpreted?

(3) Is the role of administering the sacraments a primary criterion in determining the offices of ministry, or is it simply an appendage of the 'proclamation of the Word'?

(4) Would it be advisable to limit the offices of ordained ministry to the single office of pastor of local churches, with these persons along with ruling elders constituting the membership of Presbytery? Would it be further advisable to designate other, theologically trained persons having church-related employment as 'licensed church workers,' with membership status and privileges in local congregations, with authority to preach but without authority to administer sacraments or perform weddings?"

2. Another group recommended:

> "that the Permanent Theological Committee be directed to expand its study of ordination so as to redefine the role of the minister taking into account future needs of the church and to recommend appropriate changes in the *Book of Church Order*."

3. Still another called for a definition of the "concept of ordination" that would "focus more on function than on status."

4. The theological question was raised in one group as an existential question. They proposed "that presbytery commissions on the Minister and His Work, sessions and ministers, wrestle with the question of what constitutes 'success' in the ministry."

5. Minister-congregation partnership was raised as a theological question. It was recommended:

> "that theologians and church leaders should work toward a theology and liturgy of vocation, community, communication, and functional leadership which can undergird an understanding of the role of the minister and his or her relationship to the congregation which allows much more freedom and mutuality of support and feedback than at present."

B. Leaving and Reentering the Ministry

There did seem to be some consensus for the legitimacy of a call to leave the ministry or to come back. Details of the proposals differed somewhat. They were:

1. "Believing in the Christian Doctrine of Vocation, including the Priesthood of all Believers, we should ask the Ad Interim Committee to rework the appropriate section of the *Book of Church Order* to affirm the following:

> "Just as God calls a person to specific tasks requiring ordination, so also may He at a later time, call that same person to a ministry not requiring ordination, both being valid and honorable calls to which the person can respond in faith."

2. "Recommend to provide a constitutional way of laying aside ordination for a time and to develop an appropriate service to be used at a court meeting and within a congregation to announce the minister's decision publicly, give him (her) the 'right hand of fellowship,' and symbolically bless

him (her) in his (her) new direction; with a provision that he (she) can return with a similar reinstituting ceremony, or later completely drop ordination after a trial period."

3. "Recommend that provision be made in the *Book of Church* Order for leaving and reentering the Ordained Ministry. For example, provision might be made for inactive status which enables such a person to participate as an active member of a local congregation. Such a provision must face the question of the ordination of ruling elders at the presbytery level to keep clear the meaning of ordination to Office in the Church."

C. Theology and Practice

Several groups felt that our theology is clear enough now to be affirmed and strengthened by the way we screen, care for, and examine candidates.

1. The theology group recommended the following bases for the ordination and reception of ordained ministers:

"a. We recommend the General Assembly establish a system of examination for all candidates for ordination.

"b. The General Assembly reinstate the office of licensure and make it a requirement for 12 months prior to ordination.

"c. The General Assembly take steps to remove Par. 27-2, B.C.O. ordination without call.

"d. The General Assembly establish a system of examinations for ministers seeking to enter the Presbyterian Church, U.S. from other denominations."

2. Another group recommended that we develop standards on a denominational basis in the following areas:

a. Criteria for admission into candidacy for the ministry;
b. Common procedures for examination of candidates for ordination;
c. Criteria for admission to seminary and graduation from seminary."

3. The question of licensure or some form of probation was underscored:

"The group finds merit in licensure and suggests the Ad Interim Committee study the reasons for its elimination and the meaningfulness of its reinstatement. Uniform, assemblywide examination for ordination was noted, with elimination of ordination of students, and standardization of ordination of ministers of other denominations.

"Presbyteries (should be) encouraged to delay ordination of graduates until their competence has been proven."

4. The theology group emphasized that presbyteries should conduct "thorough examinations *NOW* for ordination."

5. They also said, "Presbyteries (should) be careful *not* to ordain a man without a specific call."

6. One group "suggested that the Ad Interim Committee take a serious look at the uses of and consequences of the extraordinary clause."

D. Gaps

The Ad Interim Committee found no real gaps in this area. It did note the very real implications for morale in the ministry in the way success is defined and in whether ordination is seen more for function than for status.

E. Possible Results

If the church's theology of ordained ministry can be restated for our time so that its boundaries can be clearly defined and rigorously maintained, its purposes can be brought into sharp focus, and its measures of "success" can be articulated, then more ministers will be able to find renewed their sense of grace and purpose in life. They will be able to work more securely and less restlessly being more certain what is that will of God towards which they labor.

VI. Strategy For Viable Fields of Service

Jesus declared to his disciples "the harvest is plentiful but the laborers are few." It must have been an electrifying moment. Probably nothing motivates us more than to feel needed—actually to be needed. In the years that the churches were growing everywhere and new Presbyterian churches were being organized by the dozens every year, every Presbyterian minister could feel needed. He was needed. His self-image was constantly affirmed by his people and the surrounding community. And if there was difficulty, well, there were always vacant churches ready to call and restore him.

But now from ministerial eyes the harvest is skimpy—and the laborers are more than plentiful. He

does not feel nearly so needed. If he gets in trouble it is not easy to get a call. His sense of competition with his colleagues is heightened and consequently fellowship and support diminishes. He no longer occupies the position of prestige in the community as the leader of a successful organization. When the church is wounded or paralyzed, its ministry hurts.

At the same time, any acute and sensitive observer can see too many great needs and opportunities in this changing world to accept mournfully the idea that the harvest has to remain skimpy. Perhaps the harvest is there, but the laborers are not deployed to the best advantage. The Consultation in this spirit asked "Can the Presbyterian church devise a strategy which will at the same time better meet the needs of its people and provide a greater number of viable fields of service for its ministers?"

A. The Following Recommendations Came Out of the Groups

1. "that top priority be given to the development of a denominational strategy which will provide for a full ministry to smaller churches (200 members or under)."
2. "that at the Presbytery or Synod level there be set up a pool of ministers with diverse skills to be available at all times to fill temporary or long-term needs of churches in special circumstances."
3. "The group requests the Ad Interim Committee to consider the possibility that the church's personnel problems may point to the need for a complete study, utilizing the services of professional consultants, of the church's present personnel management systems."
4. "The group seeks an adequate evaluation of the church's needs and suggests a study of future manpower needs to train men and affirm the need for more diverse forms. Computing such needs is in order."

Another group suggested that "a church must have 100 members before it is entitled to a full time minister."

B. Gaps

The committee also picked up from conversations and plenary sessions the following ideas:

1. A greater use of team ministries
   a. for large churches
   b. groups of rural churches
   c. groups of urban churches
   d. in specialized ministries.
2. Dr. Schaller's suggestions on small church strategy (Resource Papers).
3. Further study and utilization of the Worker-Priest or Pastor-Worker concept.
4. A study of the ratio of members to clergy in large churches which is adequate pastoral care. The question was raised about whether members of large churches with too few ministers may be the least enabled Christians of all.
5. There is a need to create a new ministries:
   a. New churches
   b. Better small church packages
   c. New inner city ministries
   d. Mexican-American ministries
6. Someone said that the quality of ministry a church receives ought not depend upon its ability to pay.

C. Possible Results

The effectual implementation for a denominational strategy for organizing every opportunity for mission into a field of service which a minister can serve with challenge and some satisfaction—as well as adequate income—will result in a need for more ministers. A further consequence will be a greater, stronger, and more effective part of the body of Christ.

VII. Concern For Particular Ministries

This last area of concern stands alongside the other themes as a reminder to all concerned. Those who can be considered to have some kind of minority status among their colleagues have all the needs of other ministers. In some cases they have their own unique problems. Those particularly mentioned were: women, blacks, browns, ministers in non-pastoral situations, ministers in non-stipendiary ministries, and non-ordained professional church leaders.

The Consultation recognized that the overwhelming majority of ministers in the PCUS are white, male pastors of churches. Most of the pain and restlessness about which the Consultation was called is suffered

by this white, male majority. Nevertheless, several groups and numerous individuals reminded the committee to keep in mind two concerns about minorities: first, all new proposals in the other six areas should be tested to make certain they will be put into effect for all particular ministries where applicable, and, second, the committee should explore for any unique needs of particular ministries, which could be dealt with in the committee's report.

The specific proposals and concerns handed in were:

1. "The Ad Interim Committee is requested to consider the implications of ministers laboring outside the bounds of the Presbytery for the church's use of her manpower and the care and use for her ministers. Concern for the special needs and problems of 35 black pastors of Presbyterian Church, U.S. and the use of that portion of the church's manpower was cited."
2. "Concern was voiced about the need for continuing attitudinal changes in the church toward acceptance of women in roles of ministry."
3. "Concerns were expressed that no black ministers or laymen were participants in the Consultation, indicating not only a problem of the Consultation, but a problem within a church which deals almost exclusively with white, male ministers. [Ad Interim Committee note: five black ministers and laymen were invited to participate in the Consultation, but for various reasons were unable to attend.]
4. "Recommend that Commissions on the Minister and His Work be encouraged to study the support, accountability and utilization of ministers in specialized ministries within the bounds of their presbyteries."
5. "A recognition for those groups presently perceived as minority ministers (e.g. blacks, women, etc.) in the creation of implementions, of all proposed support systems."
6. "Recommend that the Board of National Ministries be directed to provide funds for research on the effectiveness of pastor-worker ministries."
7. "A recognition of the non-ordained professional church leader as needing to be included in the proposed support systems."
8. "That those in non-pastoral ministries have the option to hold their membership in a local congregation or the presbytery."
9. "Equal Employment Opportunities (Resource Papers) provisions should include:

    a. Recruitment
    b. Professional preparation
    c. Calling procedures in local churches
    d. Sensitizing of commissions and committees of presbyteries and synods
    e. Open employment policies in General Assembly agencies when reorganizing employment begins
    f. E.E.O. monitoring of practices by a top General Assembly and judicatory agency.

The Role of the Ad Interim Committee Following The Consultation

Since it is obviously impossible for the committee to complete its work before the 1972 General Assembly, it is asking to be continued for at least one more year. Assuming that continuance is granted, the committee will endeavor in the next fifteen months to serve the church in the area of its responsibility in at least these five ways.

A. Attitude Changes

Before programs can be changed, attitudes will need to change. The proposals of the Consultation and the resulting recommendations of the Ad Interim Committee will need to be thought over, discussed and digested by the church—especially by the ministers themselves.

This paper therefore is being distributed widely: to all PCUS ministers, to the ruling elder commissioners to the General Assembly, to presbytery committees and commissions, to the press and others. It is our hope that the major solution areas and the specific proposals will be developed and debated on the pages of the church papers. We would like to see presbytery retreats and workshops conducted with this paper as the theme. We believe these proposals will be subjects for action in seminary faculties and meetings of agencies of the church.

The committee members offer themselves as consultants and listeners for such occasions. The committee itself is committed to taking seriously any suggestion seriously submitted from any source.

B. Changes Already Begun

The committee intends to scrutinize carefully the changes already begun by the Assembly's Committee on the Minister and His Work and to provide firm but critical support for their completion and implemen-

tation. As developments take place in other agencies of the Assembly, the Ad Interim Committee will make it its business to keep itself informed, to offer constructive criticism, and to assist in support and implementation as needed.

C. Constitutional Changes

Many matters before us will require changes in the *Book of Church Order*: improvement of the congregation's part in the ordination vows, redefinition of the ordained ministry, honorable means of relinquishing the ministry, periodic evaluation of minister and congregations, reinstatement of licensure, required sabbaticals, etc. When sufficient study has been made and decision has been reached the committee will see that the appropriate amendments are introduced.

D. General Assembly Action

Many other proposals will not require any constitutional change but will either to be ordered, supported or funded by the General Assembly—or all three. Such matters would include: career counseling available to all ministers, integration of concerns about candidates with concerns about ministers, assembly-wide minimum salaries and other new contract provisions, a strategy for providing a full ministry for the small churches, adequate funds for the expansion of the services of the Committee on the Minister and His Work, etc. As soon as the committee has developed them adequately, it will propose those which in its judgment are to the good of the church. A few are being proposed for the 1972 Assembly.

E. Changes Being Tested in Presbyteries and Elsewhere

The committee earnestly solicts data on any trials or experiments being tested by presbyteries or any other groups or individual. It will attempt to evaluate and compare new programs being tried, share its findings with the church, and, where desirable and practicable, implement their development and use on a denominational basis.

A Final Word

The Ad Interim Committee wishes to express its profound appreciation to one member of the committee, James O. Speed, Jr., for drafting this narrative of the Consultation findings, "To Enable The Enablers," after the full committee had agreed on the headings and contents of each section.

Appendix B

Meditation Delivered by Moderator Ben L. Rose at the Conclusion of the Consultation of the Church's Use of Her Ordained Ministry

"Humanity and Security"

Scripture: II Timothy 4

This passage acknowledges two things that the church today needs to affirm afresh. It acknowledges first

1. The Humanity of the Apostle Paul and hence the humanity of all ministers of the gospel.

The chapter shows the Apostle, not as a man of iron, but as a very human person with impure feelings and mixed motives. It reveals that Paul was lonely and boastful at times, apprehensive and unforgiving, dependent on his friends and often quite disappointed in them.

The ministry today is suffering because the church has not acknowledged the minister's complete humanity. The church made the minister a separate order of mankind. Ordination set him apart from other mortals and made him a different order of beings. The church of Rome declared this clearly and many Protestant churches have not divested themselves of this Roman legacy. The Protestant minister was supposed to be motivated *only* by love of God and not by any desire for the good things of this world. The minister was not supposed to wish that the Lord would reward his enemies according to their deeds. He was always expected to have the Lord as his companion and strength, so he needed little else.

It is time that the church acknowledged (as this passage does, and as the Bible does throughout when telling of Moses and David and Peter) that ministers have the same needs and desires, the same failings and frustrations, the same feelings and motivations as other men. It is time, in short, that the church acknowledge afresh the complete humanity of its ministers.

But this chapter acknowledges another fact. It reminds us of

2. The Complete Security of the Church.

Demas forsook his charge, and none of the leaders of the church stood by the Apostle at his first hearing. Although men had failed Paul and the gospel, yet the Apostle had no thought that the Kingdom of God was falling apart. Paul's inheritance in the household of God was secure. The passage makes that clear.

And this is still true, because the church is not the minister. As Dr. John Leith says in his paper, "The Church does not depend upon its ministry but upon the Word of God alone." The life of the church does not flow from the faithfulness of her ministers but from the faithfulness of Jesus Christ.

When we forget this, as we are prone to do today, nervous reaction, overanxiety and a loss of confidence is the result. Much of the distress and handwringing about the church today is because we have forgotten that the ministry can fall flat on its face without endangering the life of the church. Much of our anxiety about the Kingdom today is due to our inability to affirm, as this passage does, both the complete humanity of the ministry and the complete security of the church.

Of course, the Body of Christ is hurt when ministers fail in their duty. It is hurt when *any* Christian is not faithful to Christ. But as William Stringfellow reminds us, "The Church is God's gift to the world, and she continues in the world by the sheer authenticity of the gift—that is, by the grace of God alone."

The making of a clear distinction between the humanity of her ministers and the security of the church can foster a new confidence both in the ministry and in the church.

For the past twenty years we have been "po-mouthing" the church and the ministry. Churchmen and groups in the church have loudly proclaimed all that is wrong with the church and the ministry. In books, sermons, and pronouncements the church and the ministry have been low-rated and condemned. We should not be surprised, therefore, at the low morale of ministers or at the loss of confidence in the church. We have come to believe our own speeches and our people have taken us seriously. Condemnation seldom moves anyone to action. It mostly discourages.

It is time we started a campaign of "Up the Church," acknowledging that our optimism about the church is based on faith, not in men, but in Christ who is Lord and Head of the church.

So, as we go from this consultation on The Church and Her Ministry, let us resolve to enable the church to acnowledge both the humanity of her ministers and the security of the church. For thus we shall render real service to the ministry and bring fresh hope to the whole church.

REPORT OF THE COMMITTEE ON THE CERTIFICATION OF LAY WORKERS

The Committee on the Certification of Lay Workers has had two meetings during the past year: November 15-16, 1971, and March 13-14, 1972. The Committee consists of the following members: Rev. Allan Anderson, Miss Martha Lou Anderson, Miss Gay Mothershed, Rev. Joe Owen, Mr. Ollie Page, Rev. Curtis Patterson and Rev. A. Milton Riviere. Miss Mary V. Atkinson of the Board of Christian Education has served ably as the staff of the Committee.

During this past year the Committee has faithfully carried out its responsibilities in the matter of certifying non-ordained professional church leaders.

Most of the time and energy of the Committee has been directed toward two additional tasks that represent the assignment of the 111th General Assembly. The first of these tasks is the matter of the proposed addition to the Book of Church Order creating the office of Commissioned Church Worker. During the past year the Committee has received a significant volume of response to our report which was commended to the Church for study and suggestion by the 111th General Assembly. From these responses the Committee has been able to make some improvements in the text of the report now being submitted for action.

The 111th General Assembly also referred to the Committee an overture from the Presbytery of Hanover concerning provision for professional study for lay workers. The Committee shares wholeheartedly the concerns which prompted the overture and agrees that the professional church worker needs to keep abreast of developments in his field and to reassess periodically his own career development. As a church employee is encouraged to upgrade his ability, the Church is enriched by his more productive work and creative insight. Our study reveals that 23% of the non-ordained church professionals responding to our survey have no provision in their calls for either time or money to be used in continuing education, and another 19% have only limited provision for time. The losses incurred to the local congregation, to the Church at large and to the employee by failure to provide for these experiences call for constructive steps to be taken so that adequate provision for continuing education may become a standard feature of the call to the non-ordained professional church leader.

Our Committee, in considering this overture, was aware of the work being done by the Ad-Interim Committee on the Church's Use of Her Ministry, particularly the concerns that were given visibility in its March 2-4, 1972, consultation. The consultation underscored the urgent need for a comprehensive support system to enhance the continuous growth in skill and competence of all of the church's professional leadership and to encourage high morale in the church's service. Provision for study time and funds in calls to non-ordained professional church leaders would significantly contribute to such a support system. Our response to this overture will be found in recommendation 8.

The recommendation creating the office of Commissioned Church Worker represents the culmination of five years' labor on the part of the Committee. Details concerning the process of this work can be found in the Committee reports to the Generaly Assembly in 1970 and in 1971. Many more persons than the members of the Committee have shared in these labors, and the Committee is grateful. We are even more conscious of the power and illumination of the Holy Spirit at work in us as we have toiled at this task of seeking to upgrade the quality and effectiveness of the professional leadership of the Church.

Respectfully submitted,
A. MILTON RIVIERE, *Chairman*

(Note: The following recommendations from the Committee on the Certification of Lay Workers were answered in the negative (see page 155), and the whole matter of the non-ordained Commissioned Church Worker was referred to the Permanent Judicial Commission in consultation with the Committee on Certification of Lay Workers.—*Stated Clerk.*)

Recommendations

1. That the General Assembly approve and send to the Presbyteries for advice and consent the following addition to the Book of Church Order:

CHAPTER 33
OF COMMISSIONED CHURCH WORKERS

33-1. Through the office of commissioned church worker the Church recognizes the development of occupations which are specialized forms of ministry essential to the mission of the Church and complementary to the Ministry of the Word.

33-2. A candidate for the office of commissioned church worker is a member of the Church in full communion, who, believing himself to be called to a Church occupation, is enrolled as such by a Presbytery and under its direction pursues a course of study and of practical training to prepare himself for such an occupation.

33-3. Presbyteries may receive and enroll as candidates for commissioned church work such men and women as in their judgment may have promise of usefulness in the office of commissioned church worker. After completion of educational preparation and satisfactory trial of their talents and fitness for the office, candidates may be so commissioned by the Presbytery.

33.4. Candidates for this office are those preparing to perform specialized professional functions in the Church, whether as (a) service in a congregation, group of congregations, or court, (b) service under one of the boards or agencies of the Presbyterian Church in the United States, or (c) service under other agencies when approved by the Presbytery.

33-5. Every candidate for this office shall put himself under the care of a Presbytery, which shall be the Presbytery that has jurisdiction of the church of which he is a member. He shall first state his purpose to his Church Session. The Session shall advise with him and shall, at his request, furnish the Presbytery with a certificate of his membership and with testimonials of its judgment regarding his Christian character and promise of usefulness as a commissioned church worker. He shall have been a member of that congregation for the six months preceding the filing of his application to the Presbytery.

Every applicant shall make his application to the Chairman of the Presbytery Committee charged with the care of Candidates at least two months before the meeting of Presbytery which shall hear his request.

Upon receipt of the application the Committee shall inquire diligently into the Christian character and the physical, mental and spiritual qualifications of the applicant, and shall make a careful report to the Presbytery upon all points which would have bearing upon his promise of usefulness as a commissioned church worker. The Committee shall recommend to the Presbytery whether or not the applicant should be received under its care.

33-6. After the Presbytery has heard the report and recommendation of the Committee regarding an applicant, the Moderator shall examine him before the Presbytery as to his Christian experience, the forms of Christian service in which he is engaged, and his motives for seeking the office.

When the Presbytery is satisfied as to the applicant's purpose and promise of usefulness in the office, it shall proceed to receive him under its care after the following form:

The moderator shall propose to him the following questions:

> (1) Do you, as far as you know in your own heart, believe yourself to be called to the office of commissioned church worker?
>
> (2) Do you promise in reliance upon the grace of God to maintain a Christian character and conduct, and to be diligent and faithful in making full preparation for this office?
>
> (3) Do you promise to submit yourself to the proper supervision of the Presbytery in matters that concern your preparation for this office?
>
> (4) Do you desire now to be received by this Presbytery as a candidate for the office of commissioned church worker in the Presbyterian Church in the United States?

If these questions be answered in the affirmative, the moderator, or someone appointed by him, shall give the candidate a brief charge, and the proceedings shall close with prayer. The name of the candidate is then to be recorded on the Presbytery's roll of candidates for the office of commissioned church worker.

33-7. A candidate continues to be a member of a particular congregation and subject to the government and discipline of the Church Session, but is under the oversight of the Presbytery in matters of his preparatory training.

The Presbytery shall show a constant and personal interest in him, and shall give him counsel and guidance in regard to his studies, his practical training, and the institutions of learning he should attend. In no case may a candidate omit from his course of study any of the subjects prescribed in the Form of Government as tests for commissioning without obtaining the consent of Presbytery. Where such consent is given the Presbytery shall record the fact and the reasons therefor.

33-8. For the development of his Christian character, for the service he can render, and for his effective training, the Candidate, when entering on his studies, should be authorized and encouraged by the Presbytery to engage in such forms of Christian work as are closely related in the service to which he feels called. These forms of service should be rendered with the approval of Presbytery and also with the sanction and under the guidance of the Candidate's instructors during the time of his being under their instruction.

33-9. The Presbytery shall require every Candidate for the office of commissioned church worker under its care to make a report to it at least once a year and it shall secure from his instructors an annual report upon his deportment, diligence and progress in study.

33-10. The Presbytery may, upon application of the Candidate, give him a certificate of dismission to another presbytery, valid when he has transferred his communicant membership to a congregation within the bounds of that Presbytery; and a Candidate may, at his request, be allowed to withdraw from the care of Presbytery.

33-11. The Presbytery may for sufficient reasons remove the name of a Candidate from its roll of candidates; but in such case it shall report its actions and the reasons therefor to the Candidate, to the Session of his church, and to the institution of learning in which he is pursuing his studies.

33-12. Before being commissioned, the Candidate shall have been under the care of Presbytery for at least one year and shall have received a formal invitation to a particular position approved by presbytery. Exception to the one-year requirement may be made only by a three-fourths vote of the members of Presbytery present, and the reasons for such exception shall be spread in full upon the minutes of the Presbytery for transmission to and review by the Synod.

33-13. The trials of a Candidate applying for a commissioning shall be had by the Presbytery under whose care he has placed himself. But if he receives a formal invitation to labor within the bounds of another Presbytery, his own Presbytery may dismiss him to that Presbytery for commissioning, his transfer to be granted only when he has transferred his communicant membership to a particular church within the bounds of said Presbytery. No Presbytery shall commission a Candidate to the office of commissioned church worker with reference to his laboring within the bounds of another Presbytery except at the specific request of said other Presbytery.

33-14. The Presbytery shall require a candidate for commissioning to show evidence of having received a bachelor's degree from an accredited college or university, or the educational equivalent thereof. He shall also give evidence of having received in his professional field a specialized preparation judged satisfactory by the Presbytery. He shall be examined in his personal religious experience, Theology, English Bible, the Sacraments, and in the Book of Church Order, including government, discipline and worship, and in the field of his particular occupation. In these examinations the candidate shall be examined as to his views as well as his knowledge.

33-15. In order to make trial of his talents, the Presbytery shall require of the Candidate for commissioning a short thesis on a subject related to the church occupation for which he is preparing. The Presbytery may at its discretion require the reading of part or all of the thesis in the presence of Presbytery.

33-16. The Moderator shall ask the Candidate to answer the following questions:

(1) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

(2) Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church as containing the system of doctrine taught in the Holy Scriptures?

(3) Do you promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine you will of your own initiative make known to your Presbytery the change which has taken place in your views since the assumption of this vow?

(4) Do you approve the government and discipline of the Presbyterian Church in the United States?

(5) Do you promise subjection to your brethren in the Lord?

(6) Have you been induced, as far as you know your own heart, to seek the office of the commissioned church worker from love of God and sincere desire to promote his glory in the Gospel of his Son?

(7) Do you promise to be zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church, whatever persecution or opposition may arise unto you on that account?

(8) Do you engage to be faithful and diligent in the exercise of all your duties as a Christian and a commissioned church worker, whether personal or relative, private or public; and to endeavor by the grace of God to adorn the profession of the Gospel in your manner of life, and to walk with exemplary piety while faithfully performing the duties for which you are commissioned?

33-17. The Candidate having answered these questions in the affirmative, the Moderator shall pray and, then, shall say to the Candidate the following words:

N . . . . . , you are now a commissioned church worker. The grace of the Lord Jesus Christ be with you. Amen.

Record shall be made of the commissioning in the following or like form, namely:

At . . . . . , the . . . . day of . . . . . , having received testimonials commending . . . . . and evidence of his being a communicant of the Presbyterian Church in the United States, of his good moral character, and of his having pursued suitable courses of study, proceeded to submit him to the prescribed tests for commissioning, which were met to the approval of the Presbytery. On his satisfactorily answering the questions appointed to be put to the Candidate, ... was commissioned by the Presbytery as a commissioned church worker of the Presbyterian Church in the United States.

33-18. The commissioned church worker shall be enrolled by his Presbytery as a member. It shall be the duty of the Stated Clerk of the Presbytery, on enrolling a newly commissioned church worker, to notify the Session of the Church of which he has been a member so that the Session may record the fact that his membership has been transferred to the roll of the Presbytery.

The commissioned church worker shall exercise vote in the Presbytery.

The commissioned church worker shall hold membership and exercise vote in the Synod.

The commissioned church worker may be elected commissioner to the General Assembly, and in the event of such an election he shall be counted as a minister commissioner.

A commissioned church worker shall not have authority to administer the sacraments, nor to perform marriages, nor to moderate meetings of Session.

The designation C.C.W. may be used by commissioned church workers to indicate their commissioning by the Presbytery.

33-19. The commission shall continue to be valid as long as the Presbytery in which the commissioned church worker is enrolled approves the performance of the service to which he is commissioned. If the worker has indicated his intention to cease such work, or if a lapse of two years occurs since he has been actively engaged, or if there are other sufficient reasons, the Presbytery, after consultation with the worker, may revoke his commission; but in such cases the Presbytery shall record the reasons and shall communicate its action and the reasons therefor to the worker. The commission may also be revoked upon the request of the worker. Presbytery may reinstate the commission, after having been satisfied with the reasons given by the worker in the application for reinstatement. The Presbytery has the right to re-examine the worker in the fields specified in BCO 33-14 before a vote is taken.

It shall be the duty of the Presbytery to encourage the church or agency which he serves to enable the commissioned church worker to maintain and improve his professional competence through continuing education.

33-20. A commissioned church worker, by vote of the Presbytery, may be duly transferred as such by letter to another Presbytery within the bounds of which he has received and wills to accept a formal invitation to serve, his transfer to be effected only when he has been received and enrolled by that Presbytery.

33-21. A Presbytery may grant permission to one of its commissioned church workers to labor outside its geographical bounds and in work that is not under its jurisdiction provided that this work is not properly under the jurisdiction of another Presbytery. A commissioned church worker to whom the Presbytery of which he is a member has given permission to labor outside its geographical bounds shall report annually to the Presbytery on the service in which he is engaged and request renewal of said permission.

33-22. A roll of the duly commissioned church workers shall be maintained by each Presbytery, shall be reported annually to the General Assembly, and shall be recorded annually under the various presbyteries and alphabetically upon pages reserved for the purpose, together with the names of churches (courts, boards, or agencies), in connection with which they are respectively rendering service, and their particular occupations.

33-23. A commissioned church worker desiring to be ordained to the Ministry of the Word may be received by the Presbytery as a candidate for that office, immediately upon application. He may be ordained after meeting the requirements of BCO-27 in such a way that his studies in a theological seminary or its equivalent, in addition to those pursued in preparation for the office of commissioned church worker, shall be judged equivalent to the prescribed course in a standard theological seminary.

33-24. A commissioned church worker is called by the vote of the Church Session but, only after the Session has consulted the Presbytery through its Commission on the Minister and His Work. The terms of the call as extended by the Church Session shall follow the form outlined for the calling of a Pastor, and shall specify the particular functions which the commissioned church worker is to fulfill in the life of that church. This relation, an agreement between the Church Session and the commissioned church worker, is established by installation, an act of Presbytery, and is dissolved only by the authority of Presbytery. The Presbytery, acting through its Commission on the Minister and His Work, may dissolve the relationship upon the initiative of either the Church Session or the commissioned church worker. Not being a

Church officer elected by the congregation, the commissioned church worker is not a member of the Session of that church, but should be invited by the Session to be present at its meetings.

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2. That the General Assembly approve and send to the Presbyteries for advice and consent the following amendments (indicated by italics) to BCO 8-16 so that the amended paragraph will read as follows:

8-16. When a member of the church is ordained to the Ministry of the Word, *or commissioned as a church worker*, the ordaining *or commissioning* Presbytery shall notify the particular church of which he has been a member. The Church Session shall note in its records that the Minister *or commissioned church worker* is now a member of the Presbytery and no longer a member of a particular church.

3. That the General Assembly approve and send to the Presbyteries for advice and consent an amendment to BCO 14-5 adding to the second sentence the words "commissioned church workers" so that the amended sentence will read as follows: "The Church Session exercises jurisdiction over a single church; the Presbytery over what is common to the Ministers, *Commissioned Church Workers*, Sessions and churches within a prescribed district; the Synod over what belongs in common to three or more Presbyteries, and their Ministers, *Commissioned Church Workers*, Sessions and churches; and the General Assembly over such matters as concern the whole Church."

4. That the General Assembly approve and send to the Presbyteries for advice and consent the following amendments (indicated by italics) to BCO 16-1, so that the amended paragraph will read as follows:

16.1. The Presbytery consists of its member Ministers, *commissioned church workers* and all the churches within a certain district. When a Presbytery meets each church shall be represented by a Ruling Elder commissioned by the Church Session. A church whose communicants exceed 1500 shall be represented by two Ruling Elders and shall be entitled to one more Ruling Elder for each additional 1000 communicants, *and in any event the number of Ruling Elders a church shall be entitled to elect shall not be less than the total number of ministers and commissioned church workers on its staff.*

5. That the General Assembly approve and send to the Presbyteries for advice and consent the following amendments to BCO 16-7, being additions to the defined powers of a Presbytery:

(23) To receive under its care Candidates for the office of commissioned church worker.

(24) To commission, receive, dismiss, install, remove, and judge commissioned church workers.

6. That the General Assembly approve and send to the Presbyteries for advice and consent the following amendments (indicated by italics) to BCO 17-1, so that the amended paragraph will read as follows:

17-1. The Synod consists of all the churches in a district comprising at least three Presbyteries and of the Ministers and *commissioned church workers* who are members of the included Presbyteries. When a Synod meets each church shall be represented by a Ruling Elder commissioned by the Church Session. A Church whose communicants exceed 1500 shall be represented by two Ruling Elders and shall be entitled to one more Ruling Elder for each additional 1000 communicants, *and in any event the number of Ruling Elders a church shall be entitled to elect shall not be less than the total number of ministers and commissioned church workers on its staff.*

7. That the General Assembly approve and send to the Presbyteries for advice and consent the following amendment to BCO 21, which shall be an additional paragraph as follows:

21-5. The Commission shall exercise all the same powers and responsibilities in relationship to ts commissioned church workers serving within the bounds of the Presbytery as to its Ministers.

8. That the General Assembly encourage every employed non-ordained professional church leader to initiate conversation with his employing agency relative to the provision of time and money for continuing education opportunities, and that he be encouraged to use these opportunities so provided to enhance the competencies required in the person's current employment, to grow in the development of new competencies appropriate to the person's ministry, and to engage in periodic consideration of life and career goals that would instruct the direction taken in such growth.

REPORT OF THE COMMISSION ON NEW SYNOD BOUNDARIES

The 111th General Assembly established this Commission by passing the following motion:

> That a Commission be appointed by the General Assembly, consisting of one Ruling Elder and one Teaching Elder from each existing synod, and be empowered to readjust a particular boundary line of a proposed synod when requested by an existing synod. This Commission shall name legal successors to synods, and reorder their relationship to institutions having multi-synod support in such a manner as to encourage continued support of the institutions in the period of transition. This Commission shall begin its work July 1, 1971, and shall cease to function December 31, 1975.

The Moderator, Dr. Ben L. Rose, appointed the following members—a layman and a minister for each synod:

Alabama	Thomas C. Duncan	Eugene C. Thomley
Appalachia	James E. Drinkard	Thomas W. Newland
Arkansas-Oklahoma	Robert C. Malcolm	W. Newton Todd
Florida	Hilton Biggs	J. Wayte Fulton, Jr.
Georgia	Eugene H. Driver	J. Davison Philips
Kentucky	Lawrence W. Bottoms	William P. Morton, Jr.
Louisiana	Edward L. Lyon	Kenneth G. Phifer
Mississippi	Michael L. Carr	C. Denton O'Dell
Missouri	Herbert W. Crumpley	Frank A. Elliott
North Carolina	T. LaFontine Odum	J.V.C. Summerell
South Carolina	William M. Haddon	Arthur M. Martin
Tennessee	Mac W. Freeman	Paul T. Jones
Texas	Miss Margaret Gregg	James W. Newton
Virginia	Mrs. C.W. Barritt	John S. Brown (Convenor)
West Virginia	Mrs. T.S. Brewer	Alvis M. Daniel

At its initial meeting the Commission elected the convenor as chairman, J. Davison Philips as vice-chairman, and Arthur M. Martin as secretary. Based upon its instructions from the General Assembly the commission adopted the following guidelines:

1. That we were limited to considering seven synods.
2. That we act only upon requests from existing synods.
3. That we can adjust boundary lines between synods.
4. That we abide by the principles of the Ad Interim Committee on restructuring, namely the six principles found on page 254 of the 1968 Minutes of the General Assembly: "That this committee give consideration to factors as follows:
   (1) Mission responsibilities of the Church to the area.
   (2) Number and distribution of Presbyterian, U.S., churches in order to have sufficient personnel from its membership to provide effective care and oversight of presbyteries, churches and ministries and to have adequate resources to fulfill its mission.
   (3) Cultural, sociological and economic factors including metropolitan and trade areas, communication and transportation facilities, and population patterns and projections.
   (4) Boundaries between political sub-divisions.
   (5) Past commonality of interests and identity.
   (6) Jurisdictional lines of other denominations."

The Commission has consistently heard in full session all representatives of Synods, Presbyteries, and Sessions who desired to appear and has been careful to take into account the viewpoints of those immediately affected by the boundaries established by the 111th General Assembly.

The Ad Interim Committee on Restructuring Synods was gracious in turning over to the Commission its materials, and Dr. Harvard A. Anderson and later the Reverend Thomas Biggs shared with the Commission the reasons for many of the Ad Interim Committee's decision.

The Commission reports that it granted the following requests with respect to synod boundaries:

1. That the boundary line of the proposed Synod "D" (consisting of the State of Missouri, excepting the counties of Dunklin and Pemiscot; the State of Arkansas, excepting the counties of Mississippi and Crittenden; and the State of Oklahoma) be adjusted so—

That Synod "D" consist of the State of Missouri, with the exception of the counties of Dunklin and Pemiscot, and

That Synod "E" consist of the State of Arkansas, with the exception of the counties of Mississippi and Crittenden; the State of Oklahoma; the State of Texas; the State of Louisiana; and including the counties of Curry, Roosevelt, Lea, Otero in the State of New Mexico.

2. That the Commission move the proposed boundary between the proposed Synod "C" and the proposed Synod "G" so that the following six counties in the existing Presbytery of Cherokee and Synod of Georgia will be included in the proposed Synod "G"; Catoosa, Chattooga, Dade, Murray, Walker and Whitfield, but excluding that section of the State of Georgia now in the existing Presbytery of Knoxville.

3. That the Synod of Virginia communicate to the General Assembly's Commission on New Synod Boundaries its request that, in accordance with the unanimous action of the Presbytery of Abingdon and the absence of any expressed opposition by the Synod of Appalachia, the counties of Lee, Wise, Scott, Washington, Russell and Dickenson and the cities of Bristol and Norton in southwest Virginia be placed in Synod "A" rather than in Synod "C" as in the plan adopted by the 111th General Assembly.

4. The Synod of Alabama requests the Commission on New Synod Boundaries of the General Assembly to change the proposed boundaries of Synod "F" to include Russell County, Alabama.

5. The Synod of Florida requests the Commission of the General Assembly on Boundaries of Synods to adjust the boundaries of Synods "F" and "G" in order to place the entire State of Florida in Synod "G".

Pending receipt of a bona fide request from the present Synod of North Carolina this further request was also granted:

> That Albermarle Presbytery overture the Synod of North Carolina to request the General Assembly's Commission on Boundaries to make a change in the proposed boundary between Synods "A" and "B" that shall allow the North Carolina counties (Gates, Camden, Currituck, Pasquotank, Perquimans and Chowan) now in Synod "A" be transferred to Synod "B"; and that the Synod and Presbytery lines affected follow the State line existing between the Commonwealth of Virginia and the State of North Carolina.

The Commission received a request conveyed through Dr. John B. Evans "that the colleges be allowed to study their problems arising from the realigning of Synods' boundaries," and replied by communicating to the president of each college that "the Commission is prepared to act responsibly in carrying out the Assembly's orders when the colleges are ready to bring their plans before it." Similar word was also sent to the presidents of our four seminaries.

REPORT OF THE JOINT COMMITTEE ON CONSTITUTIONAL PROBLEMS OF UNION PRESBYTERIES

This Joint Committee on Constitutional Problems of Union Presbyteries was erected by action of the General Assemblies of the United Presbyterian Church in the U.S.A. and of the Presbyterian Church in the United States at their 1971 meetings.[1] The Committee is composed of four members from the Permanent Judicial Commission of each Assembly. The members are:

From the UPCUSA:	Rev. Edwin F. Dalstrom
	Hon. Russell H. Doerner
	Rev. John L. Pharr
	Joseph N. Sherrill, Jr., Esq.
From the PCUS:	Hon. David E. Cuppett, Jr.
	Rev. Frank L. Elvery
	Rev. P. J. Garrison
	Eugene F. Rogers, Esq.

The Committee met with the Stated Clerks of the two Assemblies, William P. Thompson, Esq., UPCUSA, and Rev. James A. Millard, Jr., PCUS. Judge Doerner was elected Chairman, Mr. Garrison, Vice-Chairman, and Mr. Elvery, Recorder.

General Assemblies of the Presbyterian Church in the United States had referred seven overtures dealing with constitutional problems of union presbyteries for resolution.[2] Three overtures, identical with three of those referred by the General Assembly of the Presbyterian Church in the United States, have also been referred by the General Assembly of the United Presbyterian Church in the U.S.A.[3]

Having considered the matters referred to it (See exhibit following), the Committee reports to the two General Assemblies as follows:

(See page 154 for action of Assembly on recommendations.)

[1] UPCUSA *Journal*, 1971, pp. 98, 786; PCUS *Minutes* 1971, pp. 152, 156.

[2] PCUS *Minutes*, 1970, pp. 55, 114, Exhibit A; PCUS *Minutes*, 1971, pp. 53-55, 179, Exhibit B; 56, 179, Exhibit C.

[3] UPCUSA *Journal*, 1971, pp. 36, 38, 44, 149.

Respectfully submitted
for the Joint Committee,

To the General Assembly, UPCUSA
RUSSELL H. DOERNER, *Chairman*

To the General Assembly, PCUS
P.J. GARRISON, JR., *Vice Chairman*

Exhibit A

PCUS *Minutes*, 1970, p. 55.

19. From The Presbytery of New Orleans:

Whereas, the Presbytery of New Orleans has received a petition from the Session of the First Union Presbyterian Church of Luling, Louisiana, (a similar petition having been submitted to the Gulf Coast Presbytery of the UPUSA), "calling to the attention of the respective Presbyteries that there is a difference in the questions to be asked, in the two constitutions of those who are to be ordained, and installed as Deacons and Ruling Elders (see Sec. 29-3 of the Book of Church Order of the Presbyterian Church U. S., and Sec. 47.07-47.077 of the Book of Church Order of the United Presbyterian Church, U. S. A.)"; and further stating that "in the light of these differences, we would advise the Presbyteries that we are basically using the form provided in Sec. 29-3, Book of Church Order of the Presbyterian Church, U.S. until such time as the respective assemblies rule. (Question 4, Sec. 29-3 we have changed to read, 'Do you approve of the governments and disciplines of the Presbyterian Church in the United States and of the United Presbyterian Church in the United States of America?;) We further humbly petition Gulf Coast Presbytery and New Orleans Presbytery to overture their respective General Assemblies to rule if our procedure is proper or if another procedure should be followed"; and,

Whereas, the Presbytery of New Orleans finds the language of the sections on ordination vows of elders and deacons in both constitutions to be mandatory and conflicting;

Therefore, the Presbytery of New Orleans respectfully overtures the 110th General Assembly:

"To resolve the conflict either by authoritative interpretation or by constitutional amendment." (Book of Church Order Section 31-2w)

Ibid., p.114.

19. That Overture 19 from the Presbytery of New Orleans (See page 114) be answered as the Permanent Judicial Commission recommends:

The Commission recommends that this Overture be answered by the following statements:

1. That the General Assembly request its Stated Clerk, in collaboration with the Stated Clerk of the UPUSA, to present to the 1971 General Assemblies a common recommendation to the denominations with respect to such matters.

2. Pending such action, the General Assembly finds the procedure set out in the overture satisfactory.

23. From the Presbytery of Brazos:

Whereas, the Book of Church Order Section 31-2(23), specifies that once a church becomes a union church it will take 2/3 vote of two congregational meetings not less than a year nor more than two years to dissolve;

Whereas, once a Presbytery becomes a union Presbytery all churches within the Presbytery become union churches thereby coming under the authority of 31-2(23);

Whereas, the wisdom of such a requirement is good insofar as it prevents churches from moving from one status to another without much consideration; however, as presently written, such a provision seems to apply to both the changing of status from a union church to a non-union church and to the simple dissolving of a church;

Therefore, premises considered, the following recommendations are proposed:

1) that the Presbytery of Brazos overtures the 111th General Assembly of the Presbyterian Church in the U.S., for an interpretation of Section 31-2(23), to determine whether 31-2(23), in any way infringes upon the authority of a Presbytery to dissolve churches as per B.C.O. Section 16-7(9); and, furthermore,

2) that if Section 31-2(23), does conflict with Section 16-7(9), that the Permanent Judicial Commission propose an amendment to the B.C.O. in order to bring B.C.O. 31-2(23), in line with B.C.O. 16-7(9), such as, by adding to the B.C.O. the following provision:

"Provisions pertaining to the dissolving of union churches shall not in any way infringe upon the authority of Presbytery to dissolve churches, but only to churches that desire to change their status from a union church to a non-union church."

24. From the Presbytery of Louisville-Union:

Whereas, Section 32-2(3)(g), of the PCUS Book of Church Order, and paragraph 67.02, c. (7) of the UPCUSA Book of Order, provide that in the case of conflicting mandatory provisions in the constitutions of the two Churches, "the union Presbytery shall overture the General Assemblies of the denominations involved to resolve the conflict either by authoritative interpretation or by constitutional amendment;" and

Whereas, during the formation of the Presbytery of Louisville (Union) there was raised a question of the individual churches' relationship to their property, and

Whereas, during such formation question was submitted that there may be conflicting mandatory provisions, regarding real property transactions, between the two constitutions, as follows:

PCUS BCO 6-2. "In buying, selling, and mortgaging real property such officers shall act solely under the authority of the corporation, granted in a duly constituted meeting of the corporation."

UPCUSA B.O. 62.08. "Whether by civil law the trustees of a particular church hold title to its property or are the officers of a corporation which holds title thereto, they shall deal with such property only as they may be authorized or directed by the session, and their autority in respect to the selling, mortgaging, and leasing of real property shall be subject also to any rights reserved to the congregation by civil law or the bylaws of the particular church and to the permission of presbytery as herein provided."

UPCUSA B.O. 62.12. "A particular church shall not sell, mortgage or otherwise encumber any of its real property and it shall not acquire real property subject to any encumbrance or condition without the written permission of the presbytery transmitted through the session of the particular church . . . ."

Whereas, there may be conflicting mandatory provisions, regarding real property transactions, between two constitutions,

Therefore, The Presbytery of Louisville (Union) overtures the General Assemblies of the Presbyterian Church in the United States and the United Presbyterian Church in the United States of America as follows:

1. To adjudicate and decide whether or not there in fact exists a conflict in the above-cited constitutional provisions;

2. That if No. 1 is answered that a conflict does exist, to resolve the conflict either by authoritative interpretation or by constitutional amendment.

Ibid., p. 54

25. From the Reverend Messrs. Harry S. Hassal, Monir E. Powers, and Herman Dam:

Whereas, majority rule is the normal operating procedure within the Presbyterian Church in the United States and her courts; nevertheless, this Church has carefully guarded the rights of the minority from abuse by the majority (see Section 26-2, last paragraph, *Form of Government* and Chapter 19, *Rules of Discipline*);

Whereas, the vote adopting Chapter 32, *Form of Government*, was first apparently defeated in the Presbyteries and then passed by a simple majority vote of 41-36 after three Presbyteries switched their votes—this in the face of the statment of the Permanent Judicial Committee: "To be unquestionably constitutional, such amendments must have the advice and consent of three-fourths of the Presbyteries." (*Minutes*, 1967, page 238);

Whereas, even in those Synods where the majority of commissioners to their respective Presbytery meetings approve Chapter 32 (Union Presbyteries), there was nevertheless significant opposition, the rights of whom should be neither obscured nor ignored, for example,

Synod of North Carolina, Majority in favor, 42.7% opposed,
Synod of Tennessee, Majority in favor, 40.4% opposed,
Synod of Virginia, Majority in favor, 28.4% opposed,
Synod of Texas, Majority in favor, 24.5% opposed,
Synod of Arkansas, Majority in favor, 23.0% opposed,
Synod of West Virginia, Majority in favor, 20.1% opposed,
Synod of Kentucky, Majority in favor, 14.3% opposed, and
Synod of Missouri, Majority in favor, 2.8% opposed;

Whereas, many Ministers and congregations, even now in union Presbyteries or in areas where union Presbyteries are now being contemplated, conscientiously oppose the dual membership and discipline required of them by union Presbyteries and do sincerely wish to remain in the Presbyterian Church in the United States only, desiring to recognize but one constitution and set of ordination vows, to contribute to and support but one set of denominational benevolence causes, to own property in accordance with the PCUS *Book of Church Order* only and in every other way preferring the undivided loyalty to Christ through but one denomination;

Whereas, there is precedent for this amendment in the Snedecor Memorial Synod and in the new Presbytery of the Ozarks-Union (Arkansas);

Therefore, in a common effort to ease tensions in the union Presbyteries by also recognizing the rights and conscientious desires of minority opinion we respectfully overture the 1971 General Assembly to approve the following amendment to the *Book of Church Order* and sent it to the Presbyteries for their advice and consent:

That Section 32-2(4), of the Form of Government, *Book of Church Order*, be amended by adding the words, "with the exceptions noted below in subsections (4)(a) and (4)(b);; after the words "of the uniting Presbyteries (Presbytery and Classis)", in lines 4 and 5, so that his section would read: "The membership

of the union Presbytery (Classis) shall consist of all minister members of each uniting Presbytery (Presbytery and Classis), and all the churches (elder representatives thereof) of the uniting Presbyteries (Presbytery and Classis), with the exceptions noted below in subsections (4)(a) and (4)(b), plus all others received by the union Presbytery (Classis), subsequent to the effective date of this union. When the Constitutions of the Churches vary as to elder representation, that provision which confers the largest representation shall apply.

> (a) Any minister conscientiously opposing the dual membership and discipline required by his union Presbytery shall have the right to transfer his membership to a non-union Presbytery within one year from the effective date of this constitutional amendment or from the consummation date of his union Presbytery, whichever is later. In this union Presbytery case this provision shall specifically take precedence over the reference in section 16-2, dealing with the presbytery membership of a minister.
>
> (b) Any church which at a regularly constituted congregational meeting votes its opposition by a two-thirds majority to the dual membership and discipline required by its union Presbytery shall have the right to transfer its membership to a non-union Presbytery."

(This overture, rejected by the Presbytery of Nashville, is presented under Standing Rule 7.5—*Stated Clerk.)*

Ibid., p.55

26. From the Presbytery of Central Texas-Union:

The Presbytery of Central Texas-Union respectfully overtures the 111th General Assembly of the Presbyterian Church in the United States to amend the *Book of Church Order* by adding the following paragraph to Chapter 31:

> "Where a particular church has become a union church by action of its Presbytery, rather than on the initiative of the congregation, it may—should it become a member of a non-union Presbytery—revert to its former status through a two-thirds affirmative vote in each of two congregational meetings, held not less than one year and not more than two years apart."

Ibid., p. 55

27. From the Session of the Youngblood Memorial Presbyterian Church, Waco, Texas:

Whereas, many congregations, against their wishes and without congregational action, will become union churches by virtue of the Presbytery becoming a union Presbytery; and

Whereas, in the changing of Presbytery boundaries, some of these churches subsequently will become members of non-union Presbyteries; and

Whereas, the present constitution of our Church makes no provision for their relief from this position of dual responsibility except by dissolution (and loss of property);

The Session of Youngblood Memorial Presbyterian Church, Waco, Texas, does respectfully overture the 111th General Assembly to amend the *Book of Church Order,* Chapter 32, to provide that "A union church which became such without congregational action but by virtue of the Presbytery becoming a union Presbytery, in event of its becoming a member of a non-union Presbytery, shall revert to its former status as a non-union church, with all property rights, unless by congregational action it chooses to remain a union church."

(This overture, rejected by the Presbytery of Central Texas, is presented under Standing Rule 7.5—*Stated Clerk.)*

Ibid., p. 179

17. That the referral from the 1970 General Assembly of Resolution 12 of that Assembly (*Minutes,* 1970, p. 116); and Overtures 23-27 from the Presbyteries of Brazos, Louisville-Union, and Central Texas-Union, respectively, (see pp. 53-55) and from members of the Presbytery of Nashville and from the Youngblood Church of Waco, Texas concerning union churches and union Presbyteries, be answered as the Permanent Judicial Commission recommends:

The Permanent Judicial Commission recommends that these items raising questions about Chapter 31 and 32 of the Book of Church Order be answered as follows:

> The referral asks that churches that become union churches because the Presbytery to which they belonged became a union Presbytery, be allowed to withdraw by proper procedure and become a member of a new Synod set up for this purpose.
>
> Overture 23 asks for in interpretation of Section 31-2(2) to see if it infringes upon authority granted by Section 16-7(9) and, if so, to provide a constitutional amendment to remedy the situation.
>
> Overture 24 states that in union Presbyteries there may be conflicting mandatory provisions, regarding real property transactions between the Presbyterian Church, U.S. and U.P.U.S.A.

constitutions and asks if such conflict does exist that it be resolved by authoritative interpretation or by constitutional amendment.

Overtures 25 and 27 ask that Section 32-2(4) be amended to allow a union church which became union by virtue of being in a union Presbytery to again become a non-union church should it become a member of a non-union Presbytery.

In 1967 it was pointed out to the General Assembly that "no church in a United Presbytery or Synod would have the privilege granted under Section 31-2 (old BCO Section prior to 1969 Amendment) of "ceasing to operate" as a union church. They would be irrevocably united as long as the Presbytery was a union Presbytery . . . ." and "no provision is made in the proposed amendment for exemption from union of those congregations which may not want it." (*Minutes* 1967, p. 237).

These provisions are now being asked for by the above overtures and, if changes are to be made, uniform provisions need to be enacted by the UPUSA Church and the Presbyterian Church, U.S.

Therefore, it is recommended that the matters raised in these overtures be referred to the Stated Clerks of the General Assemblies of the Presbyterian Church, U.S. and the United Presbyterian Church in the United States of America to consult, work out and draft acceptable amendments to the Book of Church Order, Chapters 31, 32 and other chapters, where needed.

PCUS Journal, 1971, p. 56

28. From the Presbytery of the Ozarks-Union:
Whereas, neither the *Book of Church Order* of the Presbyterian Church, U.S., nor the *Book of Order* of the United Presbyterian Church in the U.S.A., in general, or in particular reference to Chapter 32 B.C.O. or 67.02, B.O., provide any base for interpretation or disposition by a church court or by its officers responsible for such interpretation, where a Ruling Elder, currently serving on the session of a member church in a union Presbytery, desires to renounce the authority and jurisdiction (but not the communion) of one of the two denominations of which the particular church and Presbytery are members; and
Whereas, a session is confronted with the task of acting responsibly within both constitutions where there is no interpretation offered on such situations which are herein indicated;
Therefore, the Presbytery of the Ozarks respectfully overtures the General Assembly of the Presbyterian Church in the U.S., on the basis of B.C.O. 32-2(3)(g), to resolve this conflict, in consultation and cooperation with the General Assembly of the United Presbyterian Church in the U.S.A., by either authoritative interpretation or by amending the constitutions.

Ibid., p. 179

18. That Overture 28 from the Presbytery of Ozarks-Union (see p. 56) asking the General Assembly to resolve the conflict presented when a Ruling Elder on the session of a church in a union Presbytery desires to renounce the authority and jurisdiction (but not the communion) of one of the two denominations of which the particular church and Presbytery of Ozarks-Union (see p. 56) asking the General Assembly to resolve the conflict presented when a Ruling Elder on the session of a church in a union Presbytery desires to renounce the authority and jurisdiction (but not the communion) of one of the two denominations of which the particular church and Presbytery are members, be answered as the Permanent Judicial Commission recommends:

The Permanent Judicial Commission recommends that this overture be answered with the following statement:

It is not possible to renounce the authority and jurisdiction of the Church without renouncing the communion. (Chapter 11 of the Rules of Discipline). A member of a union church or union Presbytery is a member of both denominations.

The matter of clarification of the different ordination vows required by the Presbyterian Church, U.S. and the United Presbyterian Church, U.S.A. constitution is now being studied by the Stated Clerks of the two General Assemblies in an effort to work out some agreement. (*Minutes*, 1970, p. 114.)

REPORT OF THE PERMANENT COMMITTEE ON INTER-CHURCH RELATIONS

The quest for Christian unity is always uppermost in the minds of the members of this Committee as we note and encourage the activity of the Presbyterian Church in the United States in encounter and dialogue with our sister denominations and agencies. It is thrilling to see such matters taking on lively projects and accomplishing more on the ecumenical stream of the day.

Our denomination has not been sluggish in participation in solid ways as we assume our role in this great movement. Although we do not directly hold responsibility in either the Ad Interim Committee on Union with the United Presbyterian Church or the Consultation on Church Union, we with all other Presbyterians eagerly await and second their advances.

The four concerns specifically assigned to the committee are: interdenominational areas of special interest, cooperation with other Presbyterian and evangelical bodies, the National Council of Churches, and the World Council of Churches. The following is a report on each in turn:

I. INTERDENOMINATIONAL AREAS OF SPECIAL INTEREST

A. American Bible Society (See Appendix A.)

The committee heard the Rev. John D. Erickson, Executive Secretary of Church Relations of the American Bible Society, whose informative talk was received warmly.

The new publications are indicative of the innovative and thorough manner in which this Society promotes the Word worldwide. Thus, we request the General Council to place the American Bible Society in the 1973 budget for $42,000. We again urge the General Council to include National Bible Sunday in the Church calendar and to receive on that day a supplemental offering for the Society.

We noted with satisfaction the Society's opening of a distribution center in Atlanta.

B. The Lord's Day Alliance

The Committee heard of the work of this agency through correspondence from Rev. Marion Bradwell, Executive Director of the Lord's Day Alliance. The Committee anticipates a report at its next meeting from the Executive Director in person.

C. Religion in American Life

We find the multi-media public relations of RIAL to be a valuable ecumenical service.

II. COOPERATION WITH OTHER PRESBYTERIAN AND EVANGELICAL BODIES

A. Fraternal Delegates

The committee acknowledges with thanks the reports from the following individuals who were Fraternal Delegates in 1971:

Associate Reformed Presbyterian Church—Rev. George M. Webb
Cumberland Presbyterian Church—Rev. James D. Newsome
United Prebyterian Church in the U.S.A.—Rev. Paul Tudor Jones
Church of Scotland—Rev. W. M. Schotanus
Presbyterian Church of England—Rev. Joe W. B. Brooks

The Committee took the following actions concerning Fraternal Delegates and alternates for 1972:

1). That the Committee follow the suggestion of the North American Area Council of the World Alliance of Reformed Churches that "one" Fraternal Delegate from the Alliance appear on behalf of all its member churches, and that direct Church-to-Church delegates be used only on special occasions or for particular reasons.

2). That the Stated Clerk be requested to inform the North American Area Council of the World Alliance of Reformed Churches of our action and that he also inform the Associate Reformed and Cumberland Presbyterian Churches of this action. Further, that the Stated Clerk request the Council to send a Fraternal Delegate to our meeting of the General Assembly.

3). That the PRESBYTERIAN SURVEY be requested to consider the writing of a special feature article each year for publication in the SURVEY from the reports of the Fraternal Delegates, believing

that there is information in these reports that would be educational and informative to the constituency of the denomination.

4). That the following be the Fraternal Delegates for 1972:

—United Presbyterian Church in the U.S.A. (May 16-24, Denver): Rev. Ben L. Rose, Moderator, Richmond, Virginia; alternate, Rev. William A. Benfield, Jr., Charleston, West Virginia.
—Church of Scotland (May 23, Edinburgh): The Rev. Edward V. Ramage, Houston, Texas; alternate, Rev. J. Phillips Noble, Anniston, Alabama.
—Presbyterian Church of England (May 15): The Rev. J. Phillips Noble, Anniston, Alabama; alternate, Rev. Edward V. Ramage, Houston, Texas.
—Waldensian Church of Italy (Aug. 20-25, Torre Pellice): The Rev. W. M. Schotanus, London, England.

The above named Fraternal Delegates to meetings overseas are appointed at no expense to our denomination.

—The organizing meeting of the new United Reformed Church of England (Oct.): the Rev. James A. Millard, Jr. Due to the unique nature of this meeting, the expenses of Dr. Millard are to be paid by the denomination.

5). That the Rev. Henry Edward Russell, Memphis, Tennessee, be the official delegate of our denomination to the John Knox Commemoration, November 26, 1972, in Edinburgh, Scotland.

B. North American Area Council, World Alliance of Reformed Churches

(See Appendix B.)

The Committee had reports from our representatives at the 1971 Area Council meeting. Special note was taken of changes made in the Council's rules which will reduce the number of representatives from the member Churches.

C. World Alliance of Reformed Churches

(See Appendix C.)

D. Conversations with Roman Catholics

We also acknowledge the report of the conversations with the Roman Catholics and recommend that the Rev. William B. Ward and the Rev. J.A. Ross Mackenzie be appointed to this task for another three years.

III. NATIONAL COUNCIL OF CHURCHES

(See Appendix D.)

A. Reports from some of our representatives will be found in Appendix D.

B. The Committee was called upon to make a critical evaluation of "A Proposal Calling for Constitutional and Functional Changes in the National Council of Chuches," a document of some length and importance. The following are recommendations made to our representatives on the NCC General Board:

(a) That the Preamble to the constitution of the NCC be maintained as is on page 6.

(b) That the section of the report titled, "The Governing Board," Article II, seems sound and we make no recommendations for changing it, but we counsel our representatives to be faithful to their responsibilities in attendance at the meetings of the Board and to give this a very high priority.

(c) That the members of the Executive Committee (item C, page 12) be elected by and from the membership of the Governing Board.

(d) We have no recommendations for Section III, "Style of Operation," and we have one recommendation for Section IV, "The Staff Management Team," (page 24)—that the first item listed under "Staff capabilities must give priority to" be amended to read:

"Competence in Christian theology with sensitivity to the modern world."

(e) We recommend Section V, "Funding," (page 26) be accepted as it is.

(f) We recommend Sections VI, VII and VIII (page 28) be approved in principle.

IV. WORLD COUNCIL OF CHURCHES

(See Appendix E.)

The financial reports of the WCC and for the U.S. Conference were received as information. We requested of the General Council that $13,375.00 (a 15% increase) be approved for 1973.

The General Assembly notes with regret the critical nature of the articles concerned with the World Council of Churches published in the *Reader's Digest*. We feel that these articles are biased and inaccurate and fail to reflect fairly on the work and nature of the World Council of Churches.

We are grateful for the excellent response written by Dr. Eugene Smith, Executive Secretary of the U.S. office of the WCC, which more accurately describes the work of the Council and which has been available for general distribution to the Church.

A recommendation by the Committee that "The Inter-Church Relations Committee of the Presbyterian Church in the United States, in Session in Atlanta, Georgia, on February 2, 1972, moved to nominate to the National Council of Churches of Christ in the U.S.A., the Rev. Dr. John F. Anderson, Jr., to be President of the N.C.C. and we request our delegation to the National Council to actively work to the end of having Dr. Anderson nominated and elected," was passed unanimously.

V. OFFICERS FOR THE COMMITTEE

The current Chairman, feeling that his duties as a college president precluded his giving the attention required in this position, asked not to be returned as Chairman. Thus, it was decided that the officers of the Permanent Committee on Inter-Church Relations for the next year will be:

Chairman ..... Rev. Robert B. Smith
Vice-Chairman ..... Rev. William G. Foster
Secretary ..... Rev. Walter A. Bennett

VI. RESOLUTION

As a special action of this Committee, the following resolution was passed unanimously:

"That the Chairman inform the Nominating Committee of the Assembly that all first term members of the Committee, whose terms expire in 1972, be returned for another three-year term and that the two members of the Committee whose terms expire in 1972 and have served two terms—William B. Carssow and Reid V. Robinson—be returned for a third term of three years. The Committee would further underscore the importance of this request for the two men who have served two terms because of the legal counsel and continuity particularly needed on this Committee in its relationship with other Presbyterian-Reformed and National and World Alliances for which this Committee is responsible."

"It was further moved and adopted unanimously to instruct its representatives to the General Assembly to seek to have the two Standing Committees of the Assembly fight on the floor of the Assembly if necessary for the reelection of Mr. Carssow and Mr. Robinson if the Assembly's Nominating Committee does not renominate them."

Respectfully submitted,
ROBERT L.D. DAVIDSON, *Chairman*

Appendix A

REPORT OF THE AMERICAN BIBLE SOCIETY

The crucial test of an organization's vitality in today's world is its ability to adjust to change. This inescapable fact was brought sharply into focus during 1971, a year in which almost every area of life in every corner of the globe was touched by some kind of revolution: political, economic, scientific, educational, moral and/or religious.

The organization that cannot recognize these changes and adapt its program to meet the needs of people who are finding their basic life patterns transformed will itself be regarded by most people as no longer meaningful. The question facing the American Bible Society and its colleagues in the United Bible Societies (the world fellowship of 50 national Bible societies) is not whether to adjust to this revolutionary age but how these adjustments can best be made to achieve the Bible Society's goal of reaching every man on earth with a copy of Scripture in a language he can read and understand.

Adequate translations of the Scriptures are a necessary first step. By the end of 1970 (total for 1971 not yet available), at least one book of the Bible had been translated in 1,431 languages and dialects. But even this impressive total is an inadequate measuring stick of effective communication of the Gospel. The figure needs to be examined more closely. Only 249 of these languages and dialects have a complete Bible, 329 more have a complete New Testament, and the remaining 853 have only one or more books of either the Old or New Testaments.

A further point to be noted is that one translation published in 1971 has a potential readership greater than all of the 18 first-time translations that appeared during the year. This is "bonnes Nouvelles Aujourd'hui," a translation of the New Testament in the *Francais Courant*, today's French, which will give French-speaking people around the world a version comparable to "Good News for Modern Man," the New Testament in Today's English Version, of which more than 31 ½ million copies have been distributed since it was first published in September 1966. Early in 1971 "Good News" topped all previous records to become the all-time best seller in paperback.

Work is now progressing steadily on the translation of the Old Testament in Today's English Version. Two books, The Psalms and Job, have already been published and the entire Old Testament is expected in 1976. Similar common language translations have also been prepared in Spanish, German and Korean, and others are underway in Portuguese, Thai, Taiwanese, Chinese, Dutch, Hindi, seven languages of the Philippines, and many more are planned. All "common language" versions meet the needs of people who are not Christians and unfamiliar with traditional Biblical terminology. They seek to stimulate the same reaction to the text as the one the original authors desired: commitment to Jesus Christ.

But new translations also demand new formats. A version that can be easily read and understood dares not be closeted in forbidding columns of regimented type between gloomy black covers. Color and design in Scripture production, it has been proved, does attract readership. Therefore, for the past decade the American Bible Society has been producing imaginative and colorful presentations of Scripture, many of which are illustrated with either the line drawings of TEV illustrator Annie Vallotton or with other appealing pictures, often of local scenes.

Other Bible societies are now using many of these illustrations, as well as producing their own Scriptures with locally designed covers and revised typography. These new formats have suddenly made the Word come alive!

Although complete figures are not available at this writing, it now appears that Scripture distribution throughout the United States in 1971 will be more than 90 million copies, and total world distribution should approximate 173 million copies.

Through the years the ABS has worked closely with all churches as the principal agency for providing the Word of God, both in this country and on the mission fields. This has been the Society's unique and special ministry since its very beginning.

Of particular interest is the way ABS has cooperated with the Presbyterian Church in the U.S. A PCUS missionary, the Reverend John Ellington, has been working on a translation of the New Testament in Lingala for the church in Kinshasa in Zaire, formerly known as the Democratic Republic of the Congo. Also, for the use of PCUS missionaries in Zaire and Central Africa, the ABS has recently published a "common language" translation of the New Testament in Swahili, the "lingua franca" of much of sub-Saharan Africa.

Through the years the PCUS has had great influence on Christian growth in Korea. In fact, today the Korean Church is one of the fastest growing in the world. Recently the Bible societies published the New Testament in colloquial, modern Korean and ever since its publication it has consistently been a best seller in that country. Today, of Korea's 31 million population, more than 10 percent are Christian.

In the Middle East, even though missionaries of all churches, including the PCUS, have been expelled from a number of areas, Bible society work continues. The Bible and Christian witness are firmly planted.

Likewise, in Taiwan, where plans for the future of the mission program are in flux, the Bible is plainly in evidence. As in Korea, a new "common language" translation of the new Testament in Taiwanese is in preparation. Already the response to the books of the New Testament which have been published prove that this latest translation of the Word of God is going to exert a strong influence on the Christian life and growth of that country.

A further example of the cooperative partnership that exists between the ABS and the PCUS concerns the Birthday Offering of the Board of Women's Work, $50,000. of which has been allocated to the Society in 1972. Here again, in consultation with one another, the ABS has agreed to provide Scriptures to meet the need of the church. Thus, the fund will be used in its entirety to translate and publish the following: a translation of the New Testament in the Cherokee language; a revised translation of the Bible in the Navajo language; a Cherokee-English edition of the Gospel of John; The Psalms in the Choctaw language and a new Spanish-English (diglot edition) of the New Testament, the latter to be used by nearly one million of America's migrant farm workers.

In cultural awareness, as well as in numbers, American Indians are growing today, and Scriptures in their languages are much in demand. The Scriptures being provided by the Birthday Offering, therefore, will be practical, attractive and easy to use. Most will be in large print to benefit new readers and the elderly.

These few examples exemplify the various ways in which the Society and the PCUS work together in evangelistic outreach. Be assured that the ABS stands ready at all times to assist your translators on the field. Also, ABS linguistic experts constantly study submitted manuscripts and the Society assumes the responsibility of publishing completed texts. Finally, the Bible Society is ready to supply the Scripture editions which will enable the PCUS to fulfil its mission of bringing people everywhere to a saving knowledge of Jesus Christ.

All ABS Scriptures translated and published are distributed at a subsidized cost or given away free, in order to put a copy of Scripture within the reach of any man anywhere. The money necessary to carry on this global mission must come from gifts to the Society: individuals, churches and special projects. Since churches, both at home and overseas, benefit greatly from the services offered by the ABS, it would seem that a much greater percentage of income support should be forthcoming from this source.

On the contrary, during the past few years income from the churches of America has been steadily declining. During 1971 ABS budgeted $1,450,000. as the anticipated income from churches; at year's end the amount received was over $200,000 short of the goal.

The Society is grateful to the Permanent Committee on Interchurch Relations for its recommendation of 1971 to the General Council (which was accepted) to (1) place the ABS in the annual church calendar (August), and (2) to encourage churches of the denomination to receive a supplemental offering during the year for the Society.

However, as a matter of record, the following shows the giving to the Society by the Presbyterian Church in the United States over the past 10 years:

1962	1963	1964	1965	1966	1967	1968	1969	1970	1971
$47,888	$47,343	$45,609	$55,288	$42,837	$30,917	$35,745	$33,089	$34,709	$34,527
								7,500*	
								$42,209	

*Special gift/Bibles for Nigeria

The Society is deeply grateful to the PCUS for this ongoing support, but it should be noted that these figures have continued to decline over the decade, while the overall budget of the Society has risen from $4,643,741. in 1961 to $9,250,000. in 1971. The reason for the increase is, of course, the continuing urgent requests for the Word of God which grow greater each year. During this same period the churches which benefit most from the services offered by the Society have increased their total giving by only $180,541. ($1,065,649. in 1961; $1,246,190. in 1971).

Today, in most mission areas overseas there is growing demand for local autonomy and broader community involvement. This all means that American and European missionaries are gradually leaving the scene and operations are being carried on by nationals. But even though the church representatives who founded these missions are no longer present, the work of the church will go on. And the work will be aided by the Bible societies, with their representatives in 158 countries and territories around the world, who are still there to provide the Word of God.

As world population continues to soar and literacy is rapidly increasing, even in remote areas, churches overseas are calling on the Bible societies more than ever for urgently needed Scriptures to sustain church life and witness. Throughout the world there is evidence that people today are hungry for the Word of God. Thus, if the churches wish to see the fruits of their labors increase, it is vitally necessary that new Christians and Christians yet to be are adequately provided for. The ABS is in a position to perform this service, provided the needed funds are forthcoming.

However, the services of the ABS are not limited to a global ministry; exciting things are happening at home as well. The specific program and achievements of the Society on the home front must also be noted.

Once again in 1971 the ABS increased its services to the more than 450,000 legally blind people in the United States. A total of 747,131 Scriptures in special formats (Braille, records, cassettes and tapes) were provided, a 36.2 percent increase over 1970. For the first time the ABS/TEV Psalms was made available in a Braille edition and on records. The latest recordings for the sightless are "Hear Us and Help," 19 devotional Psalms read by Dr. Howard Thurman, and "The Best Way," selected readings on faith, hope and love, recorded by Barbara Britten.

In recent years the Society has made large grants of Scriptures annually to the Armed Forces. In 1971 distribution of complete Bibles to service personnel through chaplains reached 54,490 copies, a 33 percent increase over the previous year and an all-time high for any year.

To further enlist the interest of college young people, the Society, through its campus ministry program, prepared a special edition of 150,000 copies of "Good News for Modern Man," with a cover displaying the seals of the Big Ten universities. Since today 50 percent of the world's population is under 21 years of age, a special goal of the Society is to reach the youth of the world with the Word of God.

As continuing ministry to the second largest language group in the country, the Spanish-speaking, the ABS sponsored two Penzotti Distribution Training Institutes in Texas. At one Institute more than 300 participants from Spanish-speaking churches in San Antonio, and at the other 25 church leaders from 18 denominations were instructed in a plan for Scripture evangelism. Also, Scripture Courtesy Centers or "mini depositos" have been set up in several Spanish-speaking churches in Connecticut and New Jersey.

Recognizing that more than 20 million Americans today are beyond the age of 65 years, the Society has agreed to produce special Scripture formats to assist and comfort those of this age group. Many Scriptures are already being printed in extra large print editions.

So that God's Word may be more accessible and more easily understood, nearly 3,000 translators are constantly at work around the world, presently engaged in more than 600 translation projects. To assist them in their labors, the ABS helped sponsor seven Translators' Institutes during 1971, all under the direction of translators from the ABS headquarter's staff: Northern Australia, Cameroun, Fiji Islands, India, Nigeria, South Africa and East Germany. The latter Institute was attended by 50 delegates from 19 countries (27 coming from behind the "Iron Curtain"). Sixteen denominations, currently working on 16 translations, were represented in East Germany.

A most strategic two-year project of translating the New Testament into contemporary or common Chinese was also begun during 1971.

Several thousand women, working under the direction of the new department of Women's Activities, are now busily engaged in advancing the Bible cause. Regular seminars are being held to encourage more women to establish Scripture Courtesy Centers, to discover and provide supplies to meet effectively the Scripture needs of their respective communities, and to seek new sources of financial support for the Bible cause.

Likewise, the work and mission of the ABS was heightened during the year through exhibits at 73 national conventions, five state fairs and displays in a multitude of local churches.

Bible Society news was reported in every major U.S. newspaper, through radio and television spots, and by personal appearances of Bible Society personnel on many radio and television shows, including several network programs.

Each year for the past 53 years the ABS has sponsored an annual Advisory Council, composed of church executives and leaders from all of the supporting denominations, communions and agencies. At these meetings the ABS program and needs are presented and counsel is elicited from those in attendance.

Attending the last Advisory Council meetings in Nashville, Tennessee, November 29-30, 1971, were Dr. James A. Millard, Jr., Stated Clerk and Treasurer of the General Assembly of the PCUS; Dr. Evelyn Green, Executive Secretary, Board of Women's Work; and Mrs. Gene R. Barnard, President, Board of Women's Work.

More than 70 denominations, communions and church agencies contributed to the ABS in 1971. At many of the national and state meetings of these church groups, ABS personnel were in attendance and introduced delegates to the latest Scripture formats and programs for Scripture evangelism.

The Society's goal is to provide a copy of Scripture to every person in a language and form he can read and understand and at a price he can afford. On a world-wide basis the United Bible Societies, a

world fellowship of 50 national Bible societies, coordinates world planning and administration of Bible Society work in 158 countries and territories, thus eliminating duplication of expense and effort while advancing the Bible cause. Resources of all member Bible societies are pooled to meet existing demands. In 1971 the ABS supplied 53 percent of the total World Service Budget of the UBS, $3,997,088. The ABS's budgeted share for 1972 is even higher, $4,110,000., or 53.5 percent.

Scripture demands continue to increase; costs continue to spiral; the annual budget rises higher and higher. For 1972 the ABS has again established the highest budget in its 156-year history—$9,730,000. This figure has been approved by the Board of Managers in the faith and with the expectant hope and prayer that friends of the Society will once again exert additional effort to attain this goal.

In 1972 the Society is moving forward in confidence and with boldness. As General Secretary Laton E. Holmgren has stated: "It is the 'Holy boldness' which characterized the Christians of the First Century—'Now when they saw the boldness of Peter and John . . . they marveled; and they took knowledge of them, that they had been with Jesus' (Acts 4.13 KJV).

"It is the stout conviction of the officers and staff of the American Bible Society that this is a time for a new boldness in proclaiming the Word of the Lord. For one thing, the size of the task which you have entrusted to us is so enormous that only a 'Holy boldness' is equal to it. You have asked us to see that the Scriptures are made available to every man on earth in his own language and at a price he can afford. So it is that we boldly ask our Bible Society family to provide us with the necessary funds to carry out the mandate you have given us.

"In glad response to Christ's command to preach the Gospel to every creature, we are boldly expending all available resources of manpower, of scholarship and of finance in a wider dissemination of the printed Word of God. With your prayers and support to undergird us, we will become 'much more bold to speak the word without fear' (Philippians 1.14 KJV)."

Respectfully submitted,
JOHN D. ERICKSON
Executive Secretary, Church Relations

Appendix B

WORLD ALLIANCE OF REFORMED CHURCHES (PRESBYTERIAN AND CONGREGATIONAL)

Report of The North American Secretary to the Member Churches

February 28, 1972

1. The World Alliance of Reformed Churches (Presbyterian and Congregational) is the product of the merger of the World Alliance of Reformed Churches throughout the World Holding the Presbyterian Order and the International Congregational Council. This merger took place in August, 1970, in a Uniting General Council held in Nairobi, Kenya. This Alliance continues in its membership the Member Churches of the two older organizations, and more than two-thirds of these Churches are located in Latin America, Africa, and Asia.

2. The North American Area is one of the two organized Areas of the World Alliance, meets annually, and consists of delegates, ministers and members, either men or women, appointed by the Member Churches of the Area. The North American Area was established in 1954 "to include the United States and Canada, and any other adjacent regions which might be agreed upon in the future," (continuing and revising the American [Western] Section formed originally in 1884). Six Member Churches are located in the Caribbean Area, including three in Guyana.

3. Constituent Members of the Alliance in the North American Area on February 1, 1972, are:

Associate Reformed Presbyterian Church
Cumberland Presbyterian Church
Second Cumberland Presbyterian Church
Guyana Congregational Union
Guyana Presbyterian Church
Hungarian Reformed Church in America
Presbyterian Church in Canada
Presbyterian Church in Trinidad and Grenada
Presbyterian Church in the United States
Presbytery of Guyana
Presbyterian Reformed Church in Cuba
Reformed Church in America
United Church of Canada
United Church of Christ
United Church of Jamaica and Grand Cayman
United Presbyterian Church in the United States of America

4. Officers of the Area are:

Chairman: Dr. Hubert W. Morrow
Past Chairman: The Right Reverend Dezso Abraham, Bishop
Vice Chairman: Mrs. Elmarr Bakken
Secretary: The Reverend James I. McCord
Treasurer: The Reverend James A. Millard, Jr.
Recording Clerk: The Reverend W. J. Klempa
Director of Information: The Reverend Frank H. Heinze

5. The North American Secretary is elected by the General Council of the World Alliance and reports annually to its Executive Committee, to the Area Council, and to the judicatories of the sixteen member communions of the Area. He is assisted by the staff of Princeton Theological Seminary.

6. The North American Area Council met in Atlantic City, New Jersey, on January 4-6, 1972. Approximately 100 delegates and visitors were in attendance and, in addition to the reports from the various officers of the Alliance and the Area, the Area Council heard addresses on "Reading the News from the Eastern Reformed Churches," by Dr. Andrew Harsanyi; "The Theology of Liberation," by Professor James H. Cone; and "The New Man in the Caribbean," by Professor James F. Seunarine. Standing Committees also presented their annual reports, reports were made on bilateral conversations with other Christian traditions, and the Special Committee chaired by President Arthur R. McKay made its report.

Fraternal visitors included the Reverend Paul Dilys, representing the Lithuanian Reformed Church in Exile; Bishop Ernest L. Unterkoefler and Dr. William B. Ward, co-chairmen of the Roman Catholic-Reformed Consultation; Dr. Thomas J. Liggett and Dr. George G. Beazley, Jr., representing the Christian Church (Disciples of Christ); and the Reverend Joseph E. Williams, representing the Caribbean Assembly of Reformed Churches. Members of the Committee on Theology attending as fraternal delegates were President John Kromminga and Professor Thomas D. Parker.

The Guyana Congregational Union, already a member of the World Alliance, was officially received into the membership of the North American Area and was represented by the Reverend W. P. Smith.

7. The Area Council received with regret the resignation of Dr. Glenn W. Moore as North American Treasurer, and Dr. Moore was presented a silver bowl as an expression of appreciation for the distinguished service which he has rendered to the Alliance as Chairman of the Department of Finance and as North American Treasurer. The Area Council nominated the Reverend James A. Millard, Jr., to succeed Dr. Moore in the latter office.

8. The North American Area Council voted in 1971 to set up a Special Committee to deal with the future of the Area Council and its place in the life of the Member Churches and of the World Alliance, and President Arthur R. McKay was chosen to chair this committee. This committee reported its conclusions, which were adopted by the Area Council. It began by noting that "there is a new era of maturity in the history of world families of Churches and in their relationship to the ecumenical movement in general and to the World Council of Churches in particular. Any feeling of competition has been diminished, and there is a new atmosphere of partnership among these several bodies. Separate roles are being more clearly defined, and opportunities for cooperation are being increasingly explored. Hence, the question of role and purpose can be asked with much greater freedom now and the response should be devoid of old fears and defensiveness." It noted further that the posture of the World Alliance of Reformed Churches has clearly been one of openness from its very beginning and that the Alliance has had a significant role in the launching of the modern ecumenical movement. Further, the committee affirmed that "there continues to be a place for confessional families in the ecumenical movement," and it recommended "that the North American Area Council continue

a. to preserve and further our common Reformed heritage;
b. to support the continuing examination of that heritage, found among us today in many forms, as it bears upon our present situation, so that we may properly be not only Reformed but reforming churches;
c. to provide opportunity for fellowship and the sharing of information among the Member Churches;
d. to encourage fuller cooperation and common witness among the Member Churches;
e. to serve as a channel for responsible participation by the Member Churches in the broader ecumenical movement."

A new formula was adopted whereby Member Churches with smaller memberships will retain the minimum representation of two delegates, while Churches with larger memberships will have reduced delegations. It was further voted that the Member Churches be urged to name some representatives under the age of 30, some women and some laymen, in order to provide equitable and representative delegations.

9. The ongoing program of the Alliance is carried on by a Commission, two standing committees, and several ad hoc committees.

a. The Commission on Civil and Religious Liberty, under the chairmanship of Professor James A. Wharton, dealt with several issues of major importance, including tensions that have emerged between the United States and Canada, penal reform, renewed bombing in Vietnam, the recent war between India and Pakistan, and the emergence of the new state of Bangladesh. Actions by the Area Council growing out of these reports have been communicated to the various governments and judicatories.
b. The Committee on Theology, under the chairmanship of Professor Allen O. Miller, continues to work in cooperation with the Department of Theology of the World Alliance and has recently produced studies on the Pentecostal movement and has begun to deal with the theology of liberation.
c. The Committee on Cooperation and Witness, under the chairmanship of the Reverend Raymond V. Kearns, Jr., recommended continuing efforts to relate the Alliance to Reformed bodies that are not now members of the Alliance, including the Christian Reformed Church and the National Presbyterian Church of Mexico. It further recommended that where feasible the practice of Church-to-Church exchange of fraternal delegates among Member Churches be replaced by having one fraternal delegate from the North American Area represent all Member Churches at General Assemblies and Synods.

10. The Administrative Committee, which is responsible for the program of the Alliance between meetings of the Area Council, met on September 24, 1971, at the Interchurch Center in New York, and met twice in connection with the meeting of the Area Council. Officers and members of the Executive Committee of the World Alliance serve also as members of the Administrative Committee.

11. Bilateral Conversations—These include Roman Catholic-Reformed Consultations, Lutheran-Reformed Conversations (scheduled to begin separately in Canada and the United States, the second round in April, 1972), and Orthodox-Reformed Theological Conversations, which have now completed a first round. The papers and conclusions growing out of the three years of meetings with Orthodox theologians and churchmen are to be published, and it was agreed to explore the possibility of a multilateral committee, including Disciples and Lutherans, in a second round with the representatives of the Orthodox Churches.

12. It has been said that the great ages of faith have not been ages of dialogue but of proclamation. Nonetheless, it is through dialogue that separate traditions are drawn out of isolation and into communication with each other. Unity, as the Gospel makes clear, is for the purpose of witness and mission. The Alliance continues its role of binding together members of a family into a world fellowship and reaches

out to engage all Christians in a common witness to the truth that makes men free. This was the message of the Nairobi Council in August, 1970, with its central theme of reconciliation and freedom. God's own gift of reconciliation in Christ which liberates man from every bondage which would deny his full humanity.

Respectfully submitted,
JAMES I. McCORD
North American Area Secretary

Appendix C

WORLD ALLIANCE OF REFORMED CHURCHES (PRESBYTERIAN AND CONGREGATIONAL)

The Report of the General Secretary To the Member Churches For the Year 1971

The Contemporary Factor of Instability

1971 has been badly affected by instability in the fields of politics and economics. The international monetary crisis shows up the weakness of our human society in a frightening way. Our economic system is like a giant with clay feet who takes fright and spreads fear when his base trembles. International tensions and international conflicts reveal, no less dramatically, the precariousness of life. In an era which we proudly call interplanetary, we have great difficulty in introducing a little joy into this small corner of the universe called earth.

I am writing this report at a time when the most serious attack ever made in Ireland has caused many deaths and when India and Pakistan have come face to face with violence. Today, these events are headlines. What of tomorrow? When will men realize that arms never provide a valid solution? Are the churches, which proclaim that One died for all, taking the place of all, once again going to be faced with that despairing experience of being unable to prevent men from killing each other?

The majority of our churches are also going through a crisis. They know that Christ made a firm promise to His Church, and at the same time they feel they must call it into question. The evolution of the world obliges them to think again about their identity, their action, their message, and their structure; getting to know other churches in the ecumenical movement leads to the same thing. They experience the uncomfortable feeling of being exposed, of seeing their plans and programmes upset and of no longer being able to count on a homogeneous number of faithful members.

When speaking of the Alliance in 1971, it is impossible to ignore these various elements. Even though they are not, as such, specific aspects of our work, they are essential for the understanding of what we stand for. What would be the use of a World Alliance of Reformed Churches which is preoccupied only with its own life and administrative problems.

Theological work

As the world and the churches go through a general crisis of identity, is it not necessary—and urgent—to pursue theological study in depth?

The Department of Theology has tried to follow through the lines of study promoted by the Uniting General Council, Nairobi, August 1970. Emphasis has been put on the themes: 'How to do Theology' and 'The Theological Basis of Human Rights'. The latter also includes the question of 'The Involvement of the Whole People of God in Society and Politics'.

The interconfessional and ecumenical involvement of the Alliance is continually increasing. On the regional level dialogues are taking place between Roman Catholic/Reformed, Orthodox/Reformed and Lutheran/Reformed. Special attention should be drawn to the document, pointing towards full pulpit and table fellowship, now under discussion in the European Lutheran and Reformed churches. On the world level, Roman Catholic/Reformed dialogue moves ahead with its subject: *The presence of Christ in Church and World.* The joint Lutheran-Reformed dialogue with the Roman Catholic Church on the *Theology of marriage and the problems of mixed marriages* had its first meeting in November 1971.

Our Department of Theology is giving increasing attention to the growing and urgent problem of the relationship of dialogue between various confessional families to the local church union movements to which the Alliance is committed. One of the great unanswered questions of the ecumenical movement today is precisely: What is the ultimate goal of church union? It is no accident that our Lutheran/Reformed Joint Committee has as part of its agenda the study of the 'Universal Council' question.

Department of Cooperation and Witness

Work in this department is extremely varied. The title of the department alone suggests this! A major slice of staff time continues to be devoted to responsibilities in the field of communication—remember that the present department has in a sense 'grown out of' the former secretariat for information. It is by now common knowledge that the press service is published in Spanish, in addition to English, German and French. In general, the pick-up percentages of the service continue to be high. We are glad to see so much of 'our' material reproduced in publications from all over the world.

The department's share in the monthly production of Intervox is a recurring responsibility. I cannot underline sufficiently the importance of our participation in this means of communication. The use of the mass media is still seriously neglected by the churches. This possibility we have of reaching so many people

is one to be treasured and used to the full. Present circulation figures of Intervox tapes to radio stations are: 60 English, 40 French, 18 German.

Through the Special Services Fund we have been able to share in a modest way in a number of projects round the world. It must be realized that the fund is exceedingly small. The churches that have contributed over the year to this fund are warmly thanked for their help. The aim is to obtain US $25,000 in special gifts from interchurch or service agencies of member churches. So far we have not been able to get anywhere near that. We have not even reached half that amount. It should be stressed again and again that this is not a disguised form of interchurch aid, but a fund enabling the churches to help each other, to strengthen their witness.

The Secretary of the Department, the Rev. Fred Kaan, has undertaken two major journeys during the year: to Asia and Africa, where he was able to meet many churchleaders and congregations. While these journeys serve the obvious purpose of fact-finding, they are bound to be limited in scope, and the department would hope therefore, that information about possible cooperation and witness projects be channeled to the office. Also, a very strong plea is made that where church officials travel from country to country, they should make the maximum use of their tickets and, where possible, make stopovers (however brief) to visit member churches. We shall gladly supply information and suggestions in this respect. On a more general basis, churches should seriously investigate what they could do to help churches in neighbouring countries. So often, with no more than a little alertness and imagination, the cooperation with other churches could be considerably deepened, and their witness, on either side of political/national frontiers strengthened.

The Dilemma Facing Institutions

The Alliance today faces a dilemma for several reasons: every institution is increasingly feeling the discrepancy between its structure and its present purpose; the ecumenical movement does not escape this problem, at a time when its development gathers speed and its diversity becomes more accentuated; the world has entered a phase of fundamental transformation, the consequences of which cannot yet be estimated. It is the dilemma of the constant adaptation of our organization to our mission.

We must therefore rejoice that, in various sections of the Alliance, the question as to our role is again being posed. This question came to the fore during the sessions of the Executive Committee, the North American Council, the European Administrative Committee, the British Churches' Committee and undoubtedly elsewhere. We are grateful to Dr. James I. McCord, president of Princeton Theological Seminary and North American Area Secretary of the Alliance, who has agreed to serve as Chairman of an Ad-hoc committee on 'The role and purpose of the Alliance' which is dealing with this question. Fortunately the Alliance has never had too rigid or overdeveloped a structure. Therefore, there is hope that the Alliance will come through this increasing institutional crisis and so adapt itself successfully to the new situation.

South Africa

From 1st to 27th October the Rev. Fred Kaan and I visited several member churches in Southern Africa and particularly in the Republic of South Africa. The extent and the complexity of the problems were revealed to us as we traveled from Cape Town to Northern Transvaal, from one end of the country to the other. We gained very valuable information from numerous private and collective meetings and from representatives of all our member churches, who expressed their diverse viewpoints.

We are glad to report that the member churches in the RSA have agreed, in principle, to form a group in which they will be able to share their concerns and work together meaningfully.

In addition to this, the following churches have agreed to take part in a consultation on the race issue in their country, along the lines indicated by the Nairobi Assembly: Nederduitse Gereformeerde Kerk in Afrika (Bantu church), Nederduitse Gereformeerde Sendingkerk (coloured), Bantu Presbyterian Church, Presbyterian Church of Southern Africa, United Congregational Church of Southern Africa and the Tsonga Presbyterian Church. The Nederduitse Hervormde Kerk van Afrika has expressed the wish that such a consultation be preceded by an exchange of memoranda on the various items of the agenda. The Indian Reformed Church, which will in all likelihood apply for membership in the Alliance, has already indicated its willingness to participate in the consultation. We very much hope that the Nederduitse Gereformeerde Kerk (mother church), although its October 1970 General Synod decided against participation in such a consultation, will find it possible to send representatives in whatever capacity they consider feasible and we also hope they will agree to study the documents which will become the working papers of the Consultation, produce their own documents and react officially to the consultation's findings.

We would especially ask all our member churches in their regular intercessions to pray for the guidance of the Spirit on all who will be involved in preparing for this consultation. In this very complex situation a common witness of our churches in South Africa would prove to be a contribution of the utmost importance.

Ireland

Owing to the seriousness of the situation in Northern Ireland and upon invitation from the Presbyterian Church in Ireland, the European Administrative Committee of the Alliance sent the Rev. Neri Giampiccoli, moderator of the Waldensian Evangelical Church in Italy and Chairman of the European Area of the Alliance, and the Rev. Arnold Mobbs of Geneva, French-language secretary of the Swiss Federation of Protestant Churches and member of the European Administrative Committee, as a fraternal delegation to that country. The Rev. A. A. Fleming of the Church of Scotland joined the group which visited Ireland from 4th-8th October.

Upon their return the members of the delegation sent a message to the Reformed churches in Europe in which they underlined the economic and political aspects of the conflict: "In a political, nationalistic, social, economic and ethnic context, it is impossible to speak of religious conflict unless we give the adjective an ambiguity which retains more historically traditional elements than spiritual reality". The report ends with an appeal for repentance and for intercession; it also makes several suggestions: the necessity for the fullest possible information, the abolition of a system of confessionally-based education, the need for "the members and authorities of the Reformed churches of Europe to make contact with the hierarchy and Roman Catholic groups" in order to consider a common action, and "the formation of interconfessional work groups in Ireland, especially where the tensions are greatest".

The Rt. Rev. Rupert Gibson, moderator of the Presbyterian Church in Ireland, declared in his first message to the members of his church: "The present situation is a glorious opportunity for witnessing to the message of the Gospel of Jesus Christ and we are proving that never were the prospects greater for 'an Evangelizing church' . . . . we want people to know that the future is filled with hope. We say this because we serve a risen, ascended triumphant Lord, a Master who is alive and a God who can over-rule in the destinies of men and nations." This very moving witness of a brother who is involved in an extremely grave situation must be heard.

FINANCE

At the time of writing this report the 1971 accounts have not yet been finalized. It is still too early to know how the financial year will end. As usual, the balance sheet will be sent to the member churches after auditing.

In the financial field we also experience uncertainty. Will it be possible to create the fund planned by the Executive Committee enabling us to hold our General Council in 1977? Will it even be possible to cover the budget necessary for the regular functioning of the Alliance as the work increases?

The answer to the question as to whether we shall be able to improve our resources will have to be given by our member churches through their tangible contributions, in accordance with their respective financial means. Several churches have already taken steps to this end, and we are very grateful to them.

HISTORY OF THE ALLIANCE

Dr. Marcel Pradervand has enthusiastically begun his task of preparing a history of the Alliance. He has already started assembling historical material and the discoveries he has made have proved very interesting. Could we ask those member churches who might possess interesting relevant documents to inform us and even send us copies?

EXPRESSION OF APPRECIATION

I express my deep gratitude to all those who, in our member churches, in various groups and committees in all sections of the Alliance, in the Geneva office, work untiringly in order that the WARC may evermore become an instrument of service and witness in our contemporary world.

This year, I should especially like to express our appreciation to the Treasurer of the North American Area, Dr. Glenn Warner Moore, who is retiring after serving the Alliance competently and faithfully for so many years. In his successor, Dr. James A. Millard of the Presbyterian Church in the U.S., we welcome with joy a longstanding friend of the Alliance and we are happy to be able to count on his presence for the meetings of the Executive Committee.

Today we are living in times of uncertainty. We do not know under what conditions we shall be called to live tomorrow.

There is one certainty accompanying us however, a certainty which is stronger than all uncertainty: Jesus Christ is alive, and calls us in faith and hope to bear our witness. All our questions, all our problems, all our worries, must be marked and inspired by that great certainty.

EDMOND PERRET
General Secretary

Appendix D

REPORT OF THE MEETING OF THE GENERAL BOARD OF THE NATIONAL COUNCIL OF CHURCHES

Atlantic City, New Jersey
June 11-12, 1971

One of the growing problems faced by the Council is inadequate financial support, due primarily to inflation and decreased denominational receipts. The financial difficulties are reflected most directly in the necessity to sharply reduce staff, appointed staff being reduced from 663 in 1969 to 467 in 1971, and elected staff being reduced from 169 to 120 in the same period. A Religious News Service release immediately prior to the June meeting announced the financial necessity of releasing the Rev. James Stoner, Assistant General Secretary for Executive Operations, and Dr. William A. Norgren, Executive Director of the Department of Faith and Order, and other separations were announced at the meeting. It was necessary to discontinue financial support of *Religion in Communist Dominated Areas*, edited by Dr. Blahoslav S. Hruby, although the Board voted to urge support for the publication and authorized the General Secretary to receive funds for it.

Despite the cuts in staff, however, Council units seem determined to permit as little reduction of program and services as possible, and to this end are doing much "reassessment of goals, resources, priorities, programs, and styles of operation . . ."[1] for this purpose, as well as in preparation for future restructuring.

In summary, the primary internal concerns of this meeting, excluding those stated in the official report, were loss of staff and other adjustments made necessary by decreased income, and continued planning for an effective future structure. Primary external concerns, while all included in the report, according to interest expressed by the Board seemed to be the securing of peace in Vietnam and the Middle East, and preventing drug abuse and its consequences.

Mrs. Harold N. Stinson

[1] R. H. Edwin Espy, "Report of the General Secretary," General Board, NCC, June 11, 1971.

THE GENERAL BOARD OF THE NATIONAL COUNCIL OF CHURCHES MEETING OF SEPTEMBER 10-11, 1971

The major issues before the General Board at this meeting included:

1. The proposals of the Committee on Future Ecumenical Structure for an enlarged and strengthened General Board, the elimination of the triennial General Assembly, and a revised and tightened administrative structure.
2. A policy statement on health care in the United States.
3. Future directions for Christian education.
4. A proposed conference on moral issues of the war in Southeast Asia.
5. Resolutions on the Kent State University riot, the Pakistan crisis, and welfare reform in the U.S.

In meeting its responsibilities the delegation of the Presbyterian Church, U.S., met as a caucus at several points during the General Board meeting. During these meetings the delegates were able to gain background information on the proposals before the General Board, and also were able to discuss proposals originating within the PCUS as well as means of communicating information about the General Board meeting to the denomination's constituency.

The General Board's actions on the key issues, in summary, are:

1. Approval of a new NCC structure to be submitted to the member communions after careful consideration by the Executive Committee and the June, 1972, General Board meeting.
2. Approval of a policy statement favoring a system of national health care "which will assure quality health care as a right" for all persons.
3. Approval of a resolution calling for Federal grand jury investigation of the possibility of conspiracy and murder charges growing out of the deaths of students during the Kent State University disorders.
4. Approval of a resolution of concern for the victims of the Pakistan conflict calling for increased international relief efforts and American governmental efforts to make peace, including suspension of military and economic aid to Pakistan.
5. Called for a more extensive reform of the welfare system than currently proposed in legislation before Congress, terming current legislative proposals "unacceptable".

The budgetary difficulties of the NCC, visible during recent years in the continued reduction of staff, led to the approval of a $17,500,000 budget for 1972, down almost a tenth from the 1971 budget. Two

NCC programs, the Ministry in National Parks and the publication *Religion in Communist Dominated Areas*, have been forced to withdraw from the NCC and become independent operations because insufficient funding could be counted on from the Council.

Some members of the PCUS delegation felt the proposed new General Board would be too heavily composed of ministers. With only one-third of the Board coming from the laity, the task of overcoming distrust of the NCC through increased lay understanding would be made more difficult.

In connection with the need for more effective communication, the delegation agreed that it should seek from the Committee on Inter-Church Relations advice on how it could report NCC work more fully to the denomination.

PCUS participants were concerned about possible changes in the funding of NCC general management, as implied by the following proposal within the outline of the new structure:

> That Section IV "Funding" be amended by substituting the following paragraph for the last paragraph of part A "Funds required for the following general management purposes" (pages 18-19):
>
> > "A fair share assessment of the general management budget based on a formula to be adopted by the Governing Board shall be paid by the member communions. A delegation will be seated with full rights in the sessions of the Governing Board if the communion's fair-share for the previous calendar year has been fully paid. In the event that such payment is not complete, the communion will be required to negotiate with the Nominating and Credentials Committee prior to the stated meeting of the Governing Board which committee will determine the matter of participation."

The proposal for restructuring the National Council consumed most of the discussion time within the delegation. It was suggested that the revised plan, due out after December 1, 1971, be referred to the Committee on Inter-Church Relations.

As a part of the report on restructuring, the General Board considered the possibility of revising the preamble to the NCC constitution, the preamble serving as a kind of "statement of purpose" for the NCC. A member of the delegation proposed a resolution recalling to the NCC and its constituency the Council's primary task of proclamation. The delegation felt the task of drafting a resolution of such significance was too complex for the brief time available, and asked that a draft of a proposed resolution be circulated to the delegates, and that it be considered by them as either a separate resolution or as a possible revision of the preamble. A working draft is in preparation, based on a 1951 NCC policy statement.

It was also suggested that the National Council of Churches needs to address itself to the problem of increasing sexual immorality and the rise in veneral disease rates. Subsequent correspondence has revealed that the NCC has not addressed itself directly to this problem. Some published material on family life has been distributed to members of the delegation. If further NCC statement or study is felt needful, it will be considered by the delegates either by mail or in a discussion at the beginning of the next General Board meeting.

Appendix E

REPORT OF THE WORLD COUNCIL OF CHURCHES NEW YORK OFFICE

1971 has had its grueling moments for the World Council of Churches, but it has been in total a good year.

The first goal of $2,500,000 for aid to refugees from East Pakistan has now been supplanted by a request to the churches for $4,000,000 more, and the churches are responding magnificently.

The study of "Salvation Today" has brought together groups in various countries, developing descriptions of experiences of salvation in their own situation, both as a personal and communal reality, in light of Biblical norms.

A study on "Violence, Non-Violence, and the Struggle for Social Justice" has been launched, seeking to specify the various alternatives available to Christians when struggling for social justice in repressive societies.

The summer meeting of the Commission on Faith and Order marked a definite turning point in setting those theological discussions of church unity in the context of the search for just societies where alone there can be unity between people, and thus a sound basis for unity in the church.

The study on "Our Future in a Technological Society" has moved into three parts: (1) The question of genetics, population and quality of life; (2) The participation of people in decisions which mold their existence; and (3) The distinctive nature of Christian expectation of the future.

The Program to Combat Racism, which at first met with a wave of criticism from a minority of the predominantly white churches in the Council, is now receiving support from most of those churches. The granting of funds to minority groups, for humanitarian purposes, has had a two-fold public impact: (1) In sharpened awareness on the relationship of the church to the problem of racism, and (2) In opening doors to the church in Africa.

The Program to Develop Dialogue with Persons of Other Faiths and Ideologies has triggered a response producing local dialogues in more than sixty countries.

Criticisms of the World Council, published by the *Reader's Digest*, have seriously disturbed some. The end result, however, now promises to be more favorable public interpretation in the United States about the issues involved, and the Council itself, than we have had in many years.

It has been a year of successive financial blows. The changes in international exchange in both May and August reduced WCC income, and increased expenditures. The major reorganization within the Council voted in January of 1971, saved the Council from the elimination of some programs, because of the new flexibility in funding which it provided.

More than 35 churches are now applying for membership. The need for churches to do together those things done better together as Christians rather than separately was never more clear.

EUGENE L. SMITH
Executive Secretary

REPORT OF THE AD INTERIM COMMITTEE ON UNION WITH THE UNITED PRESBYTERIAN CHURCH IN THE USA

The Joint Committee was created by action of the 1969 General Assemblies of the Presbyterian Church in the United States and the United Presbyterian Church in the United States of America to work toward the implementation and fulfillment of the two Assemblies' mutual commitment "to seek a plan for the reunion of the two churches."

The Committee has met regularly since September, 1969. Its meetings have been open and have been particularly helped by the presence of observers from other denominations which are fellow members with us in the North American Area Council of the World Alliance of Reformed Churches.

The Committee began with an historical review of the relationship between our two branches of the Presbyterian Church and the initial presentation by Dr. Ernest Trice Thompson, entitled "Presbyterians North and South—A Survey", has been shared with both General Assemblies.

The Committee's work has included—

Research into the following areas—

Mutual ministry and union activity, with particular focus upon the emergence of union presbyteries.
Areas of acquaintanceship and cooperation.
Confessional stance of the two Churches.
Present and potential designs for mission.
Similarities and differences in matters of polity.
Communications within and between the two denominations.

Listening and Learning Sessions with—

Former Moderators of the General Assemblies
Concerned conservatives
Women
Black churchmen
Youth
Non-church young adults
Church renewalists
Hispanic-American churchmen

Consideration of cooperation and joint work between—

Board of World Missions (PCUS) and Commission on Ecumenical Mission and Relations (UPCUSA)
Board of National Ministries (PCUS) and Board of National Missions (UPCUSA)
Board of Christian Education (PCUS) and Board of Christian Education (UPCUSA)
Board of Women's Work (PCUS) and United Presbyterian Women (UPCUSA)
Committee on the Minister and His Work (PCUS) and Department of Ministerial Relations (UPCUSA)
Board of Annuities and Relief (PCUS) and Board of Pensions (UPCUSA)
Ad Interim Committee on Restructuring Synods and Presbyteries (PCUS) and Special Committee on Synod Boundaries (UPCUSA)
Ad Interim Committee on Restructuring Boards and Agencies (PCUS) and Special Committee on General Assembly Agencies (UPCUSA)

Consultative meetings in areas where both Churches are at work—

Richmond, Va.; Charleston, W. Va.; Knoxville, Tenn.; Charlotte, N. C.; Columbia, S. C.; Atlanta, Ga.; Orlando, Fla.; Birmingham, Ala.; Jackson, Miss.; Memphis, Tenn.; St. Louis, Mo.; San Antonio, Tex.

Discussion with Black Presbyterians, including the sponsoring of a Black Presbyterian Consultation in Charlotte, N.C., and continuing conversation with Black Presbyterian Leadership Caucus (PCUS) and Black Presbyterians United (UPCUSA)

Preparation and distribution of the leaflet entitled "Why Presbyterian Union?"

Writing the first study draft of *A Plan for Union*, which was submitted to the 1971 meetings of the General Assemblies and distributed by the General Assemblies to ministers and local sessions with the urging that careful study be given to the Plan and that comments and recommendations be sent to the Joint Committee through the General Assembly Offices.

The 1971 meetings of the General Assemblies approved the enlarging of the Joint Committee by the inclusion as full members of the four youth advisors appointed in 1970 by the Moderators of the two General Assemblies.

The United Presbyterian General Assembly also authorized the appointment of a Minority Task Force to consult with the Joint Committee and to report to the General Assembly. The Joint Committee at its meeting in July, had as its guests the Moderator of the UPCUSA General Assembly and representatives of Black Presbyterians United, and careful attention was given to the relationships between the Minority Task Force and the Committee, as well as to the larger matter of seeking a plan for union which would be meaningful for Black Presbyterians and other minorities. At that meeting, the Joint Committee requested the Moderator of the Presbyterian Church, U.S., to appoint a similar Minority Task Force to represent minority concerns within that denomination and to engage in discussion with both the UPCUSA Task Force and the Joint Committee. This has been done, and the two Task Forces have met separately and jointly, as well as with the Joint Committee. The UPCUSA Task Force is chaired by Rev. James Costen of Atlanta, Georgia, and the PCUS Task Force is chaired by Rev. Elias Hardge, also of Atlanta. Our discussions have been greatly strengthened by the presence with us of these Task Forces.

The Presbyterian, U.S., General Assembly authorized the appointment of an additional member to the Joint Committee "who is not happy with the present Plan of Union." It also requested, through its Moderator and the Joint Committee, that the Moderator of the UPCUSA make provisional appointment of a UPCUSA counter part to the newly appointed PCUS member. This has been done and the PCUS Moderator has appointed W. Jack Williamson of Greenville, Alabama, and the UPCUSA Moderator has provisionally appointed Rev. Edward A. Dowey, Jr. of Princeton, New Jersey. The Committee has been helped by their participation.

In the consideration of minority concerns, the Committee has repeatedly faced the absence among its membership of persons of non-Black ethnic minorities. Their rights and needs, especially in the Southwest, will be affected by the issues focused in the matter of Union and the Joint Committee has concluded that their voice and vote should be a full part of the Committee's process and is making a recommendation in this regard.

The members of the Joint Committee have attended 20 meetings of Synods within the two Churches during the past year speaking on the matter of union, describing the process of study which has begun, and inviting presbyteries, sessions, congregations and individuals to share in the study and to share insights gained with the Committee. In addition, Committee members have attended numerous study sessions, retreats, conferences, leadership schools, seminars and other meetings where they have been able to interpret the Committee's openness to new ideas in the search for an effective plan for union.

The Joint Committee has met twice since the 1971 meetings of the General Assemblies—July 8-10, 1971, and February 3-5, 1972. It has begun to receive specific response and recommendations for amendments in and addition to the first study draft of *A Plan for Union*. These are receiving detailed attention by the Committee. Particular attention is being given at the present time to a statement of mission for the new Church and to a number of matters within the present Plan, such as the clauses related to the election not to enter, the question of minority representation and leadership, and the ordination and role of officers in the new Church.

The Committee is in process of preparing a study guide which would help sessions, presbyteries and other groups to focus attention upon some of the critical questions inherent in the matter of union, with particular reference to places where these find expression within the study draft of *A Plan for Union*. The Committee would urge all members of both Churches to join with us and with one another in this study process. It is our hope that this period and process of study will provide a large number of our members a new opportunity to establish and intensify acquaintance and cooperative ministry with members, churches, agencies and judicatories of the other branch of the Presbyterian Church. This has particular relevance and importance in those geographical areas where we serve side by side and in those aspects of program where we unit in purpose and mission.

We ask for the continued prayers and support of the General Assemblies as we seek to enable our two denominations to find a way to bring the Presbyterian Church in America into a new oneness in mission.

Respectfully submitted:
JOHN RANDOLPH TAYLOR, *Co-Chairman*
ROBERT C. LAMAR, *Co-Chairman*

REPORT OF THE AD INTERIM COMMITTEE FOR THE CONSULTATION ON CHURCH UNION

The tenth Plenary Session of the Consultation on Church Union was held in Denver, Colorado on September 27-30, 1971.

Members of the Ad Interim Committee in attendance were Dr. R.L.D. Davidson, Rev. Rachel Henderlite, Rev. J.A. Ross MacKenzie, Rev. James A. Millard, Jr., Rev. Robert B. Smith, Rev. Lawrence I. Stell, Rev. T. Watson Street, Rev. Wm. A. Benfield, Jr., Rev. W. Kirk Allen, Jr., and Dr. Evelyn Green and Mrs. Gene R. Barnard, as accredited visitors.

Members of the Presbyterian Church, U.S. continue to serve on special study commissions as follows: Dr. Evelyn Green and Mr. William Lamkin on the Interpretations Commission, Rev. William J. Fogleman on the Commission on Structures for Mission, Rev. Horace T. Allen and Dr. Dwight M. Chalmers on the Commission on Worship. Rev. Wm. A. Benfield, Jr., continues to serve on the Executive Committee.

Your Ad Interim Committee would report as information the following message to the churches which was adopted by the Consultation on Church Union at the Denver Plenary:

"Ten years ago our churches set out in quest of a united church faithful to our Lord's intention for a reconciled and reconciling community ministering to a divided humanity. In the first years of the Consultation we felt the Spirit speaking to us primarily through one another as we shared the faith we have received through our separate traditions. At Denver his voice has come to us particularly in the anguish of the oppressed as we listened to the cry of Chicanos, American blacks, and a black South African, with the hurt of Attica, Vietnam, and East Pakistan heavy upon our hearts. We have tried to face our work with determination to find a form of church ready to serve and suffer in faithfulness to Christ our Lord.

In this mood we reaffirm our commitment to continue together in this venture of obedience.

We celebrate those new ventures in united mission springing up in many places. The churches in the Consultation have already begun cooperative work among our national instrumentalities and among some of our state organizations. In scores of communities, our congregations have joined in witness and service along the lines which *A Plan of Union* suggests for the parish. Many such ventures are also going on beyond the auspices of COCU, all giving evidence of that spirit of unity in mission to which we are pledged.

We reaffirm our commitment to the broadest possible participation in developing an improved *Plan of Union*. Already 450,000 copies of the Plan have been distributed, and more than 400 comments from study groups have come to us. We expect many more before the close of this phase of the period of study on June 1, 1972. We shall give all of them careful consideration.

We have seen more vividly than ever before the importance of mutual involvement among Christians in the quest for the church which God wills. We discover church union in a process of growing together. Just so, the members of our churches may grow together as they discuss together the issues posed by *A Plan of Union* and live out some implications of its principles.

Accordingly, we ask our member churches to act in two crucial and interrelated areas:

(1) to initiate, participate in, and continue to promote programs leading to the achievement of racial justice and compensatory treatment for minorities in the churches and in the nation, the sharing of resources among the constitutent churches, and cooperative action in mission;

(2) to move in the near future to an interim eucharistic fellowship on some regular basis. This is to understand the Lord's Supper as both cause and sign of unity. We believe that the chapters on the sacraments in *A Plan of Union* suggest the kind of theological agreement within which, in our declared quest for a united church, we could share in the one table of our Lord, even as we share in witness and service.

In addition, we have made an extended series of practical recommendations to our member churches which we believe will further the process of growing together.

"Turning now beyond our present constituency, we once again earnestly invite churches not now members of the Consultation to consider anew the possibility of jointing with us in this venture of obedience. We seek the fulness of Christ's church, both in understanding the gospel and in readiness to serve. The coming of other churches will contribute to this fulness.

At Denver we found ourselves called back again to first things, the story of God's liberating work in the Exodus, in the experience of his people Israel, and in the gracious ministry of our Lord Jesus Christ. As we have thought anew about his teachings, his mighty works, his life, death, and resurrection, we have heard this gospel as his call to new life in him and to sharing with him in the sufferings of the world. He has given us a new vision of one church formed by this story.

We declare with a new conviction the gospel imperative to organic union. As Christians who share that one gospel, we can no longer justify our institutional separation from one another. As his ministers of reconciliation, we must find together those structures for mission which will enable us to serve the oppressed, the hurt, and the poor in ways not open to us in our separateness."

The Denver Plenary also adopted the following recommendations to the churches participating in the Consultation:

"Believing that God has called the Consultation on Church Union into being for such a time as this and believing further that the member churches of the Consultation intend to stay together and to grow together, the Consultation makes the following recommendations to its member churches:

1. That the participating churches take such steps as are necessary to promote racial justice and to provide compensatory treatment for minorities.
2. That the participating churches urge their congregations to invite other churches of the Consultation to join in the study of their local community and develop joint plans for worship and work to meet the recognized needs.
3. That the participating churches take such steps as are necessary to encourage and grant freedom to their congregations to participate in the forming of model parishes.
4. That the participating churches request their middle judicatories (a) to increase their efforts to promote studies of *A Plan of Union*, (b) to seek cooperative relationships with middle judicatories of the other Consultation churches, (c) to participate cooperatively in missional projects, (d) to establish and support local parishes and clusters, and (e) to be aware of the Consultation process toward union when participating in the formation of new ecumenical relationships.
5. That the participating churches provide planning, funds, and staff at all levels to accomplish multi-denominational mission projects.
6. That the participating churches seek to supplement the staff services of the Consultation by seconding staff persons acceptable to the Executive Committee of the Consultation.
7. That the participating churches invite the Consultation to enter into two-way consultative relationships with the re-structuring processes going on in the churches.
8. That the participating churches develop processes at the middle judicatory level to foster awareness of one another by encouraging the presence of persons from other Consultation churches at meetings of assemblies, conferences, and synods with a view to strengthening cooperation in missional projects.
9. That the participating churches change their delegations to the Consultation in order to provide a more equitable representation of minority groups and women, and to do so according to a formula to be recommended by the Executive Committee of the Consultation.
10. That the participating churches include in their delegations to the Consultation at least one youth twenty-five years of age or under at the time of his or her election, and with the understanding that such youth may serve as a youth member on his or her delegation until he or she is age twenty-six."

Your Ad Interim Committee recognizes the possible values in many of these recommendations for individual congregations and judicatories, as well as for the Consultation in its continuing work to develop a plan of union for a united church, particularly as local congregations pursue opportunities for cooperative ventures in worship and mission. Your Ad Interim Committee, however, also recognizes that these recommendations are appropriate to the churches in various ways, in light of differing constitutional provisions. Your Committee further recognizes its mandate as an Ad Interim Committee to be that of participating in the discussions and the work of the Consultation pointed toward the eventual formation of a plan of union for a united church and that it is not a part of the Committee's function to make recommendations to the General Assembly regarding relationships and activities of the Presbyterian Church, U.S. with other churches. The Committee, therefore, submits these recommendations only for the information of the General Assembly.

Your Committee would further report that the period for the study of the first draft of a plan of union will be completed in June, 1972. The responses of the hundreds of groups participating in the study will be collated and used by the Consultation in a further development of a plan of union. This means that some of the most creative and significant work of the Consultation will take place in the immediate future.

Your Committee has reported in Recommendation No. 9 (above) the desire of the Consultation that participating churches change their delegation to the Consultation so as to provide a more equitable representation of minority groups and women. At its meeting on March 14-15, 1972, the Executive Committee adopted the following action on Plenary delegations:

"In response to the request of the Denver Plenary, the Executive Committee recommends the following criteria for Plenary delegations, and requests the participating churches to move as rapidly as possible toward fulfilling these criteria in their respective delegations:

1. Each delegation to include 10 delegates;
2. Each delegation of 10 will include up to 5 clergy and at least 5 laity;
3. Each delegation of 10 will include 5 men and 5 women;
4. Each delegation will include at least 2 youth delegates not above the age of 25, one of whom shall be under 21 at the time of his or her appointment. Youth delegates shall become ineligible as youth delegates at the age of 26;
5. Each delegation will include at least two delegates from racial and ethnic minorities;
6. In addition to the 10 delegates each participating church shall be entitled to send one standby alternate and 12 associate delegates with the privilege of voice but no vote."

Respectfully submitted,
WM. A. BENFIELD, JR., *Chairman*

REPORT OF THE PERMANENT COMMITTEE ON ASSEMBLY OPERATION

A. Continuing Responsibilities

The Permanent Committee on Assembly Operation has fulfilled the following responsibilities assigned by its manual:

1. Provision of the place of meeting of the 1973 General Assembly and of the 1974 General Assembly.
2. Initiation of arrangements for the 1973 General Assembly.
3. Completion of arrangements for the 1972 General Assembly.
4. Supervision of the Office of the General Assembly.
5. Supervision of the treasurerships assigned to the Stated Clerk.
6. Review of the Standing Rules of the General Assembly.
7. Review of the operating expenses of the General Assembly and of the budget therefor.

B. Committee Membership

The Permanent Committee has properly made suggestions to the Permanent Nominating Committee concerning filling of vacancies on the Committee, including a report of attendance of members of the Committee.

C. General Assembly Referrals

The Permanent Committee has studied and in this report makes recommendation on all referrals from the 1971 General Assembly and on the one referral continuing from the 1970 General Assembly. Report on referrals dealing with the Standing Rules appear in Section D of this report.

1. The Stated Clerk of the Assembly continues work with the Stated Clerk of the General Assembly of the United Presbyterian Church on a statistical form for the common use of the denominations in union presbyteries in accordance with the referral of 1970 (*Minutes*, 1970, pp.34, 94). When a common A-1 and A-2 form has been perfected, the Stated Clerk has been instructed to seek approval of the General Assembly for use of such form for all churches of the Assembly in order that our entire denomination may have a uniform process of statistical reporting. Action upon this may be possible in 1973.

2. Regarding review of minutes of boards and agencies by Standing Committees of the General Assembly, the Committee had the referral of the 1971 General Assembly (*Minutes*, 1971, p.154). Recommendation 1 on this matter appears in Appendix A of this report for Assembly action.

3. Regarding review of the minutes of the Synods by the Standing Committee of the General Assembly on Review and Control of Synods, the Committee had the referral of the 1971 General Assembly (*Minutes*, 1971, p. 93). Recommendation 2 on this matter appears in Appendix B of this report for Assembly action.

D. Standing Rules of the General Assembly and Manual of the Permanent Committee

1. Recommendation 3. That the final two sentences of Standing Rule 11.3, concerning the printing of the Book of Church Order in the Appendix to Part I of the Minutes, be suspended until the Assembly of 1974. (See p. 166).

2. Recommendation 4. That Article VII, Part I, D, of the Manual of the Permanent Committee on Assembly Operation, relating to selection of General Assembly meeting places, be amended to read as follows:

> "D. Determines the place of the General Assembly's stated meeting at least two years in advance, but with authority to do so as much as five years in advance when deemed necessary or desirable." (See p. 166)

3. Regarding the method of nominating for Moderator, the Committee had the referral of the 1971 General Assembly (*Minutes*, 1971, p.157). Recommendation 5 on this matter appears in Appendix C of this report for Assembly action.

4. Regarding representation of various constituencies in each Church court, the Committee had the referral of the 1971 General Assembly (*Minutes*, 1971, p.158). Recommendation 6 on this matter appears in Appendix D of this report for Assembly action.

5. Regarding the expense of meetings of the General Assembly, the Committee had the referral of the 1971 General Assembly (*Minutes*, 1971, p.156). Recommendation 7 on this matter appears in Appendix E of this report for Assembly action.

6. Regarding the representation of women at the General Assembly, the Committee had the referral of the 1971 General Assembly (*Minutes*, 1971, p. 157). Recommendation 8 on this matter appears in Appendix F of this report for Assembly action.

E. General Assembly Meeting Places

1. *1973.* Pursuant to the authority given by the 111th General Assembly, the Moderator, Rev. Ben Lacy Rose, has selected and designated Fort Worth, Texas, as the place of the 113th General Assembly meeting in June, 1973, with the First Presbyterian Church of Fort Worth as host, but with business meetings to be held in the Sheraton Hotel and possibly some special interest sessions at the Tarrant County Convention Center.

2. *1974.* Pursuant to the specific direction of the 110th General Assembly (*Minutes*, 1970, p. 93), the 114th General Assembly will meet in Louisville, Kentucky, which meeting will be concurrent with the meeting in the same city of the General Assembly of the United Presbyterian Church in the U.S.A.

It is Recommendation 9 that the Permanent Committee on Assembly Operation be authorized to determine the dates of the 114th meeting of our General Assembly in conjunction with officials of the General Assembly of the UPUSA. For information it is noted that hotel and meeting space in Louisville have been reserved for the dates June 17-26, 1974, for the use of both General Assemblies. (See p. 168)

3. Regarding the location of General Assembly meetings in different parts of the Church and the use of convention-type facilities, the Committee had the referral of the 1971 General Assembly (*Minutes*, 1971, p.158). Recommendation 10 on this matter appears in Appendix G of this report for Assembly action.

F. 1972 and 1973 Operating Expense Budgets

(The following budget recommendation is as presented by the Permanent Committee on Assembly Operation. For final budgeting, see p. 168.—*Stated Clerk.*)

1. It is Recommendation 11 that the following Operating Expense Budget for 1972, as adopted by the Permanent Committee on Assembly Operation be approved:

For the meeting of the General Assembly	$ 95,000
For the expense of ad interim committees (not including Transitional Committee of Restructuring Boards and Agencies)	92,409
For the expense of permanent committees	22,100
For the expense of the Assembly's Committee on the Minister and His Work	99,421
For publication of Handbook, Minutes, etc.; representatives to interchurch bodies elected by the General Assembly; expenses of the Moderator; support of World Alliance of Reformed Churches; et al	104,975
TOTAL as presented by the Permanent Committee	$517,990

The complete details on which this budget is based are presented to and fully known by the Standing Committee on Assembly Operation, which recommends this Operating Expense Budget to the General Assembly. The detail of this budget, specifying amounts allocated to particular purposes and committees, will constitute the Treasurer's authorization to pay bills.

2. It is Recommendation 12 that the General Assembly approve a tentative Operating Expense Budget for 1973 in the amount of $593,065, of which $120,800 is to cover the request of the Assembly's Committee on the Minister and His Work; and that the General Assembly affirm, in approving this tentative Operating Expense Budget for 1973, the Treasurer (with consent of the Permanent Committee on Assembly Operation) is authorized to disburse under such Budget from January 1, 1973, until approval of the 1973 Budget by the 113th General Assembly meeting in that year. (See p. 168)

3. It is Recommendation 13 that the per capita assessment for 1973 be set at 63 cents, and that this include two cents for the support of the World Alliance of Reformed Churches and 13 cents to cover the request of the Assembly's Committee on the Minister and His Work. (See p. 168)

4. It is Recommendation 14 that if the 1972 General Assembly takes action which requires increase

of either the 1972 or 1973 Operating Expense Budget, an additional ½ cent per capita will be added to the assessment for 1973 for each $5,000, or portion thereof, added to either Budget. (See p. 168)

5. It is Recommendation 15 that the attention of the General Assembly again be directed to its Standing Rule 21.1 regarding the appointment of ad interim committees, particularly if an existing agency or committee is suitable for the proposed task.

6. It is Recommendation 16, regarding the Transitional Committee proposed by the Ad Interim Committee on Restructuring Boards and Agencies, that this item be funded as follows:

(a) By noting the request for funding in 1972 and 1973 which was before the Permanent Committee on Assembly Operation totaled $106,150 for July-December, 1972, and $378,600 for 1973, detail of which here follows:

(A nine-person committee, five full-time staff, and a provisional General Executive Board are the major units to supervise the expenditures.)

	1972 (Jul.-Dec.)		1973	
Transitional Committee	$ 14,100	(6 meetings at $2,350)	$ 23,500	(10 meetings at $2,350)
General Executive Board (65 persons)	32,550	(2 meetings at $255 per person)	65,100	(4 meetings at $255 per person)
Transitional Staff and Office (3 coordinators; 2 secretaries)	50,000		115,000	
Consultant Services	5,000		25,000	
Relocation of Offices			60,000	
Relocation of Staff	4,500		90,000	(relocate 60 families)
	$106,150		$378,600	

(b) By the General Assembly's:

funding the expense of the Transitional Committee and the transition separately from the Assembly's Operating Expense Budget;

raising the necessary funds by an additional per capita assessment on the Presbyteries, the amount needed for 1972 to be payable not later than December 31, 1972, and the amount needed for 1973 to be payable not later than June 30, 1973, such assessment to be in the amount of ½ cent for each $5,000, or portion thereof, authorized;

authorizing the Permanent Committee on Assembly Operation to advance on a loan basis from the funds of the Treasurer of the General Assembly such amounts as are required for use in 1972. (See p. 169)

G. Recommendation 17 Regarding the Tax Reform Act of 1969 (See p. 169)

The Permanent Committee recommends that the General Assembly and all other Church courts, agencies and institutions should take and seek expert advice concerning the provisions of the Tax Reform Act of 1969 (Public Law 91-172, 91st Congress), which subjected previously exempt organizations to the tax on unrelated business income for years commencing after December 31, 1969, but with transition rules which defer until January 1, 1976, the effective date of the tax for existing businesses carried on by churches.

H. Commendation of Staff, Recommendation 18 (See p. 169)

The Permanent Committee recommends that the 1972 General Assembly join with the Permanent Committee in commending the Stated Clerk and other members of the staff of the Office of the General Assembly for their excellent service during the past year.

Respectfully submitted for the
Permanent Committee on Assembly Operation,
J. DAVISON PHILIPS, *Chairman*

Appendix A

REVIEW OF BOARD MINUTES

Referred to the Permanent Committee on Assembly Operation, Minutes of the 1971 General Assembly, page 154, E-2:

> "That the permanent committee be asked to study the responsibility of standing committees regarding the review and reading of the minutes of the various boards and agencies and report to the next General Assembly."

STANDING RULES:

Section XX—20.1-20.6 refers to the agencies and committees of the Assembly:

"20.6 Each agency and committee shall submit annually to the General Assembly, in the spirit of faithful trusteeship but with all practicable brevity, a report concerning its area of responsibility and its discharge of that responsibility. Such reports shall include minutes of the proceedings of its policy-making body, audits of all accounts for which it is responsible, and, in conclusion, all of its recommendations."

Section IX—"9.6 Minutes of agencies and committees shall be submitted to the standing committee receiving the agency or committee report for approval."

Standing committees are constituted according to Section XII—12.2a and 12.2b:

"12.2a The chairman of each standing committee shall be named by the Moderator, after consultation with the Stated Clerk and the chairman of the Permanent Nominating Committee."

"12.2b . . . Two weeks before the Assembly meeting, the Stated Clerk shall mail back to commissioners the cards indicating drawing sequence number and standing committee assignment."

"12.9 A standing committee shall be considered constituted when the list of the standing committee's membership is complete and the members have been notified as provided in 12.2d. A standing committee may meet on the day preceding the formal opening of the General Assembly at a call issued by its chairman, but only at the time and place specified in the docket approved by the Program Committee."

"12.10 Because of the nature of the work of the Standing Committee on Review and Control of Synods, the chairman of that standing committee may assign the minutes of the several synods to the standing committee for preliminary study as soon as the standing committee is constituted under 12.9."

Recommendation 1:

That the Chairman of the standing committee receive a list of his committee members immediately upon their appointment and a reproduced copy of the minutes of the board(s) or agency(ies) which his committee will review. He may assign the minutes, or section of the minutes, to members of the standing committee for careful review and recommendation to the standing committee when it meets.

These minutes should be examined as to:

1. whether the proceedings have been correctly recorded.
2. whether the proceedings have been in accordance with the constitution of the church.
3. whether the proceedings have been in accordance with the manual of operation of the board or agency.
4. whether the proceedings have followed injunctions of the General Assembly.
5. whether the proceedings have been fair, wise and for the welfare of the church.

(See p. 166)

Appendix B

REVIEW OF SYNOD MINUTES

Referred to the Permanent Committee on Assembly Operation, *Minutes of the General Assembly*, 1971, page 93, A-5:

> "That the General Assembly instruct the Permanent Committee on Assembly Operation to provide annually a written set of guidelines to assist the Standing Committee on Review and Control of Synods in making its work more efficient as it reviews the minutes of synods."

BOOK OF CHURCH ORDER:

Paragraph 17-6: "It shall be the duty of the Synod to keep full and accurate records of its proceedings, to submit them annually to the inspection of the General Assembly, and to report to it the number of its Presbyteries, the number of communing members therein, and all important changes which may have occurred within its bounds during the year."

Paragraph 18-6: "The General Assembly shall have power: . . .

(5) To review the records of the Synods.
(6) To take care that the lower courts observe the Constitution.
(7) To redress whatever the lower courts may have done contrary to order."

STANDING RULES:

Section XII—12.9 and 12.10 above apply to this item.

Recommendation 2:

That the following guidelines be followed, and that the requirements of the *Book of Church Order* are followed in that the Synod shall have:

(1) kept full and accurate records of its proceedings.
(2) reported the number of its presbyteries.
(3) reported the number of communing members.
(4) reported all important changes which may have occurred during the year.
(5) concluded all proposed action.
(6) received and acted upon requests and instructions from the Assembly.
(7) acted in accordance with the constitution.
(8) acted prudently and equitably.
(9) followed *Robert's Rules of Order, Newly Revised*, Section XI, paragraph 47, where Synod's rules do not apply.

That errors which are typographical or grammatical in nature be noted on a separate report and sent to the Stated Clerk of the Synod without reference to the General Assembly. (See p. 166)

Appendix C

NOMINATION OF MODERATOR

Present Standing Rule 1:5, "There shall be one nominating speech for each nominee, limited to 8 minutes. There may be only one seconding speech for each nominee, limited to 3 minutes." (111th General Assembly, 1971 Minutes, Page 322.)

Resolution 4 to Assembly Operation from John M. Purcell, et al.:

> "That standing rules of the General Assembly, Section 1.5, be amended so as to allow one informational nominating speech of five minutes for each candidate for moderator; then the nominated candidates shall present themselves to the General Assembly for fifteen minutes of questions and answers from the floor." (111th General Assembly, 1971 *Minutes*, Page 60.)

From the Report of the Standing Committee on Assembly Operation, K. 1, regarding Standing Rule 1.5:

"**Committee Recommendation:** That there be one informational nominating speech of five minutes for each nominee for moderator; then each nominee will be given fifteen minutes to state his position on three major issues, to be determined by the program committee fifteen days in advance of the opening session to which the nominee is presented."

"**Substitute Recommendation:** That the Standing Rules of the General Assembly 1.5 be amended so as to allow one informational nominating speech of five minutes for each candidate for moderator; then the nominated candidates shall present themselves to the General Assembly for thirty minutes of questions and answers from the floor."

"**Note:** Both the recommendation of the Standing Committee and the substitute motion were referred to the Permanent Committee on Assembly Operation—Stated Clerk." (111th General Assembly, 1971 *Minutes*, Page 157.)

Recommendation 5:

It is recommended that the proposal of the Standing Committee and the substitute proposal both be rejected, and that the present Standing Rule 1.5 be retained without amendment for the following reasons:

A. The proposed changes are unnecessary. In view of the fact that candidates for moderator are proposed well in advance of the meeting of General Assembly, any commissioner who is concerned about being well informed has many sources of information, including church periodicals. By the time a commissioner gets to the General Assembly, he should have a general idea of the positions of the candidates. Speeches by the candidates on issues would therefore be a redundancy.

B. The proposed changes would not contribute toward reconciliation and healing in the Church. We have enough controversy and division within the Church without adopting procedures which will accentuate and encourage further controversy and division. It is quite possible that questions from the floor could degenerate into an unpleasant inquisition, and one candidate might become a target to the relative exclusion of the others. In addition, speeches by candidates might unfairly weight the situation in favor of the experienced professional speaker without due regard to the views expressed.

(See p. 166 for Assembly action on this recommendation.)

Appendix D

REPRESENTATION OF CONSTITUENCIES

Resolution 36 to the 111th General Assembly (*Minutes*, 1971, p. 158) calls for the reexamination in Church courts to insure that the various constituencies throughout the Church are adequately represented in each Church court. It is related to two other Resolutions—#8, referring to women delegates, and #11 to youth delegates. (This was answered in the negative by the Assembly.)

Specifically, Resolution # 36 is as follows:

> Whereas, Resolutions Numbers Eight and Eleven of the 111th General Assembly express concern regarding the selection of delegates representing certain identifiable groups within the Church which are not ordinarily included among the voting Commissioners the General Assembly, and
>
> Whereas, the same problem exists throughout the courts of the Church due to the fact that all Church Courts are composed exclusively of teaching and ruling Elders, and
>
> Whereas, the referral of the identified resolutions to the Permanent Committee on Assembly Operations indicates that specific questions regarding representation will be examined, and
>
> Whereas, such examination is a "piecemeal" approach to the question of representation; therefore, be it
>
> Resolved that the representation throughout the Church Courts be re-examined and re-evaluated by the Permanent Committee on Assembly Operation in consultation with the Permanent Judicial Commission with a view to insuring that the various constituencies throughout the Church are adequately represented in each of the Church Courts, and, further, that
>
> Recommendations regarding this matter be made to the 112th General Assembly which meets in 1972.

The Committee on Assembly Operation, following the will of the General Assembly, conferred with members of the Permanent Judicial Commission, and recommends to the 112th General Assembly the following as its response:

Resolution 36 seeks to broaden the participation of women, youth and minority groups in the Church courts, from the Session to the General Assembly. The result envisaged would be to allow for greater pluralism, diversity and flexibility and to enhance the understanding and consent of those being served. Better communication between the courts and the people would likely follow. That these results would be desirable, few would deny. But how to achieve this within the framework of our historical Presbyterian system of government is the basic question to be considered.

SOME PROGRESS IS EVIDENT. The General Assembly has approved in principle adequate representation of all groups in the Presbyterian Church, U.S., in all Church courts. In 1954, the Assembly urged Sessions of local churches to admit persons to membership and fellowship without reference to race, thus paving the way for all races to be eligible for office in all Church courts. (1954 *Minutes*, p. 54, 187 ff.)

In 1963, steps were taken by the Assembly to amend Sec. 9-2 of the Book of Church Order to provide for the ordination of women as Ruling and Teaching Elders (1963 *Minutes*, page 108). In 1965, the Assembly reaffirmed this action by declaring that it is mandatory that women be considered eligible for election as officers (1965 *Minutes*, p. 30, 96). The 1971 Assembly initiated amendments to the Book of Church Order by which all terminology based on sex will be eliminated. (1971 *Minutes*, pp. 170-71). This matter is currently before the Presbyteries.

With respect to youth, the 1970 General Assembly amended its Standing Rules to provide for youth delegates who would have the privileges of the floor, voting privileges in Standing Committees, but with no vote in the General Assembly (1970 *Minutes*, p. 94). 1971 saw youth present in accord with this provision at the General Assembly. At present, no constitutional requirements remain relating to age for participation or eligibility for office in Church courts.

The General Assembly has spoken regarding women, minority groups, and youth. The effect of these changes depends primarily upon the actions of the lower courts and congregations of the Church.

RECENT RESEARCH CONFIRMS PROGRESS BUT REVEALS WIDE VARIATION IN THE INVOLVEMENT OF WOMEN, MINORITY GROUPS, AND YOUTH IN CHURCH COURTS. A study of all Presbyteries conducted through a questionnaire to Stated Clerks revealed that only one Presbytery had a *written policy* providing priority through a point system for women, minorities, and youth. The Stated Clerks of several Presbyteries indicated that while no written policy has been formulated, those Presbyteries made deliberate effort to broaden representation. Most other Presbyteries

indicated they were following Assembly policy, and considering all Ruling and Teaching Elders equally eligible. Only one Presbytery revealed opposition to the trend. These studies showed that Presbyteries are becoming aware of the trend, and that some are taking definite steps to implement the actions of the Assembly.

As *elected Commissioners to the General Assembly*, the following table compiled from reports of Stated Clerks of Presbyteries is revealing:

	1965	1966	1967	1968	1969	1970	1971
Minority Groups	4	2	2	5	2	4	8
Women	3	2	5	2	5	8	12
Youth	2	3	1	1	3	4	25 (plus 69 delegates)

While progress is slow, it is obvious that Presbyteries are beginning to move more fully with the concern expressed by the Assembly.

Further evidence of the effect of Assembly action and recommendation is seen in the regularly *elected representation from local Sessions to meetings of Presbytery*. This is true in spite of admittedly inadequate records.

	1965	1966	1967	1968	1969	1970	1971
Minority Groups	70	80	92	89	97	110	111
Women	54	91	144	176	290	294	404
Youth	2	6	8	7	17	30	45

To summarize, the survey of reports from Stated Clerks reveals a definite trend today toward increased participation, with a marked increase in representation at the Presbytery level. This increase reflects action by congregations to elect more youth, women and members of minority groups as their leaders.

IF PARTICIPATION IN CHURCH COURTS OF MINORITY GROUPS, WOMEN AND YOUTH is to be broadened in the future, the Assembly will either have to take steps to amend the constitution of the Church and to provide proportional representation or it will want to step up the current trend. Recommendation 6—We recommend that the General Assembly follow the latter procedure, and continue to urge congregations, Presbyteries, and Synods to utilize to the largest possible degree, all persons who are available for participation in church offices and on committees and agencies. This can be done if congregations seek out qualified young people, women and members of minority groups who can provide fresh insight and new dimensions to considerations before the courts of the Church.

Obviously, spiritual qualifications are essential. Moreover, it must not be overlooked that broader representation is a positive Christian witness before men, building trust, breaking down barriers and opening new areas in the modern search for what it means to be a Christian today.

Until congregations become convinced of this, no rigid or mandatory quotas, special provisions or constitutional changes will be anything but ultimately self-defeating.

(Note: For the immediate and specific question raised by the Board of Women's Work on some type of temporary arrangement for women delegates at General Assembly, see this report, Appendix F.)

Appendix E

EXPENSE OF ASSEMBLY MEETINGS

The 111th General Assembly directed: "That Section V of Standing Rules, concerning Expense of Assembly Meetings, be referred for study to the Permanent Committee on Assembly Operation, with special attention to travel expenses to and from the meeting of General Assembly by Commissioners, Youth Delegates, and others officially designated to attend the meeting of General Assembly." (*Minutes*, 111th G.A., page 156, action 15).

This report takes into consideration the present expense policies of:

1. The General Assembly.
2. The Boards and Agencies of the General Assembly.
3. The General Assembly of the United Presbyterian Church in the U.S.A.
4. The General Synod of the United Church of Christ
5. The General Conference of the United Methodist Church.

Summary of Present Expense Policies of the General Assembly (PCUS)

Pursuant to Section V of its Standing Rules, the General Assembly reimburses for certain expenses incurred within the Assembly's bounds by Commissioners, Youth Delegates, Chairmen of reporting ad interim and permanent committees, members of the Constitutional Committee, and members of special committees whose responsibilities require attendance.

For travel to and from an Assembly meeting, reimbursement is now based on the least expensive of: (a) railroad plus incidentals, (b) automobile at 8¢ per mile plus lodging, food and incidentals enroute, or (c) lowest scheduled airline fare plus incidentals. If a person entitled to reimbursement travels as a passenger in another's automobile, the passenger is paid 2¢ per mile but is expected to pass that sum on to the driver.

Lodging at the meeting is reimbursed on the basis of twin bed room occupancy.

Ordinarily, lunch and dinner are provided, but reimbursement at a rate set by the Permanent Committee on Assembly Operation is allowed for breakfasts and any other meals for which direct provision isn't made.

Reimbursement is made for the cost of necessary local transportation between the place of meeting and place of lodging, if such transportation isn't otherwise provided.

Present Expense Practices of Our Boards and Agencies

All of the permanent Boards and Agencies of the General Assembly reimburse for necessary and reasonable air travel, lodging and meals. If travel is by automobile, the per mile rate of reimbursement is as follows:

Board of Women's Work	8¢
Presbyterian School of Christian Education	8¢*
Minister and His Work	8¢
TRAV	8¢**
World Missions	9¢* **
Christian Education	10¢
Annuities and Relief	10¢
National Ministries	10¢
General Council	10¢
Presbyterian Foundation	10¢
Historical Foundation	"on current Internal Revenue Service basis."

* if less than air coach
** increasing to 10¢ "soon'
* ** plus 1¢ per mile each additional passenger

Expense Practices of Other Communions

(A) *The General Assembly of the United Presbyterian Church in the U.S.A.* encourages travel by air (coach), and reimburses on that basis unless railroad, bus or automobile travel (@ 10¢ per mile, plus up to $7.50 per day for food, and up to $8.50 per day for lodging enroute) is actually used and is less

than air coach. If more than one commissioner travels in a single automobile, each additional passenger is reimbursed only for the actual cost of meals and lodging enroute, not exceeding $7.50 per day for food and $8.50 per day for lodging; and in such instance the driver is reimbursed either at 10¢ per mile plus $7.50 per day for food and $8.50 per day for lodging, or, if less, the total amount to which the driver and his passengers would have been entitled if they had traveled by air, less the amount paid by the General Assembly to the other passengers for food and lodging enroute. A per diem allowance for food and lodging at the meeting is paid in an amount set annually by the General Assembly on recommendation of the General Council. For 1971 the amount was $21.25 per day.

(B) *The General Synod of the United Church of Christ* pays each voting delegate a fixed travel allowance of 6¢ per highway mile, regardless of the actual mode or cost of travel. Reimbursement for lodging and food at the meeting is made by the delegate's own Conference, rather than by the General Synod, and there is no standard method or amount used by the 40 Conferences.

(C) *The General Conference of the United Methodist Church* reimburses for travel (apparently without regard to the least expensive mode) on the basis of (a) rail fare (pullman) and food cost, (b) air coach, or (c) automobile travel at 7¢ per mile plus cost of room and meals enroute. Commissioners who are passengers in another's automobile are reimbursed only for food and lodging enroute. A per diem allowance for lodging and food at the meeting is paid in an amount set annually by the General Conference on the recommendation of the Commission on Entertainment and Program. The per diem allowance for the 1972 meeting is expected to be $20.00.

Recommendation 7:

Many variable factors are involved in the cost of operating any particular motor vehicle. It isn't feasible to attempt exact reimbursement, nor can a mileage rate be determined which will neither penalize nor profit the user. However, we believe that the present mileage rate is too low and that it should be increased from 8¢ to 10¢, plus necessary food, lodging and incidentals enroute, subject, however, to the limitation that the total amount reimbursable for automobile travel shall not exceed the cost of air travel between the same points.

Air travel should be permitted even in the rare instances when its cost may exceed the expense of travel by train, bus or automobile.

The Standing Rules should be revised to incorporate the foregoing recommendations and to clarify related provisions.

Authorization should be given by the Standing Rules for the alternate use of a per diem method of reimbursement for lodging, meals and local travel, or part of such items, at the place of meeting. This alternate method will be essential whenever it is not feasible to arrange direct meal service for the Assembly and whenever it may be desirable to have the Commissioners and Youth Delegates make their own room reservations.

Accordingly, we recommend that Section V of the Standing Rules be amended and reenacted in its entirety, effective for the 113th General Assembly meeting (1973), to read as follows:

V. EXPENSE OF ASSEMBLY MEETINGS

5.1 The Assembly shall provide ordinarily the expense of its meetings and entertainment.

5.2 Each commissioner and youth delegate shall be reimbursed for the following allowable expenses, all of which must be incurred within the bounds of the General Assembly unless necessitated by a meeting of the Assembly held outside such bounds.

5.2a Travel Expenses. For air travel, reimbursement shall be on the basis of the lowest available scheduled airline fare, plus incidentals. For railroad or bus travel, either the actual cost thereof, including necessary lodging, food and incidentals enroute, or the amount which would be reimbursable for air travel, whichever is less. For automobile travel alone, either ten cents (10¢) per mile and actual cost of necessary lodging, meals and incidentals enroute, or the amount which would be reimbursable for air travel, whichever is less. A commissioner or youth delegate who travels as a passenger in the automobile of another commissioner or youth delegate shall be reimbursed at the rate of two cents (2¢) per mile and the actual cost of necessary lodging, food and incidentals enroute, or, if less, the amount which would be reimbursable for air travel; and such passenger in turn shall be responsible for paying or transmitting to the driver the amount of such passenger's reimbursement in excess of the actual cost of lodging, meals and incidentals.

5.2b Lodging at Place of Meeting. Reimbursement shall be made for the room cost, based on twin bed room occupancy, in a hotel, motel or other facility reserved or approved by the Permanent Committee on Assembly Operation.

5.2c Meals at Place of Meeting. A fixed, per meal allowance determined by the Permanent Committee on Assembly Operation shall be paid only for meals not otherwise provided.

5.2d Local Transportation. Reimbursement shall be made for the cost of necessary transportation, not otherwise provided, between the place of the meeting and place of lodging.

5.3 In the discretion of the Permanent Committee on Assembly Operation, a per diem allowance may

be established and paid for any meeting of the General Assembly, in lieu of any or all of the items and amounts otherwise reimbursable under Sections 5.2(b), (c) and (d) hereof. Reimbursement for travel expense under Section 5.2a shall be made in addition to such per diem allowance; and if such per diem allowance is not designated to be in lieu of all of the expense items mentioned in Sections 5.2(g), (c) and (d), then reimbursement for any such items not covered shall be made pursuant to the appropriate section hereof. The per diem rate for any meeting shall be recommended by the Permanent Committee on Assembly Operation, but shall be subject to approval or modification by the General Assembly before payment is made. If practicable, the Stated Clerk shall advise of the proposed per diem rate, and the items covered thereby, when the *Handbook* is mailed to the commissioners and youth delegates.

5.4 Reimbursement and/or per diem allowance checks shall be issued ordinarily on the last day of the meeting. If by reason of an emergency a commissioner or youth delegate presents to the Stated Clerk a written request for permission to withdraw from the court, and such permission is granted then the Stated Clerk may issue the check earlier than the ordinary time. Inasmuch as all reimbursements and per diem payments will be made by check rather than cash, any commissioner or youth delegate anticipating consequent personal hardship should request the Presbytery to advance the necessary funds before the expenses are incurred.

5.5 The expenses of the chairman (or another member) of an ad interim or permanent committee attending a meeting of the Assembly for the purpose of making a report shall be reimbursed or paid by the Assembly if such committee by vote shall have declared the report to be sufficiently important to require such attendance and so notified the Stated Clerk. The Assembly shall pay or reimburse the expenses of the three members of the Permanent Judicial Commission designated to serve on the Constitutional Committee at a meeting of the Assembly, and the expenses of the members of any other special committee whose responsibilities require their attendance.

(See p. 167.)

Appendix F

WOMEN'S REPRESENTATION

The "entire matter of women's representation" was referred to the Permanent Committee on Assembly Operation "for study in consultation with representatives of the Board of Women's Work" (*Minutes*, 1971, p.157). Such consultation was held, and Mrs. Dorothy Barnard, Chairman of the Board of Women's Work, met with the Permanent Committee presenting a proposal for a two-year program of accredited visitors and participation by Synodical presidents.

The Permanent Committee took action asking that the Program Committee announce to the 112th General Assembly the presence of the Synodical presidents, and further announce that individual Standing Committees may extend to them the privilege of the floor, without vote, in sessions of the Standing Committees.

The Permanent Committee took further action as follows, containing a recommendation to the General Assembly:

"In consultation with representatives of the Board of Women's Work, their clear desire was indicated for some interim method of having more women involved in the meeting of the General Assembly than the small number of women currently being sent as Commissioners. Their suggestion was for a two-year provision for participation following the general pattern expressed last year by the Board of Women's Work in its Recommendation 10 to the 1971 General Assembly, which recommendation was not adopted. Their hope would be that such a provision might accelerate the process by which increasing numbers of women Ruling Elders might be sent by Presbyteries as regular Commissioners.

"Therefore, the Permanent Committee on Assembly Operation makes this suggestion as one of the recommendations of its report to the Assembly:

Recommendation 8:

'That the General Assembly amend the Standing Rules in the pattern recommended by the Board of Women's Work to the 1971 General Assembly (*Minutes*, 1971, page 157) to provide:

(a) That each Presbytery which does not send a woman Ruling Elder as Commissioner may elect through its regular election procedures one woman who is a member in good standing of one of its constituent congregations as a woman delegate to the General Assembly of 1973 and 1974. (To be a new Standing Rule, 1.8a.)

(b) That women delegates shall have the privilege of the floor of the General Assembly without vote. (To be added to present Standing Rule 1.8a which will be renumbered 1.8b.)

(c) That the expense of women delegates be borne in the same manner as the expenses of Commissioners to the General Assembly. (To be added to Standing Rule 5.5.)

(d) That women delegates be assigned to Standing Committees through the same procedure as Commissioners. (To be added to standing Rule 12.2e.)

(e) That women delegates be given the privilege of the floor and full voting privileges in the Standing Committee to which they are assigned. (To be added to standing Rule 12.8.)

'The Permanent Committee on Assembly Operation calls to attention that adoption of such amendments to the Standing Rules requires funding the expense of women delegates in the 1973 Operating Expense Budget. On an estimate of 60 women delegates, the 1973 budget must be increased by $16,000, and the per capital assessment for 1973 increased by two cents to provide such sum.' "

Appendix G

GENERAL ASSEMBLY PLACE AND FACILITIES

1. Reference for Study.

The 111th General Assembly directed: "That Resolution 35 be referred to the Permanent Committee on Assembly Operation, for report to the 1972 General Assembly." (*Minutes*, p. 158, action 8). Resolution 35 (*Minutes*, p. 75) was as follows:

> "WHEREAS the Standing Rules of the General Assembly (1.1) direct the Permanent Committee on Assembly Operation to "select places in different parts of the Church with adequate convention type facilities .."; and
> WHEREAS the Assembly desires facilities adequate for visitors and the Press both during the Assembly and while the court is in Session; and
> WHEREAS we live in a day when many in the Church need to make wise use of travel time through usage of air transportation, it is important that the Assembly meet in places which are easily accessible to through air transportation; and
> WHEREAS retreat center facilities are often removed from large population centers, and therefore difficult to reach through air transportation, and also fail to meet the directive of the Assembly;
> THEREFORE BE IT RESOLVED that the Permanent Committee on Assembly Operation be instructed by the 111th General Assembly to seek meeting places for future meetings of the Assembly which have adequate convention type facilities, and are in different parts of the Church and are easy to reach through air transportation."

2. Present Standing Rule

Section 1.1 of the present Standing Rules of the General Assembly is as follows:

> "1.1 The General Assembly shall meet ordinarily on the second Sunday in June at 11 o'clock a.m. (local time) at a place previously selected by the Permanent Committee on Assembly Operation, and approved by the General Assembly. It shall adjourn ordinarily at noon on Friday of the same week. The Committee shall select places in different parts of the Church with adequate convention-type facilities, including but not limited to parish churches when such churches provide adequate convention-type facilities."

3. Physical Facilities Needed for General Assembly Meetings

Although the length of any meeting of the General Assembly is dependent on its business, recent experience shows that adjournment occurs usually on the 6th day. To this must be added the time necessary to equip and prepare the meeting spaces.

The main meeting room must provide seating for the Commissioners, Youth Delegates, official observers and the press, aggregating about 600 persons. In addition, the Assembly has encouraged visitors. The peak demand for seats usually comes on the opening day during the election of the Moderator and at other times when special worship services or programs of general interest are presented. The number of visitor seats needed for these special occasions varies greatly, being dependent on the identity of the speakers, the subject matter, and other factors.

The meeting room should be air-conditioned and should provide comfortable seating. It should be equipped with a good sound system and facilities for showing motion pictures.

There is need for approximately twenty committee meeting rooms, each seating at least fifty persons, and also several other rooms and spaces for the Moderator, Stated Clerk, the press, TRAV, book store, agency displays and other purposes.

Use of the committee rooms varies because some committees complete their work on the first full business day, while others continue in session for several days.

Inasmuch as the busier committees are permitted to continue meeting during some of the regular sessions of the Assembly, it has been important for the committee rooms to be in the same building or in a building immediately adjacent, in order that the committees might recess and return to the floor for participation in the more important debates.

Long recesses for lunch and dinner have been avoided by having those meals served on the premises or close by.

4. Facilities Actually Used, 1950-1971

Attached hereto, as Schedule A, is a chart showing the various cities or other locations in which the General Assembly met from 1950 to 1971, inclusive. Except in the years when Montreat or Massanetta

Springs was the site, local churches, or local churches and colleges jointly, have been hosts, and the meeting facilities have been provided without charge except for bedrooms, meals and incidentals.

5. Survey of Facilities Available in Convention Centers.

As a good sampling, the convention or civic centers in ten cities within the bounds of the General Assembly were requested to provide information. Answers were received from Atlanta, Nashville, New Orleans, Louisville, Richmond, Jacksonville, Ft. Worth and San Antonio. Although the physical facilities of the convention centers in the various cities differ substantially, the pattern is for each to have a large sports arena (usually oval in shape, for basketball), a large theatre-type auditorium with several thousand permanent seats, and ample amount of display or exhibit space. None of the centers contacted had more than a few committee meeting rooms, although several of them proposed to partition other space temporarily for this purpose. None of the centers had permanent eating facilities of the size or type sufficient to provide lunch and dinner for the General Assembly, but most of them do have space where our group could be served by an outside caterer.

6. Cost Comparison

Schedule B, hereto attached, shows the actual expenses paid for the meetings of the General Assembly from 1950-1971, inclusive.

a. **Meeting and Committee Rooms.** Because the Assembly met in local churches or conference centers from 1950-1971, there was little or no expense incurred for use of the meeting and committee rooms. The rental charge for the convention centers varies from a basic charge of $300 to $1200 per day, with additional charges for various labor services. The basic space rental for the average center probably would approximate $5000 for a seven days' period.

b. **Travel.** In recent years, three-fourths of our Commissioners and Youth Delegates have traveled by air. The general cost of air travel has increased steadily and this general increase has been reflected in our costs. However, the geographic location of the meeting place has been of more significance than general inflation in our travel expenses. During the period 1950-1971 our travel cost was less than $90.00 per person each year except when the Assembly met in Dallas in 1961 ($120.94) and in Massanetta Springs in 1971 ($110.29). Attached hereto, as Schedule A, is a recent projection of the current cost of air travel for meetings of the General Assembly in ten cities. These figures were obtained by computing the cost for transporting by air all our Commissioners and Youth Delegates from their respective presbyteries to each of ten selected cities. Even though one-fourth of our Commissioners and Youth Delegates still travel by modes other than air, the attached air cost study does show that the geographic location of the meeting site makes a great difference in travel costs. For example, travel to and from a meeting in San Antonio would cost approximately $80,000, whereas travel for a meeting in Atlanta would cost only $41,000. If all Commissioners and Youth Delegates were to use air transportation for the 1972 meeting in Fort Worth, the cost would be $69,000.

c. **Lodging.** As in the case of travel, the expenses incurred for hotel or motel rooms will depend on the location of the meeting rather than whether a local church or convention center is used as the meeting site.

d. **Food.** Inasmuch as the convention centers are not equipped with a permanent food facility sufficient to handle our needs, a substantial increase in food cost would be anticipated in connection with a meeting at any convention center. The sample rates quoted to us for catered meals were considerably higher than the cost incurred in recent years at churches or conference centers, where much of the labor is free. Of the catered meal prices quoted, the lowest for lunch was $3.25 per person and the lowest for dinner was $5.50. Similar increases would be anticipated even if the Assembly chose to allow the additional time necessary for the Commissioners to leave the center and obtain their own meals at private restaurants in the community.

e. **Other Costs.** With few exceptions, the local churches who have served as hosts have provided, on a volunteer basis, almost all of the workers needed to provide services essential to the operation of the Assembly. Although presumably many of these responsibilities could still be supplied by local church volunteers, the union contracts of the various convention centers do require that many of the jobs at the centers be done by existing personnel. These services, for which we would not have to pay at hourly rates,

cover the set-up of chairs and tables in committee rooms, operation of motion picture and sound equipment, and other special services.

7. CONCLUSIONS AND RECOMMENDATIONS

In the past, some of our meetings have been in church sanctuaries not large enough to accommodate all who wished to attend. Only a few of our churches have facilities large enough for this purpose. However, most of the existing convention centers have facilities which are either too large for our meetings or otherwise not physically satisfactory. There may be a few such centers which meet substantially all our needs, but, in most cases, the use of convention centers would create new problems of other types. The cost of our utilization of convention facilities would increase very substantially the expenses of the General Assembly, with the primary factors in such increase being the rental of the facilities and the cost of meal service.

We recommend that there be considerable flexibility in the selection of future meeting sites, utilizing either a local church facility which is large enough or one of the few convention centers which are adaptable to our needs at a reasonable cost. Often the ideal decision might be to have a local church as the host, but with the larger meetings held either in a convention center or another auditorium which is neither too small nor too large for us.

In 1973 the Assembly will meet in Fort Worth, Texas, and the present plan is to have the main meeting of the Assembly in the ballroom of the Sheraton Hotel. Not only will this avoid the substantial cost of renting the Tarrant County Convention Center, but it should permit the placement of tables and chairs in such a way as to supply the repeated requests of Commissioners for table space on which to place the many papers necessary to their deliberation.

Inasmuch as we do not find a factual basis for any inflexible decision either for or against convention centers. Recommendation 10 is that the General Assembly leave considerable discretion in the Permanent Committee on Assembly Operation, to permit that committee to explore all possible meeting places on a year to year basis.

Schedule A

AIR TRANSPORTATION COST ESTIMATES

Destination	Average Cost per Commissioner	*Total Round Trip Cost
Atlanta, Ga.	$ 79.45	$41,393.45
Charlotte, N.C.	85.49	44,540.29
Birmingham, Ala.	87.82	45,755.22
Nashville, Tenn.	92.29	48,083.89
Louisville, Ky.	96.64	50,349.44
Jacksonville, Fla.	106.15	55,304.15
New Orleans, La.	111.12	57,893.52
Fort Worth, Texas	133.00	69,293.00
Richmond, Va.	135.90	70,803.90
San Antonio, Texas	154.13	80,301.73

* This assumes all 521 Commissioners and Youth Delegates fly. In recent years, approximately three-fourths have flown to meetings.

Year	Location	Number of Commissioners	Travel	Average Travel	Hotel	Meals	Avg. Room and Meals	Expense Incl. Buses	Less Contributions	Total	Cost Per Commissioner
1971	Massanetta Springs	517	$57,017	$110.29	$32,751	—	$63.35	$6,228	?	$95,997	$185.68
1970	Memphis	448	39,370	87.88	12,679	$14,867	61.49	9,615	?	76,331	170.83
1969	Mobile	459	33,748	73.52	34,833	—	75.89	4,154	?	72,735	158.46
1968	Montreat	465	35,642	76.65	26,016	—	55.95	1,712	$ 654**	64,024	137.69
1967	Bristol	461	33,047	71.69	26,208	—	56.85	2,762	450**	61,567	133.35
1966	Montreat	464	31,198	67.24	17,333	—	37.36	2,149	633**	50,048	107.86
1965	Montreat	462	32,044	69.36	16,895	—	36.57	2,610	649**	50,900	110.17
1964	Montreat	453	31,469	69.47	15,780	—	34.83	1,444	841**	47,851	105.63
1963	Huntington	451	39,273	87.08	12,771	$ 7,087	44.03	1,457	1,085**	59,503	131.93
1962	Winston-Salem	450	33,537	74.53	12,571	7,590	44.80	1,777	5,854*	49,621	110.27
1961	Dallas	534	65,116	120.94	14,881	9,415	45.50	4,955	5,925*	88,442	165.80
1960	Jacksonville	511	37,464	73.31	11,956	8,364	39.77	4,603	—	62,387	122.08
1959	Atlanta	515	29,353	57.00	10,474	7,130	34.18	2,351	—	49,307	95.74
1958	Charlotte	499	29,018	58.15	11,178	8,145	38.72	1,002	357**	48,986	97.96
1957	Birmingham	488	26,690	54.69	10,963	8,640	40.17	1,281	5,216*	42,358	86.60
1956	Montreat	483	22,865	47.33	10,873	—	22.51	594	—	34,332	71.08
1955	Richmond	471	31,292	66.43	1,986	—	4.22	567	—	33,845	71.85
1954	Montreat	461	21,197	45.98	10,800	—	23.43	442	—	32,439	70.36
1953	Montreat	445	20,769	46.67	8,962	—	20.14	581	—	30,312	68.11
1952	Charleston, WV	432	26,219	60.69	11,350	—	26.27	376	—	37,945	87.83
1951	Orlando	433	33,288	76.85	1,500	—	3.46	257	—	35,045	80.93
1950	Massanetta Springs	423	21,652	51.18	3,800	—	8.99	320	—	25,772	60.92

* Includes $5,000 plus Sunday offering.

** Sunday offering only.

REPORT OF THE STATED CLERK OF THE GENERAL ASSEMBLY TO THE GENERAL ASSEMBLY OF 1972

The Stated Clerk would report that all of the varied duties of his office and the further functions housed in the Office of the General Assembly have been carried out under the direction of the Permanent Committee on Assembly Operation.

The Clerk notes with special appreciation the effectiveness of the staff in the Office of the General Assembly during this year past: the Rev. James E. Andrews as Assistant to the Stated Clerk; Mrs. Alvin Park as Administrative Assistant; Mr. Modesto J. Garcia as Assistant for Finance; Mrs. Mary Turner in the records section; and Mrs. Gloria Neldon, secretary to Mr. Andrews.

Respectfully submitted,
JAMES A. MILLARD, JR., *Stated Clerk*

REPORT OF THE STATED CLERK AS TREASURER FOR VARIOUS FUNDS

The following are the annual reports of the treasurerships assigned by the General Assembly to the Stated Clerk:

Operating funds of the General Assembly as Treasurer of the General Assembly.

Benevolence Funds as General Assembly's Central Treasurer of Benevolences.

Audits of these accounts will also be presented by the Treasurer to the General Assembly through the Standing Committee on Assembly Operation.

OPERATING FUNDS OF THE GENERAL ASSEMBLY
THE PRESBYTERIAN CHURCH IN THE UNITED STATES
BALANCE SHEET
December 31, 1971

ASSETS

CASH AND CASH ITEMS:		
Demand Deposit	$ 30,955.41	
Payroll Account	5,000.00	
Petty Cash	100.00	
		$ 36,055.51
INVESTMENTS:		
General (Bank C.D.'s)	75,000.00	
Stabilization Fund (Savings & Loan)	75,000.00	
Short Term Investments	--------	
		150,000.00
OTHER ASSETS:		
Interest in Presbyterian Center, Inc.	25,000.00	
Mortgage Receivable	7,713.39	
		32,713.39
Total Assets		$218,768.80

LIABILITIES AND EQUITIES

LIABILITIES:		
Payroll Taxes Payable		$ 688.46
UNEXPENDED PROGRAM COMMITMENTS:		
Advance Assessments		10,144.05
Appropriated from Unrestricted Income		51,750.03
CURRENT FUND BALANCE:		
Invested Funds (Presby. Center, Inc.)	$ 25,000.00	
Stabilization Fund	75,000.00	
Unencumbered Balance — December 31, 1971	56,186.26	
		156,186.26
Total Liabilities and Equities		$218,768.80

OPERATING FUNDS OF THE GENERAL ASSEMBLY
THE PRESBYTERIAN CHURCH IN THE UNITED STATES
OPERATING STATEMENT
From January 1, to December 31, 1971

		YEAR TO DATE
INCOME:		
Current year assessments		$411,286.29
Income from investments—General		11,511.39
Miscellaneous income		4,498.70
		$427,296.38
EXPENDITURES AND COMMITMENTS:		
Publications net expense (Schedule 1)		$ 43,266.38
Administrative and General — (Schedule 2)		105,490.30
General Assembly — Travel		57,017.46
General Assembly — Hotel		32,751.61
General Assembly — Meals		
General Assembly — Other		6,291.62
Moderator's Expense		5,210.64
Moderator's Substitute		--------
Travel/Entert. — Stated Clerk & Assts.		2,199.79
Stated Clerks Association meeting		127.64
Rep. to N.C.C.		2,621.05
" " W.C.C.		2,438.38
" " W.A.R.C.		404.77
" " Other churches and organizations		421.67
Spec. Rep. — Interchurch in major meetings		45.00
Support of W.A.R.C.		14,350.00
Ad Int. Committees (Schedule 3)		66,961.77
Permanent Committees (Schedule 3)		10,976.57
Assembly's Comm.—Ministers & His Work		67,502.23
Legal Counsel		--------
Savannah Presbytery Court expense		--------
Special retirement grant		1,800.00
Special Retirement Gift		2,000.00
		$421,876.93
COMMITMENTS:		
Made and cancelled — Net	$ 47,567.58	
Discharged — Current year	37,612.58	$ 9,955.00
Total expenditures and commitments for the year		431,831.93
Excess income over expenditure and commitments		$(4,535.55)
Unencumbered balance — Jan. 1, 1971		60,721.81
NET UNENCUMBERED BALANCE December 31, 1971		$ 56,186.26

Schedule 1

PUBLICATIONS EXPENSE

	Expense	Sale	Net Total
Minutes	$35,205.75	$ 3,109.18	$32,096.57
Handbook	11,242.51	4,494.13	6,748.38
Ministerial Directory	--------	438.00	(438.00)
Annual Report of Assembly Agencies	1,847.55	22.50	1,825.05
Digest of the General Assembly Proceedings	--------	253.46	(253.46)
G.A. ordered printings	3,570.96	539.89	3,031.07
Presbytery Annual Reports	2,382.67	2,196.39	186.28
Statistical Rep. Preprints	1,514.49	1,441.45	73.04
Ruling Elder's Comm. cards	21.50	23.10	(1.60)
Certificates of Dismissal of a Candidate/Minister	5.80	6.75	(.95)
	$55,791.23	$12,524.85	$43,266.38

Schedule 2

ADMINISTRATIVE AND GENERAL EXPENSE

Executive salaries	$ 45,587.94
Clerical salaries	13,440.38
Extra clerical salaries	1,540.15
Home and rental allowance	8,187.06
Travel Allowance	573.33
Payroll taxes and benefits	9,072.17
Rent	10,480.56
Insurance (Security and fire)	111.00
Telephone & telegraph	1,831.16
Postage	2,029.91
Supplies	2,738.71
Addressing envelopes (Survey)	164.11
Addressograph plates	--------
E.D.P. — Ch. & Min. Addressing	--------
Professional services	1,550.00
Regular program — Capital expenditures	2,881.66
Automobile — " "	2,850.00
Miscellaneous — " "	2,251.36
Contracts for machine service	200.80
	$105,490.30

EXPENDITURES BY COMMITTEES

	Travel and other	Program
—Ad Interim		
COCU	$ 3,485.47	$14,793.40
Mississippi Visitation	--------	--------
Restr. Presbyteries and Synods	2,967.54	1,476.97
Restr. Boards and Agencies	10,041.69	3,459.41
New Confession of Faith	6,492.49	563.00
State of The Church	--------	--------
Union with UPUSA	6,199.72	10,580.99
On the Ministry	3,766.16	--------
New Synods Boundaries	2,740.43	--------
Problems — Union Presbyteries	389.50	--------
	$36,083.00	$30,878.77
—Permanent		
Assembly Operation	$ 1,747.86	$--------
Nominating	1,479.61	--------
Inter-Church Relations	1,668.14	783.25
Judicial Commission	3,549.66	--------
Theological	1,728.36	19.69
	$10,173.63	$ 802.94

DETAIL OF COMMITMENTS APPROPRIATED FROM UNRESTRICTED INCOME FOR THE YEAR

	Balance forwarded from 1970	Made or cancelled in 1971	Discharged in 1971	Balance to date
CURRENT YEAR				
National Council of Churches		)	2,621.05)	-0-
World Council of Churches		5,464.20)	2,438.38)	-0-
World Alliance of Ref. Churches		)	404.77)	-0-
Other Church Organizations		421.67	421.67	-0-
COCU Program		14,798.40	14,798.40	-0-
Restr. Synods/Presbyteries, Prog.		1,476.97	1,476.97	-0-
Restr. Boards and Agencies—Prog.		3,459.41	3,459.41	-0-
New Confession of Faith—Program		563.00	563.00	-0-
Union with UPUSA—Program		10,580.99	10,580.99	-0-
Inter-Church Relations—Program		783.25	783.25	-0-
Theological—Program		19.69	19.69	-0-
CONTINUING				
Inter-Church Rep.—Major Meetings	$41,795.03	$10,000.00	$ 45.00	$51,750.03
Totals	$41,795.03	$47,567.58	$37,612.58	$51,750.03

SUMMARY

Unexpended program commitments — Dec. 31, 1970	$41,795.03
Commitments made during 1971	47,567.58
Total commitments	$89,362.61
Commitments discharged during 1971	37,612.58
Balance on December 31, 1971	$51,750.03

RECEIPTS AND DISBURSEMENTS BY THE CENTRAL TREASURER OF BENEVOLENCES IN 1971

Budgeted funds distributed to Boards and Agencies (See Schedule I)		$ 6,873,340.76
Non-budgeted funds distributed to Boards and Agencies (See Schedule II)		428,767.44
Total remittances to Boards and Agencies		$ 7,302,108.20
Misdirected Funds:		
Returned to Presbytery/Synod Central Treasurers	$ 24,179.43	
Presbyterian Development Fund	1,375.00	
Southwestern at Memphis	535.00	
Forest Home Conference Center	500.00	
Emory University Special Project	325.00	
American Leprosy Mission	125.00	
Louisville Seminary	100.00	
Church World Service	100.00	
Friendship Circle	25.00	
Mission Haven	5.00	27,269.43
Total funds received and distributed		$ 7,329,377.63

Schedule I

BUDGETED DISBURSEMENTS TO BOARDS AND AGENCIES BY THE CENTRAL TREASURER OF BENEVOLENCES

For 1971

	a) Designated for specific agency	b) Designated distribution by Presbytery % schedule	c) Designated for distribution so each agency will share in proportion to participation in budget	d) Tota 1971 distribution by Central Treasurer of Benevolences
Ministerial Relief (B.A.&R)	468,190.17	115,592.90	-0-	583,783.07
Christian Education	38,050.23	58,873.85	463,666.38	560,590.46
National Ministries	110,411.53	108,180.55	767,870.27	986,462.35
Women's Work	7,899.94	14,214.48	124,159.79	146,274.21
World Missions	1,169,686.73	412,205.42	1,727,715.26	3,309,607.41
General Council	12,217.57	30,076.06	282,008.00	324,301.63
Historical Foundation	2,351.50	4,683.40	36,103.25	43,138.15
Mountain Retreat Assn.	5,262.05	11,971.45	100,910.63	118,144.13
Presbyterian Foundation	2,178.17	4,062.54	30,138.39	36,379.10
PSCE	7,152.36	17,106.21	149,254.03	173,512.60
Stillman College	9,329.76	20,906.73	176,627.79	206,864.28
SURVEY	2,039.56	8,449.26	119,660.63	130,149.45
TRAV	7,717.84	20,173.35	188,124.56	216,015.75
American Bible Society	6,906.72	4,304.13	10,177.59	21,388.44
Lord's Day Alliance	706.41	562.39	-0-	1,268.80
National Council of Churches	285.86	592.16	7,717.61	8,595.63
Religion in American Life	178.28	107.54	531.84	817.66
World Council of Churches	122.94	366.26	5,558.44	6,047.64
	1,850,687.62*	832,428.68*	4,190,224.46*	6,873,340.76*

Schedule II

BUDGETED AND NON-BUDGETED BENEVOLENCES TO BOARDS AND AGENCIES

1971

	Budgeted	Non-Budgeted	Total
Ministerial Relief (B.A.&R)	583,783.07	12,203.85	595,986.92
Christian Education	560,590.46	841.84	561,432.30
National Ministries	986,462.35	3,357.08	989,819.43
Women's Work	146,274.21	338.33	146,612.54
World Missions	3,309,607.41	391,326.99	3,700,934.40
General Council	324,301.63	18,169.27	342,470.90
Historical Foundation	43,138.15	182.27	43,320.42
Mountain Retreat Assn.	118,144.13	261.24	118,405.37
Presbyterian Foundation	36,379.10	18.93	36,398.03
PSCE	173,512.60	94.08	173,606.68
Stillman College	206,864.28	729.12	207,593.40
SURVEY	130,149.45	66.81	130,216.26
TRAV	216,015.75	111.34	216,127.09
American Bible Society	21,388.44	1,057.82	22,446.26
Lord's Day Alliance	1,268.80	45	1,269.25
National Council of Churches	8,595.63	4.45	8,600.08
Religion in American Life	817.66	45	818.11
World Council of Churches	6,047.64	3.12	6,050.76
Totals	6,873,340.76*	428,767.44*	7,302,108.20*

STAFF SALARY INFORMATION
GENERAL ASSEMBLY BOARDS, AGENCIES AND COMMITTEES
Changes ordered printed by the 1970 General Assembly (Minutes, p. 94)

Board, Agency or Committee	Base Salary	Other allowances, value in dollars, incl. such as housing, utilities, employee's portion of annuity, insurance, auto, etc.	Total
BOARD OF ANNUITIES AND RELIEF			
2. Division, Department Heads, Administrative Personnel			
Asst. to Exec. Sec'y.	11,910.06	4,954.00	16,864.06
Actuary	12,686.61	1,110.62	13,797.23
Comptroller	11,780.43	1,229.07	13,009.50
Administrative Ass't.	9,082.50	3,563.31	12,645.81
Administrative Ass't.	8,105.68	909.88	9,015.56
Department Manager	10,068.81	968.90	11,037.71
Department Manager	9,968.07	964.87	10,932.94
Department Manager	9,968.07	964.87	10,932.94
BOARD OF CHRISTIAN EDUCATION			
John B. Evans, Executive Secretary	$15,750	$7,745	$23,495
James A. Nisbet, Administrative Assistant to the Executive Secretary	11,550	5,795	17,345
Muriel G. Hart, Information Office (half-time)	5,400	272	5,672
Strategies for Church Education			
Lena Clausell, Secretary	15,000	885	15,885
Graham Gordon, Associate	10,657	5,381	16,038
Mary Jean McFadyen, Children's Work	13,000	805	13,805
Harold W. Minor, Jr., Family Life	9,776	4,971	14,747
John I. Rhea, Associate for Laity Development	9,940	5,047	14,987
Georgeann Wilcoxson, Youth Ministries	11,300	737	12,037
Resources for Church Education			
J. Howard Montgomery, Secretary	19,044	1,194	20,238
Marian Badgett, Merchandising Manager, Presbyterian Book Store	9,200	653	9,853
Virginia Bailes, Managing Editor	11,260	735	11,995
Michael Bergamo, Production Manager	15,357	1,047	16,404
James H. Bradley, Assistant to Treasurer	11,880	908	12,788
Larry M. Correu, Editor	8,400	4,332	12,732
Arthur M. Field, Jr., Editor-in-Chief	11,480	5,762	17,242
Walter Fraley, Marketing Director, John Knox Press	12,938	950	13,888
T. Marshall Gordon, Treasurer	18,618	1,177	19,795
Margaret A. Hankins, Director, Educational Promotion	10,800	717	11,517
Jean Hubbard, Manager, Presbyterian Book Store	11,820	758	12,578

Bessie C. Lewis, Customer Service, Presbyterian Book Store	11,346	739	12,085
Joan Losen, Advertising Director, John Knox Press	10,300	844	11,144
Richard A. Ray, Book Editor, John Knox Press	9,940	5,047	14,987
Robert Stratton, Art Director	13,075	955	14,030
Virginia Sutch, Editor	10,800	629	11,429
Church, Higher Education and Public Affairs			
George A. Chauncey, Secretary and Director, Office of Church and Society	$11,550	$5,795	$17,345
Mary V. Atkinson, Director, Office of Church Personnel Services	11,100	729	11,829
Robert Bluford, Jr., Campus Ministry Specialist	10,640	5,372	16,012
Robert S. Brewbaker, Intern, Office of Church & Society	7,266	285	7,551
James W. Gunn, Consultant, Professional Leader Development	10,920	5,502	16,422
T. Morton McMillan, Jr., Associate, Office of Church & Society	10,080	5,112	15,192
James R. McSpadden, Jr., Associate, Office	5,880	3,162	9,042
Clyde O. Robinson, Jr., Southeast Regional Secretary, United Ministries in Higher Education	9,996	5,073	15,069

BOARD OF NATIONAL MINISTRIES

BNM granted $500 cost of living increase to all executives beginning January 1, 1972, and made several other increases (noted by asterisks) because of change of title with increased responsibility or as merit raises. Since the matrix management system precludes any permanent titles (all executives being reassigned annually to changing responsibilities) exact titles cannot be listed. Changes in the list as revised January 1, 1972, are as follows:

1. Executive Secretary	$16,100.00	$11,076.16 (Includes auto allowance)	$27,176.16
2. Associate Executive Secretary	$19,000.00*	$2,214.16	$21,214.16
3. Treasurer	$17,600.00*	$2,102.16	$19,702.16
4. Classification (A) 2-3 Ordained Executives (Coordinators or Directors of Work Units — All Men)			
Executive 1	$12,040.00	$7,106.16	$19,146.16
2	$11,865.00	$7,006.16	$18,871.16
3 & 4	$11,550.00*	$6,826.16	$18,376.16
5	$11,200.00*	$6,626.16	$17,826.16
6	$10,990.00*	$6,506.16	$17,496.16
7	$10,570.00	$6,266.16	$16,836.16
8	$10,500.00*	$6,226.16	$16,726.16
9	$10,150.00	$6,026.16	$16,176.16
10-½ time	$ 5,250.00	$2,301.00	$ 7,551.00
5. Classification (B) 2-4 (Lay Executives, Coordinators, Work Unit Directors or Consultants & Associates)			

Executive 11	$18,200.00	$2,150.16	$20,350.16
12	$15,550.00*	$1,938.16	$17,488.16
13	$14,950.00*	$1,890.16	$16,840.16
14	$14,750.00*	$1,874.16	$16,624.16
15	$13,100.00	$1,742.16	$14,842.16
16	$10,000.00	$1,463.66	$11,463.66
17	$ 8,000.00	$1,282.16	$ 9,282.16
18-2/5 time	$ 3,500.00	$ 370.56	$ 3,870.56
BOARD OF WOMEN'S WORK			
Program Director 1.			$12,112.63
Program Director 2.			11,367.49
Program Director 3.			11,013.89
Program Director 4.			10,928.07
Program Director 5.			10,460.61
Business Manager			11,656.07
Treasurer			11,642.15
BOARD OF WORLD MISSIONS			
Street			$21,000.00
Coffin			14,910.00
Taylor			14,910.00
Halverstadt			15,540.00
Hughes			13,020.00
Barksdale			13,020.00
Ross			14,805.00
Roberts			14,280.00
Brown			11,130.00
Magruder			14,910.00
THE GENERAL COUNCIL			
Executive Secretary	$13,550.00	$9,740.79	23,290.79
Secretary of Stewardship	11,071.00	5,337.95	16,408.95
Secretary of Program	13,176.00	629.31	13,805.31
Secretary of Task Force on World Hunger	10,483.00	5,064.95	15,547.95
Director, Department of Research	7,700.00	5,464.50	13,164.50
Treasurer	9,960.00	558.95	10,518.95
Secretary, Print Media	16,620.00	1,510.00	18,130.00
Editor, Periodicals	14,400.00	1,428.00	15,828.00
Secretary of Information	14,400.00	773.55	15,173.55
Director, Advertising and Promotion	14,100.00	1,404.00	15,504.00
Associate Secretary of Information	9,960.00	595.95	10,555.95
Comptroller	9,960.00	862.00	10,822.00
Secretary of Creative Services	9,480.00	539.75	10,019.75
News Editor	9,720.00	940.00	10,660.00
Director, Subscribers' Service	7,500.00	725.00	8,225.00

PRESBYTERIAN FOUNDATION			
1. Executive Director	$15,800.00	$8,046.00	$23,846.00
2. Associate Director	$10,931.00	$6,585.00	$17,516.00
PRESBYTERIAN SCHOOL OF CHRISTIAN EDUCATION			
1. Executive Head	15,067.50	4,716.16	19,783.66
2. Dean of Faculty	12,320.00	4,856.13	17,176.13
3. Faculty Member #1	11,068.80	4,804.99	15,873.79
4. Faculty Member #2	11,068.80	4,816.57	15,885.37
5. Faculty Member #3	11,068.80	7,344.71	18,413.51
6. Faculty Member #4	11,068.80	4,144.78	15,213.58
7. Faculty Member #5	11,068.80	4,152.71	15,221.51
8. Faculty Member #6	11,068.80	4,218.71	15,287.51
9. Faculty Member #7	11,068.80	4,984.84	16,053.64
10. Secretary #1	5,806.00	684.96	6,490.96
11. Secretary #2	5,805.00	452.67	6,257.67
12. Manager of Bldgs. and Grounds	8,450.00	3,816.47	12,266.47
13. Treasurer-Business Manager	8,450.00	2,400.33	10,850.33
14. Director of Enlistment	3,723.00	3,996.29	7,719.29
15. Bldg. & Ground Staff #1 & #2	6,049.16	699.22	6,748.38
16. Bldg. & Ground Staff #3 & #4 (part-time)	3,351.92	451.07	3,802.99
17. Bldg. & Ground Staff #5 (employed Oct. 19, 1971) (part-time)	2,974.40	416.34	
* On basis of previous year's actual cost.			
# Not included in 1971 figures			
COMMITTEE ON THE MINISTER AND HIS WORK			
1. Executive Secretary	13,796	3,330	17,126
2. Assistant to Ex. Sec.	9,847	3,301	13,148
OFFICE OF THE GENERAL ASSEMBLY			
1. Executive head: Stated Clerk and Treasurer	$13,300.00	$6,288.55	$19,782.44
2. Asst. to Stated Clerk	11,000.00	7,688.44	18,668.44
Administrative Asst.	9,500.00	1,424.31	10,924.31
Asst. for Finance	6,000.00	917.00	6,917.00

REPORT OF THE COUNCIL ON CHURCH AND SOCIETY

The Council on Church and Society is composed of twenty members, eight of whom are elected, two each from their own membership by the Boards of Christian Education, National Ministries, World Missions, and Women's Work, and twelve of whom are elected by the Board of Christian Education from the church at large.

Present members of the Council are: from the Board of Christian Education—Rev. Harry E. Smith and Rev. Albert N. Wells; from the Board of National Ministries—Rev. Donald W. Shriver, Jr., and Mr. Charles W. Bell; from the Board of World Missions—Rev. Wayne P. Todd and Rev. Herbert Meza; from the Board of Women's Work—Ms. Dotty G. Barnard and Ms. Marilyn H. Regentin; and from the church-at-large—Class of 1972: Rev. William H. Jones, Ms. Belle M. McMaster, Ms. Brownie W. Ledbetter, Rev. Arch McD. Tolbert; Class of 1973: Mr. Benjamin Canales, Rev. Edgar M. Grider, Ms. Martha S. Grafton, Rev. Shirley C. Guthrie, Jr.; and Class of 1974: Rev. W. M. Alston, Jr., Ms. Madeline Swann, Mr. William J. Murray, Jr., Ms. Elaine Rhodes. Ten of the members are lay persons and ten are ministers; thirteen are men and seven, including the chairman, are women. Of the ten lay persons two are housewives, three are students, two are businessmen, two are intergroup specialists, and one is a retired academic dean. Of the ten ministers, five are pastors, three are faculty members, one is director of a society for religion in higher education, and one is director of an urban program.

The Council is staffed by Rev. George A. Chauncey, Rev. T. M. McMillan, Jr., and Robert S. Brewbaker of the Office of Church and Society, Board of Christian Education; Rev. Joseph L. Roberts, Board of National Ministries; Rev. Charles R. Hughes, Jr., Board of World Missions; and Ms. Edith J. Walsh, Board of Women's Work. The Council calls upon and consults with other staff as needed.

The Council met in September 1971 and January 1972, and plans to meet in May 1972, moving to a three meeting per year schedule.

Three New Directions in Council Work

At its September 1971 meeting the Council decided to take the following three steps which it believes will enhance its service to the church:

First, the Council now solicits comments from any interested party about themes and content for the social pronouncements it recommends to the General Assembly. After its September 1971 meeting, the Council announced in the church press possible themes for its report to the 112th General Assembly (1972) and solicited comment. Though the church had only a brief time in which to respond to the invitation, twenty-five persons or groups communicated with the Council. All communications were carefully considered by the Council. Beginning in 1972, the Council will announce in January the topics on which it is considering sending recommendations to the General Assembly eighteen months later, so as to give interested parties more time in which to comment. Moreover, the Council will distribute for comment early drafts of proposed pronouncements not only to specialists in the area of concern but also to selected study groups across the church. Finally, the Board of Christian Education will continue to distribute as early as possible each year the report of the Council to the forthcoming General Assembly so that it might be studied by commissioners and others prior to the Assembly. The Council actively seeks the wisdom of the entire church as it prepares its recommendations to the General Assembly.

Secondly, the Council, which includes in its membership two members of each of the four program boards as well as twelve members from the church at large, will devote more attention in the future to its duty "to recommend programs in the area of Church and Society to the various boards for their consideration, action, and implementation in ways consistent with the responsibilities assigned them by the General Assembly" (*Minutes* of the 106th General Assembly, 1966, pp. 78-79). The Council itself is not a program-implementing agency, but will seek to serve the program boards by recommending strategies by which they can help the church implement social pronouncements. Final decisions on all recommendations from the Council will be made by the program boards themselves.

Finally, the Council, beginning this year, will report to the General Assembly a brief summary of ways the four program boards have helped the church implement the social pronouncements of the previous Assembly. The boards will continue to provide detailed information about their work in their respective reports to the General Assembly, and comments and inquiries about that work should always be addressed to the boards, not to the Council. However, it appears to the Council and to the board executive secretaries that it would be helpful to the church to have in one place a summary of this particular dimension of the work of the boards, so the Council, with information supplied by the boards, will offer a summary of work on the Assembly level to implement or help the church implement the pronouncements of the previous Assembly.

Issues Under Study for Which Comments Are Solicited

At its January 1972 meeting the Council agreed to appoint task forces to study the following eight issues with the view of possibly making recommendations regarding some or all of them to a future meeting of the General Assembly: pornography, public education, criminal justice, church investments, repression, development, South Africa, and U.S. relations with Cuba.

The Council solicits comments on these issues from interested parties as well as suggestions of other subjects about which it might propose recommendations to the General Assembly. Comments should be sent to: Council on Church and Society, P. O. Box 1176, Richmond, Virginia 23209. Brief bibliographies on the above issues are available from the same address.

Recommendations to the Boards in 1971 and January 1972

The Council made the following recommendations to the Boards in 1971 and in January 1972 for them to act on as they saw fit:

1. To the Boards of Christian Education, National Ministries, World Missions, and Women's Work: that they jointly sponsor a consultation on development. The Council was joined in this recommendation by the Task Force on Hunger.
2. To the Boards of Christian Education and National Ministries: that they each contribute $1,500 in 1972 and 1973 to Emergency Ministries Concerning a War, an interchurch ministry with Vietnam era veterans, war resisters abroad, and their families.
3. To the Board of Christian Education: that it provide resources for the study of the problem of pornography.
4. To the Executive Coordinating Cabinet: that it establish an Interboard Task Force on Peace with the tasks of (a) mobilizing the church to work to end the War in Indochina; and (b) developing for the church a coordinated program of education and action for peace.
5. To the Executive Coordinating Cabinet: that it establish an Interboard Task Force on Women with the task of coordinating work by the boards for the equality of women and men in church and society.
6. To the Board of Christian Education: that it examine existing curriculum materials for biased attitudes toward the roles of women, and revise and supplement where necessary.

Board Strategies for Implementing 1971 Pronouncements

The 111th General Assembly adopted social pronouncements on the issues listed below. All program boards sought to implement or help the church implement these pronouncements to the degree that such implementation fell within the scope of their responsibility. Some of the pronouncements deal only with domestic issues and therefore are not within the scope of the Board of World Missions' responsibility. Other pronouncements are obviously more related to one board's area of responsibility than another's. Detailed information about how the Boards of Christian Education (BCE), National Ministries (BNM), World Missions (BWM), and Women's Work (BWW) implemented and helped the church implement these pronouncements may be found in the reports of those boards. The report of the Task Force on Hunger details some actions the boards have taken together. For a more comprehensive picture, you are referred to these reports. What follows is simply a summary and overview of what these boards did in this particular area of their work.

For All Pronouncements

BCE distributed the pronouncements to every minister, encouraged communication with Congress, participated in various ecumenical coalitions working to affect public policy in ways consistent with the pronouncements, and published for study in 1972-73 "Christian Ethics for Modern Man," a series of three books dealing with many of these issues. BWM shared the social concerns of the PCUS with churches and individuals overseas. BWW distributed "Challenge to Commitment," encouraged study and action on the pronouncements by women, and offered training on political responsibility.

War and Peace

Some staff and members of all boards participated in an ecumenical witness on the moral issues of the War in Indochina in early 1972. BCE prepared and distributed to every minister resources for the Day of Prayer and Fasting for Peace, October 3, 1971, participated in an interfaith campaign to end the war, and sponsored the Presbyterian Witness for Peace in Washington. BWM participated in the World Conference on Religion and Peace in Kyoto, Japan, in late 1970, and allocated funds to the U.S. Interreligious Committee on Peace. BWW distributed a "Prayer for Peace" in *Presbyterian Women*, and participated in the work of Church Women United for peace.

Development

All boards agreed to sponsor a conference on hunger and development in late 1972 or early 1973. BCE distributed the General Assembly commended study paper on "American Christians and World Development." BNM made possible the participation of thirty black or brown PCUS ministers in a self-development training event, and designated $80,000 of its 1972 budget for community organization and development projects. BWM intensified its traditional work in development, budgeting $1.8 million for 1972 overseas programs related to development, noting that approximately one-third of its missionary force is directly engaged in ministries of service to human need and development, and seeking, among its recruits for overseas mission service, thirty-six persons for positions that have a direct bearing on development. BWW highlighted the need for development in its publications, conferences, and Birthday Offering. The Task Force on World Hunger gave major attention to this concern.

Welfare Reform

BCE distributed the General Assembly commended study paper on the need for welfare reform, provided information on various reform bills before the Congress, and participated in the Campaign for Adequate Welfare Reform Now. BNM prepared the feature material on welfare for the March 1972 *Survey* and its staff testified before the U.S. Senate Finance Committee, and spoke frequently on the need for reform at presbyteries and in training events. BWW encouraged women to study the welfare system in their own communities, offering helps for such study.

Drugs

BCE jointly conducted regional conferences with the United Presbyterian BCE on ministries to drug abusers. BNM staff prepared the *Survey* leadership insert on drugs, taught classes at various conferences, and convened meetings on this problem at selected military bases, bringing together military chaplains and community leaders.

Population Crisis

BNM emphasized the need for population limitation if we are to solve the hunger crisis. BWM continued to provide help on family planning through its overseas hospitals and clinics, and invited population experts as leaders in its workshop for missionaries on furlough and in its World Missions Conference. BWW highlighted the problem in its Birthday Offering appeal and its publications, and provided training for leaders of classes on this subject which were held in the fourteen synodical training schools and conferences. Those leaders continue to serve as resource persons in their synods.

Hunger Priority

All boards participated in the Task Force on Hunger, whose work on hunger, development, and population is described in its report. BNM staff served on the NCC Committee on Domestic Hunger, and BNM allocated funds to that cooperative effort in addition to offering consultation and seed money for local hunger projects. BWM engaged in the numerous projects dealing with hunger and its causes listed in that board's report. BWW emphasized school breakfast and lunch programs, and encouraged women to help with food stamp and commodity programs.

Racial Justice

All boards allocated funds to the Black Presbyterian Leadership Caucus and invited representatives of BPLC to serve as consultants for various planning sessions. BCE also allocated funds to the Southern Christian Leadership Conference and the United Board for College Development, and encouraged ministries to black universities. BNM provided leadership for seminars and consultations on racism, distributed "How to Look for Institutional Racism," and offered grants for projects related to community organization or economic development for minorities. BWM focused major attention on ways to overcome racism. BWW suggested ways women could work for racial justice.

Public Education

BCE participated in United Ministries in Public Education, and along with BNM and BWW emphasized the need for strong support of the public school system.

References to the Council from Previous General Assemblies

Five items were referred to the Council from previous Assemblies:

1. From the 107th General Assembly (1967), a request to suggest ways to increase the church's ministry to prisoners (*Minutes* of the 107th General Assembly, 1967, pp. 48 and 109). This request was unintentionally overlooked by the Council for some time, for which the Administrative Officer apologizes to the General Assembly. Recommendation 1 deals with this item. The Council is now studying Christian responsibility in the criminal justice system, of which the prison system is but a part, and will probably submit additional recommendations to a later General Assembly.
2. From the 110th General Assembly (1970), an instruction to study pornography as a national problem and recommend specific actions which churchmen might take in combating it (*Minutes* of the 110th General Assembly, 1970, pp. 38-39, 130, 131). The Council calls to the attention of the General Assembly that the 102nd General Assembly dealt with this issue in some detail in a social pronouncement on "Marriage and Family Relations," offering in that pronouncement ten suggestions for action on this issue (*Minutes* of the 102nd General Assembly, 1962, pp. 85, 86, 108-114). Upon the recommendation of the Council, the Board of Christian Education is now preparing study materials on this problem. However, the Council is continuing to work on its assignment and will report more to a subsequent Assembly.
3. From the 110th General Assembly (1970), a request to recommend a response to a commissioners' resolution calling upon the General Assembly to express to Archbishop Helder Camara of Brazil "the genuine gratitude and support of this body in his continuing struggle of protection for those in his land and other lands now persecuted for righteousness' sake" (*Minutes* of the 110th General Assembly, 1970, pp. 131-132). Following the recommendation of that General Assembly, the Council consulted with the Presbyterian Church of Brazil and with the Presbyterian Church, U.S., Mission in Brazil, both of whom objected to the resolution as proposed to the 1970 General Assembly. Consultation was also held with the Board of World Missions. As a result of these consultations and on the basis of further study, the Council recommends the adoption of the statement on Archbishop Camara found in Recommendation 2.
4. From the 111th General Assembly (1971), a request to study the responsibility of Christians for public education and to present recommendations to a subsequent Assembly (*Minutes* of the 111th General Assembly, p. 151). Recommendation 3 is the Council's initial response to this request. The Council is still studying the matter, and will probably submit additional recommendations to a subsequent Assembly.
5. From the 111th General Assembly (1971), a request to continue its study of development and especially to explore our responsibility in the area of international education, and to recommend such proposals to the boards and agencies or to the General Assembly as it may deem wise. Mention has already been made of the Council's recommendations to the boards that they co-sponsor a consultation on development. The Council has no recommendations in this area for the Assembly at this time.

Comments About Recommendations to the 112th General Assembly

The Council herewith submits six recommendatons to the 112th General Assembly. Recommendations 1 on prison reform, 2 on Archbishop Helder Camara, and 3 on reconciliation in the school crisis are submitted in response to references to the Council from previous Assemblies. Recommendations 4 on women in church and society, 5 on some moral lessons from the War in Indochina, and 6 on freedom of information are submitted on the Council's initiative.

(Note: For action of the Assembly on papers 1, 3, 4 and 6, see the report of the Standing Committee on Church and Society. The Assembly voted to postpone indefinitely the motion to adopt paper 2. Paper 5 was replaced by a statement adopted by the Assembly. The text of papers 2 and 5 appear below.—*Stated Clerk.*)

Paper 2

ARCHBISHOP HELDER CAMARA

As an advocate of social and economic justice, at home and abroad, outspoken Roman Catholic Archbishop Helder Camara of Recife, Brazil, has received considerable attention in the world press. Reaction to his pronouncements varies widely. While some accuse him of subversion and label him as a "tool of Communism," he is widely regarded as a leading spokesman for the Third World, and in 1970 he was nominated for the Nobel Peace Prize.

Archbishop Camara is a controversial figure because he deals with complex and controversial issues inside and outside of his own country. Much of his concern for his own country is intimately related to his concern for the effect of international structures upon developing countries. As citizens of a country that is deeply involved in Latin America, North American Christians should listen attentively when Archbishop Camara addresses issues like the following:

1. He calls on the church to identify with the poor and oppressed masses of the underdeveloped countries, and to give moral support to movements of non-violent action to alter "medieval conditions" and internal colonialism.
2. He accuses the Brazilian government of mistreatment and torture of political prisoners and calls for an investigation by an impartial international body.
3. He accuses the United States, acting in the name of anti-communism, of promoting militarism in Latin America, supporting dictatorships, and protecting a feudalistic social order of organized injustice.
4. He accuses the Soviet Union, with the pretext of getting rid of the capitalistic system, of maintaining the Iron Curtain and of exploiting the underdeveloped countries in a quest for new satellites.
5. He attacks exploitation by the superpowers, both capitalist and communist, and sees a need for profound changes in the developed world before social and economic change can come in the underdeveloped world ("the 85 percent lie in misery to make possible the supercomfort of the 15 percent").
6. He condemns the "super sins" of international trusts who act in a monopolistic and imperialistic way to get control of raw materials in the poor countries, to impose prices, and to break competitors.
7. He calls for justice in the international market and a complete reform of international commerce.
8. He advocates a type of society where privilege is not equated with wealth, and where political power is not the property of the few but rests in the people.
9. He calls on all religions to unite in the quest for justice and peace, and in the service of development and universal solidarity.

We do not feel that it is our responsibility to pass judgment on an archbishop of the Roman Catholic Church in Brazil. Nevertheless, we find in Archbishop Camara's public statements an element of prophetic truth which deserves to be heard in our country; and we express appreciation to this servant of the church for raising such issues for the consideration of the world community.

Paper 5

A PASTORAL MESSAGE TO THE PRESBYTERIAN CHURCH IN THE UNITED STATES FROM THE 112TH GENERAL ASSEMBLY ON SOME MORAL LESSONS FROM THE WAR IN INDOCHINA

At long last, most U.S. ground forces are being withdrawn from Vietnam. We can only record our profound relief and gratitude. At the same time we must note that while the extent of the U.S. ground involvement in the war has been greatly reduced, the war itself is by no means over. The burden of prosecuting it on the ground has simply been shifted to the peoples of Indochina. Heavy U.S. air support of ground operations continues, and the war itself has been extended to encompass nearly the whole of the Indochina peninsula. The end of hostilities is not yet in sight. Meanwhile, the fate of U.S. and other prisoners of war remains unknown.

In 1971, the 111th General Assembly of our church declared: ". . . the continuation of this war cannot be morally justified. The killing must be stopped." We reaffirm with intensity that moral judgment. Moreover, we feel compelled to go further and face squarely the moral responsibility bequeathed to the nation and church by this tragic conflict. Such a task is not pleasant, but it must be undertaken if we are to be faithful to God, the peoples of Indochina, the world community, and ourselves. In this message we share with you some of our reflections on this moral responsibility. We do so aware that guilt in this war is not ours alone, but guilt is ours.

1. *It is now unmistakably clear that many of our military policies in Southeast Asia have been antagonistic to the political ends for which the war has been fought. Moreover, some of these policies have clearly violated widely accepted moral rules for the just conduct of warfare in ways that are utterly repugnant to the moral values of a civilized nation.*

The determination to prevent a Communist take-over in Southeast Asia always presupposed the necessity of winning the allegiance of the South Vietnamese. Yet with this frequently affirmed goal in mind, our government established policies of "search and destroy," the setting apart of "free fire zones," the wholesale destruction of villages, the forced displacement of masses of people, the destruction of crops and countryside with napalm and defoliants, and a "body count" of dead "enemies" as a measure of success. How could we have ever hoped in these ways to win the allegiance of the South Vietnamese? Even if there *were* military value in these procedures, even if American forces were *not* prepared to fight a guerrilla war, even if the cruelties of the Vietcong *did* invite retaliation, even if it *was* impossible for our men at times to distinguish friend from foe—such "war of attrition" policies were clearly inimical to our real purpose in Southeast Asia. They bordered on genocidal tactics that could not help but make enemies out of the very people we were trying to aid. While convictions may differ regarding the wisdom of the original intervention and on ways to bring hostilities to an end, there is no doubt that these policies make our record of participation in this war morally ambiguous and even reprehensible.

It should be emphasized that these policies were "ground rules" clearly established by United State authorities for conducting the war. It is hardly surprising, therefore, that atrocities committed by American and South Vietnamese fighting men were covertly condoned or ignored by these same authorities. Known atrocities were not isolated, infrequent, "regrettable" incidents; they were the inevitable, unavoidable results of high-level *policy* decisions. Many of these tragic acts have been verified in sworn testimony. Documented reports of others are so numerous and widespread as to leave no doubt of the prevalence of such deeds by Allied armies in Vietnam. Forced into situations they could not have been prepared to handle, young men were brutalized by the so-called "exigencies of war" into racist, inhuman acts against poor, non-white people. The scars of such brutality will never be completely erased from the minds of those who engaged in it, to say nothing of the misery caused the victims. It is quite probable that the violence that plagues the American domestic scene owes its origin in part to the violence perpetrated by our armed forces upon the people of Vietnam.

We repudiate the efforts of some to make heroes out of those known to have committed such inhuman acts. The soldier in the field cannot be excused for perpetrating atrocities. But neither should he be made the scapegoat for a guilt that is highly placed and widely shared.

It is painful indeed to realize that the most powerful nation on earth, professedly committed to freedom and human dignity, should have been made captive to such nakedly militaristic policies. With these policies clearly in view, it is not surprising that many have concluded that the war itself is the

real atrocity. This Assembly believes that our government ought to repudiate the brutal policies that have marked our actions in Vietnam and to make available resources for massive rehabilitation that will restore the land, make restitution where we can, and give hope to the people of Southeast Asia.

2. *By our own commitment to justice and humanity we are ourselves obligated to stand under the same moral judgment imposed on others a quarter of a century ago.* There is an undeniable and frightening parallel between the inhuman acts committed by American soldiers in Vietnam and those atrocities committed during World War II by forces then hostile to the United States. The U.S. took the lead in bringing to trial persons responsible for German and Japanese war crimes. Many were convicted and sentenced. Some, like General Yamashita, were executed. In every case, however, it was upon persons in high positions *who were responsible for policy* that responsibility was placed.

We believe that this parallel places a unique moral burden upon us. It would appear that our Lord's words are being literally fulfilled: "For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get." (Matt. 7:2) The clear meaning of this teaching is that we must now be willing to receive ("get") in proportion as we have given.

What is our appropriate action in light of this dilemma? On the one hand, we feel that this frightening parallel simply cannot be ignored. On the other hand, we believe it would be unwise to ask that those of our leaders responsible for the policies described above be brought to public trial. Such a move could conceivably issue in controversy that would tear to shreds the moral fibre of a nation already strained by nearly ten years of inconclusive undeclared war. An uncurbed spirit of retaliation could vastly compound the harm already done by the atrocities themselves. However, we believe that the President and the Congress ought to acknowledge to the world that as a nation we accept responsibility for our unjust policies and actions in Indochina and that we intend to make amends that will be the sincere fruits of repentance. We say this believing God's promise, "if my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land." (2 Chron. 7:14)

It has taken most of us years to wake up to the horror of this war. Governmental deception and withholding of information contributed to the delay in our recognition of the war's real character. Yet what was happening was reported and pictured to us in the comfort of our living rooms; and prophetic voices, both inside and outside the church, were raised against the war. We refused to believe what we saw with our own eyes, and all too often we labeled as unpatriotic or irresponsible those who protested our government's policies. Yet the prophetic protest continued, often at great personal cost to those who protested; and gradually the nature of the war became apparent to more of us. However, in many cases it was only after our own young men were threatened with induction orders that we began to bestir ourselves.

We confess that the witness of the church has been utterly inadequate during this national crisis. The total inversion of moral standards exposed at My Lai demonstrated that inadequacy. We resolve and call on others to resolve never to let such a thing happen again. It is the church's responsibility to help develop moral resources sufficient to inspire the nation, in peace and in war, to abide by the standards it prizes.

3. *Now that the immoral policies of the Vietnam War have become public knowledge, we must reassess our attitude toward those young men who saw and understood the real character of this war sooner and clearer than we did.* Thousands of young Americans refused to serve in a conflict they could not conscientiously support or approve. They chose either prison or exile rather than participate in what with good reason they regarded as an unjust cause. Unlike their fathers, their call to military service did not offer them a clear and reasonably simple choice. They had no Pearl Harbor, no "all-out war effort," no United Nations vote to support their decision and solidify their resolve. The Vietnam conflict has been a twilight affair from its beginning to the present, and in the twilight all men's vision is impaired.

We are deeply appreciative of those sensitive, conscientious young men who weighed everything in the balance and then agreed to serve in the armed forces. We have continuing responsibility to these men, many of whom returned from service physically or emotionally wounded by their experience. At the same time, we have a continuing responsibility to those young men whose profound religious or moral commitments led them to refuse to participate in this war. The cases of these men of conscience should be re-examined and the stigma of disloyalty or criminal conduct removed. One of the best traditions of free men has been affirmed and upheld by their action. Most of them have already paid an enormous price for their unpopular decisions of conscience. We call upon local communities to receive them and upon sessions, presbyteries, and synods to undertake ministries of reconciliation. We pledge the support and resources of the General Assembly in the task of reconciling families and communities where strong hostilities will inevitably linger.

Whatever may be the final political and military judgment on the Vietnam conflict, whatever its political gains and losses, the verdict of history will almost certainly be that it has done untold moral

damage to our nation and its place in the world community. If it is true that in the beginning our intervention in Vietnam had strong moral motivation, it is abundantly clear that nothing less than strong moral leadership will suffice to bring this agonizing chapter of our history to a just conclusion. We call upon our leaders, our fellow citizens, and ourselves to be dedicated to that end.

(Action on Resolution 3, which reads as below, was indefinite postponement.—*Stated Clerk*. See page 180.)

Resolution 3

Resolved that the 112th General Assembly of the Presbyterian Church, U.S. adopt (with appropriate changes) the following message, recommendations, and resolution which were adopted by the 184th General Assembly of the United Presbyterian Church, U.S.A. at Denver:

A MESSAGE TO UNITED PRESBYTERIANS

Once again your General Assembly meets in an atmosphere of crisis in Southeast Asia. And once again, as in past Assemblies, it is our sad responsibility to speak to you—as well as to ourselves—of our anguish, frustration, and weariness.

Prior to the latest escalation of hostilities in Vietnam, we, like you, were encouraged by the positive steps taken toward peace. We commend our President for his initiative in visiting the Peoples' Republic of China. We pray that his journey to the USSR, which is now taking place, will further the cause of world peace. We commend him also for steadily withdrawing our ground troops from Indochina.

However, the death and destruction visited upon the peoples and lands of Indochina over the years is incalculable. We do not approve of the recent violent and aggressive acts of the North Vietnamese, including the presence of their troops in Laos and Cambodia. Nor do we approve the violent and aggressive reactions of our own government. With the military set-backs to the South Vietnamese forces in the face of the North Vietnamese offensive, our government has in fact now reversed its policy of reducing American forces by re-introducing more air and naval personnel than the number of ground troops removed in recent weeks. This reescalation of United States power has been defended on the grounds of honor.

In humility, aware of the fallibility of human judgment before God, and the differences of opinion in the church, we offer these convictions:

1. There is no honor for America in continued deception about the origins and intent of the policy pursued by our government since 1954.

There is no recognized international border within Vietnam; and therefore, there are not two sovereign nations. In 1954, a provisional military demarcation line across Vietnam was established by the Geneva Conference as a means of aiding the cease-fire agreement, with the future government for all the Vietnamese to be determined by election.

However, the United States government supported a movement to thwart the scheduled election because it was anticipated that the leaders of the North would win and moved instead to create a national state in the South. In the government's eyes the demarcation line became permanent and South Vietnam a sovereign nation. We are convinced that our Government's true purpose in matching the North Vietnam-

ese reescalation of the war, and thereby risking more American and Asian lives, is to support the Government of South Vietnam, a government which has repeatedly demonstrated its corruption and its inability to lead its people in their own defense.

On these grounds, it is our conviction that the war could go on indefinitely.

We protest this deception and claim that it brings dishonor to our great nation.

2. There is no honor in the attempt to find continued justification for our actions by reference to the "bloodbath" that is envisioned for South Vietnam if we should withdraw our support.

In the name of preventing such an occurrence, we have subjected Vietnam to a terror seldom before known in warfare. More bombs have been dropped on that small area than in all the previous history of warfare. Hundreds of thousands of civilians have died, millions have become refugees in their own land, and that land has been poisoned, pocked, and sown with future death. It is hard to imagine any "bloodbath" among brothers that could possibly approach the terrible price already exacted by strangers.

3. There is no honor for America in subjecting her democratic institutions to the personal policies and pride of Presidents who ignore the constitutional responsibility of Congress to declare war.

Congress has not declared war in Indochina. To the contrary, Congress has repealed the Gulf of Tonkin Resolution which has been so often referred to as the legal justification for our involvement, and has adopted a resolution declaring speedy termination of our involvement to be the policy of the United States. Even as the President signed the bill, he announced his refusal to be bound by it.

The people of this nation have expressed their disenchantment for this war on numerous occasions. Our democratic system cannot endure without the confidence of our people in the responsiveness and integrity of our institutions and our leaders. Cynicism and despair result, and the vitality of free institutions is threatened.

4. There is no honor in perpetuating a wrong in order to "save face" or to spare ourselves judgment.

To appeal to the idea that, though we should not have gotten into this affair, we nevertheless are committed to see it through, is immoral. Honor comes when a nation can admit where it has been in error and takes steps to correct its wrong. We are convinced that America has done more than enough to fulfill any real or assumed pledges to South Vietnam. Already over 50,000 young Americans have died and tens of thousands have been pitifully crippled in support of this war. Surely it is now time for us to depart from Indochina and allow the Indochinese to settle their own differences with no foreign intervention. To be obsessed by the fear of defeat keeps us as a people from contrition and from the power of new moral birth, and makes us liable to both the judgment of God and history. A victory of the Spirit should be sought instead of a victory in war.

5. There is no honor in prolonging the war on the basis of an alleged refusal by the North Vietnamese to release American prisoners when they have in fact declared their willingness to do so upon the withdrawal of American troops.

We are deeply concerned for the lives and human rights of these men. We believe that their release will be a result of American withdrawal.

We have sinned, both church and nation. Will you join with us in efforts to deliver our nation and Indochina from this terrible war? Will you join with us in praying God to redeem us and the nation from the pride that blinds us to our error? Will you join with us in seeking forgiveness for our part in the destruction and suffering of the people of Indochina and the pitiful death and crippling of thousands of American youth? Will you join with us in seeking to understand anew the word of judgment and hope from the Scripture: ". . . fight the good fight, and keep your faith and clear conscience. Some men have not listened to their conscience, and have made a ruin of their faith." (I Timothy 1:18-19 T.E.V.)

The peace of the Lord Jesus Christ be with you and with all people.

RECOMMENDATIONS

We, the 184th General Assembly (1972) of the United Presbyterian Church in the U.S.A., declare that the new escalation of American military involvement in Indochina must be met by an escalation of conscientious moral protest and effective action to insure the immediate cessation of all American military involvement—ground, air, and naval—in Indochina, and the speedy withdrawal of American military personnel stationed there, subject only to a public pledge that all American prisoners be released upon such withdrawal. To that end, we

1. Urge the Congress to withdraw spending authorization for any military or para-military operations by United States personnel in, over, or near the Indochina peninsula, deploring the failure of Congress to exert its constitutional right to end appropriations for the war.

2. Urge all United Presbyterians to request their Senators and Representatives in Congress to support measures to terminate American involvement in Indochina immediately, confessing our own past failure to do so.

3. Urge the Congress to adopt, immediately, legislation to limit the authority of the President to commit American military forces without the express consent of the Congress, clearly defining both the duration and intensity of the commitment that the President is authorized to make.

Should such measures fail to be enacted, we further:

1. Urge United Presbyterians to examine the voting records of their representatives in Congress and the pledges made by candidates, and to give major consideration to working for the election of those, in both parties, who have voted for or are pledged to vote for effective termination of American involvement in the war.

2. Remind United Presbyterians that Federal law now permits deduction of up to $50 per person for political contributions, and urges that such contributions be made to candidates of either party who are opposed to continued American involvement in Indochina.

3. Urge United Presbyterians to make contributions above regular giving, designated for the Peace Priority Program of the General Assembly.

4. Encourage United Presbyterians to support efforts to gain a determination in the Federal Courts on the constitutionality of American military involvement in Indochina without a declaration of war by the Congress.

Furthermore, recognizing the wider context in which attempts to end the war in Indochina must be viewed, we

1. Urge the governments of the USSR, the Peoples' Republic of China, and the United States to use their influence with all the governments of Indochina to arrange a cease-fire and a negotiated settlement of the war.

2. Urge all peace-loving peoples of the United States and the world to pray for President Nixon and the leaders of the nations of Indochina, the USSR, and the Peoples' Republic of China to the end that peace may come to the troubled peoples of Southeast Asia.

3. Urge United Presbyterian congregations to include in each Sunday worship service until the end of the war specific acts of prayer for peace and repentance for our continued involvement in the destruction and death in Indochina.

Both the Message and the Recommendations were adopted by the 184th General Assembly (1972) of The United Presbyterian Church in the U.S.A., meeting in Denver, Colorado.

RESOLUTION

The 184th General Assembly (1972) of the United Presbyterian Church in the U.S.A., recognizes that some individual United Presbyterians will be led by conscience to make their witness against the war in Indochina in ways such as fasting, symbolic witness in public places, refusal to cooperate with the Selective Service System, refusal to pay certain federal taxes voluntarily, and that some such acts may entail peaceful civil disobedience. We therefore:

1. Urge the prayerful support of the whole church for persons who engage in such individual acts of cconscience.

2. Authorize the Office of the General Assembly and encourage Synods, Presbyteries, and Sessions to develop appropriate legal and ecclesiastical support for those persons who engage in such acts, provided that these acts are nonviolent and are taken with readiness to accept the legal consequences of conscientious refusal to obey laws considered unjust.

V. REPORT TO THE GENERAL ASSEMBLY INTERBOARD COMMITTEE ON CRISIS

The present membership of this committee is:

Mrs. W. E. Hendricks	Principal	BWW
Mrs. William H. Smith, Jr.	Alternate	BWW
Miss Ruby Brock	Staff	BWW
Dr. Wayne P. Todd (Chmn.)	Principal	BWM
Rev. Herbert Meza	Alternate	BWM
Rev. James T. Magruder	Staff	BWM
Dr. Lena B. Prewitt	Principal	GC
Mrs. William Turner	Alternate	GC
Rev. James H. Daughdrill, Jr.	Staff	GC
Rev. Daniel G. Whallon (Secty.)	Staff Alternate	GC
Dr. J. Randolph Taylor	Principal	BCE
Rev. T. M. McMillan, Jr.	Staff	BCE
Miss Margaret K. James	Principal	BNM
Dr. Robert L. Stamper	Alternate	BNM
Mr. W. Thad Godwin	Staff	BNM

The Committee met on January 14, 1971 and September 23, 1971. Although the financial audit of the Committee is included in the General Council Report, a statement for the year of 1971 for the Committee is also attached.

There were no major disasters during the year 1971, consequently no major requests for financial assistance were made to the committee.

Several grants were approved to assist in the post-disaster rehabilitation programs in South Mississippi and South Texas. During the September meeting, a delegation from South Mississippi Presbytery presented the needs of the rehabilitation program in the Pass Christian Housing Authority/Camille Village area, and the committee agreed to commit $14,000.00 to continue this program for the year May 1, 1972 to April 30, 1973.

A grant of $2,500.00 was made to the Presbytery of the Ozarks, to be used in printing "A Handbook on Emerging Human-Relations Problems in Newly-Unified Schools in Arkansas for Use by Teachers, Principals, Administrators, and Community Groups." These are the first ICC funds to be used to meet a social crisis.

Rev. James T. Magruder accepted a position on the Staff of the Board of World Missions, and resigned as Staff Secretary of this Committee. He was replaced by the Rev. Daniel O. Whallon, a missionary on furlough. The Interboard Committee on Crisis thanks the BWM for enabling us to have such fine staff assistance.

Respectfully submitted,
WAYNE P. TODD, *Chairman*
Interboard Committee on Crisis

IV. A REPORT TO THE 112TH GENERAL ASSEMBLY FROM THE TASK FORCE ON WORLD HUNGER

"Sober scientists, newsmen, and observers watch rats run through mazes, watch youth go through crazes, watch the moon go through phases, and put cool numbers on everything . . . There are six hundred million more hungry people in the world today than there were ten years ago. In the next ten years, famine will kill more people than have died in all the wars of history put together. Would you like coffee, tea or milk?

". . . all the military actions in the world today don't begin to kill people as fast as our sitting on our hands in the face of hunger. World War IV is taking by default more lives than any war short of a nuclear holocaust could take.

". . . fighting World War IV is not a hopeless battle, but it will take courage, patience, and wisdom. The resources are available, and they are concentrated largely in those nations which are dominated by people who profess Christian religion.

". . . we are losing World War IV because so few of us have begun to fight it." (From "Fighting World War IV", by Donald Barnhouse, in *Face to Face*, September 1971, pp. 1-3)

In the face of this stark reality, the 109th General Assembly called upon our church to give the crisis of world hunger "top priority concern" and "for at least the next five years" to focus "all possible resources on ways and means of dealing with the problem." Now, at the end of the third year of this church-wide priority, we look back and see that we have come a long way, but looking ahead we know that we have a long way yet to go in marshaling the full strength and influence of the Presbyterian Church, U.S. to combat world hunger in the name of Christ and as a witness to Him.

A. Structure for the Task

The Task Force on World Hunger, with representatives from the boards and agencies of our denomination, has sought in every way possible to fulfil its mandate of (1) educating the church and the general public regarding the crisis of world hunger—its causes and possible avenues of solution; (2) assisting congregations and presbyteries in a concerted campaign against hunger, both at home and abroad; (3) helping PCUS boards and agencies to develop ways and means of leading the total church in the fight on hunger. (Following the completion of a three-month period of service by a temporary Director in February 1971, a full-time Director was called and assumed office in June.)

Working closely with the General Assembly's Task Force are some 44 Presbytery Hunger Task Forces, who have initiated and led a wide variety of programs dealing with hunger within their own bounds and stimulating concern and action regarding the world hunger crisis.

B. Education for the Task

The report of the Task Force to the 111th General Assembly enumerated various channels through which the educational aspect of the hunger priority is being carried out. The Task Force continues to provide help and resources for both presbytery and local presentations, and distributes a significant amount of material both within the bounds of our General Assembly and to persons and groups throughout the nation. Also, TRAV develops and promotes the use of films, filmstrips and TV spots on the hunger theme.

New developments in fulfilling the educational task have been:

A special section on hunger in the January 1972 PRESBYTERIAN SURVEY, summarizing what is being done at local and presbytery levels as well as through other channels in the life and work of our church in carrying out the hunger priority.

Special sections on World Development and Welfare Reform in the March 1972 PRESBYTERIAN SURVEY.

Inauguration of a newsletter, THE TASK, which serves as an avenue for sharing information, projects, and ideas with the members of Presbytery Hunger Task Forces as well as other interested persons.

Production of a multi-media presentation on "Hunger-What Your Church Can Do", available from TRAV.

Gathering of a resource library of books, periodicals and materials on the theme of world hunger and development.

C. Combatting Domestic Hunger

Surely it is not ironic coincidence that priority is given to hunger by a denomination which is a regional church, living in a quarter of the nation within which are found over half the nation's hungry people. The southeastern United States has within its bounds the worst pockets of chronic hunger within this richest country in the world: migrant farmworkers; the people of Appalachia; the "Old South" rural population;

Mexican-Americans; Indian Americans; residents of inner-city ghettos. We Southern Presbyterians have a great deal of homework to do if we are to convince the world that we are seriously concerned about world hunger.

With this in mind, the Task Force is seeking to involve our church in a concerted attack on domestic hunger in the South. Every Presbytery is being urged to make a survey of the counties within its bounds, to determine the proportion of persons with incomes below the poverty line, the proportion of these who are not being aided by food programs, and the areas where the hunger problem is most acute. Presbyteries are encouraged to attack these hunger needs through projects of local congregations, through cooperation with fellow-churches and interdenominational agencies, and through involvement in the programs of government and private agencies.

Of course, the attack on domestic hunger calls for concerted effort beyond what presbyteries and local congregations can do. The Board of National Ministries is distributing the General Assembly study paper on "The Need for Welfare Reform" and has implemented this declaration through testimony before Congressional Committees, and through presentations on welfare reform at presbytery meetings. Staff members of BNM have served on the NCC Committee on Domestic Hunger. Also, BNM has allocated "seed money" to support and stimulate the development of local projects for poor and minority groups aimed at alleviating hunger through feeding programs, economic development, community organization and housing. The Board of Women's Work has helped to motivate many local women's groups to involvement in hunger projects—assisting in school breakfast and lunch programs, helping with food stamp and commodity distribution programs, etc. The Task Force on World Hunger through the Halt Hunger Fund has made grants to several special hunger projects within the bounds of the General Assembly.

One project deserves special mention, for it exemplifies the type of MODEL PROGRAM in which the Task Force hopes our church may become involved, calling on resources and expertise from throughout our church to assist in attacking root causes of hunger in a particular situation. This is the project being carried out through the Florida Christian Migrant Ministry and Organized Migrants in Community Action, to assist migrant farmworkers in the area of Immokalee, Florida. While the farmworkers themselves administer the program, every effort is being made to find opportunities for volunteers from our church to serve in the project. Also, through this particular project, it is hoped that the Church may become sensitive to the plight of the migrant farmworker throughout our nation, and become aware of such facts as these: that the 2½ million Americans who harvest the food for the rest of us to eat earn an average yearly income of less than $900 (less in real money value than their earnings 10 years ago); that their plight is becoming increasingly more critical as farm mechanization progresses; that among the children of migrants, 80 percent never get to high school and more than half do not make it to the second grade; that life expectancy for the average migrant is 49 years, compared to 70 for the average American. Certainly this is one segment of the South where the Presbyterian Church, U.S. should concentrate its effort in combatting domestic hunger.

D. Combatting World Hunger

Yet concern for domestic hunger should but accentuate our concern about the hunger crisis on a world scale, For in Asia, Africa, Latin America, two-thirds of the human race live in deepening hunger. The unprecedented tragedy that has befallen millions of people in East Pakistan (now Bangladesh) during the past year may be but an omen of the famine that will visit large areas of our planet before the end of this decade. (Funds contributed through the Board of World Missions and the Task Force on World Hunger for East Pakistani Refugee Relief during 1971 came to over $45,000.)

In responding to this monumental challenge of world hunger, our denomination has sought to bring its strength to bear upon three basic problems:

1. The People Problem

Dr. Paul Ehrlich, population biologist and ecologist, states, "The explosive growth of the human population is the most significant terrestrial event of the past million millenia." (*Population, Resources, Environment: Issues in Human Ecology*, San Francisco: W. H. Freeman and Company, 1970. p.1).

The 111th General Assembly took cognizance of this fact in its statement on "The Population Crisis". Boards and agencies of our church, along with the Task Force, are seeking avenues for Christian response to this unprecedented situation.

The Board of Women's Work has given special emphasis to the field of Responsible Parenthood, providing training for leaders of classes on this subject through the synodical training schools and conferences. Through the 1971 Women's Birthday Offering, family service centers have been established in three major cities of the developing world—Seoul, Taipei, Kinshasha—to provide help in such areas as family planning and nutrition. Allocations from the Halt Hunger Fund have been made to Planned Parenthood/World Population, particularly for support of the work of its Religious Advisory Committee. The

Task Force has sent letters to the denominational seminaries and the Presbyterian School of Christian Education urging emphasis on family planning in counseling courses. The Board of World Missions, through its medical program in hospitals, clinics and family service centers, has continued to provide help in family planning; also, it has invited population experts as leaders in its workshop for furloughing missionaries.

2. The Food Problem

Robert S. McNamara, in addressing the Board of Governors of the World Bank in September 1971, declared: "It is clear that malnutrition prevents realization of the full genetic potential of hundreds of millions of persons in the developing world and retards both economic and social development."

The Board of World Missions has placed increasing emphasis on this aspect of its program, both denominationally and ecumenically. Through our missionaries, agricultural improvement and marketing cooperatives have been undertaken in Taiwan; nutritional development in Zaire; family resettlement and rehabilitation in drought-stricken northeast Brazil; land reclamation in Korea. In addition, the Easter Offering has made possible participation in numerous Church World Service programs in nutrition and food production. Agricultural Missions, Inc., of which BWM is a member, is now developing a coordinated strategy for Protestant agricultural mission work around the world, working closely with both the Roman Catholic "Agrimissio" and the United Nations' Food and Agriculture Organization.

The Task Force on World Hunger is gathering the names of experts in various aspects of agriculture and nutrition who are willing to provide volunteer service and counsel for hunger projects at home and abroad.

Again, special attention is called to the MODEL PROGRAM concept by which the Task Force is seeking to focus the attention and strength of the church upon particular places where our church is engaged in mission and where there is an increasingly serious hunger problem. Upon the recommendation of the Task Force, BWM has approved a "Land for the Landless" program in North Brazil, the goals of which are: to make it possible for impoverished families to secure their own land and homes; to aid them in improving farming methods which will provide more nutritious food; to work toward lifting their whole standard of living through public health, education and community development; and through all these endeavors to make known the grace of God in Christ Jesus.

3. The Money Problem

Within this world of exploding population and lagging food production, the crisis is accentuated by the widening economic gap between the rich "developed" nations and the poor "developing" nations. It was to this explosive situation that the 111th General Assembly spoke in its various papers concerning "world development."

The Board of World Missions has intensified its traditional work in development, contributing approximately $1.8 million of its total budget in 1971 to overseas programs related to various aspects of development, noting that about one-fourth of our church's missionary force is engaged in ministries of service related to development, and seeking among its new missionary recruits some 36 persons for positions that have direct bearing on development.

Upon the recommendation of the Council on Church and Society and the Task Force on World Hunger, all boards have agreed to sponsor a CONSULTATION ON WORLD HUNGER AND DEVELOPMENT in the spring of 1973 "to plan strategy for marshaling the strength of our church and for influencing the policies of government and American business and industry with regard to the root causes of hunger."

Conclusion

Skyrocketing population, inadequate food supplies, the increasing gap between the rich and the poor nations—all combine to place all people together in a crisis unique in history. The most optimistic try to alleviate the hunger that now exists. The most pessimistic say that it is already too late. The indifferent ignore the problem.

There are others who are working to divert us from a collision course with disaster. They are compassionate toward those for whom hunger is already a reality. But more than that, they are trying to make the rest of the world aware of the impending catastrophe before it is too late. They are pointing toward solutions which are commensurate with the immensity of the problems.

The future of mankind depends upon our learning and practicing the principles of stewardship of God's creation and expressing Christ's spirit of compassion. Shall we share or shall we starve? Now as never before we who claim the name of Christ should hear the word of our Lord as we look into the face of the world's hungry millions, "I was hungry and you fed me . . . Inasmuch as you did it unto one of the least of these, you did it to me."

REPORT OF THE BLACK PRESBYTERIAN LEADERSHIP CAUCUS

The Black Presbyterian Leadership Caucus (BPLC) respectfully presents this report in three parts:

1. Part I deals with on-going activities with supportive material which can be identified by numbered appendices.
2. Part II deals with aspirations and directions with supportive material which can be identified by numbered attachments.
3. Part III deals with budgets with supportive material which can be identified by numbered exhibits.

The focus of this report is embodied in the original and continuing purpose of BPLC: *TO BE ADVISORY TO AND CONSULTATIVE WITH BOARDS AND AGENCIES AND DO AND ENCOURAGE PROGRAMS WHERE NONE EXIST.*

Part I

Seek and Search:

The Caucus has undertaken a Seek and Search program to identify and aid brothers and sisters who are struggling to keep the faith and maintain a witness within the Presbyterian Church. This effort also focuses on a recruitment program for ministers, Christian Education workers, Missionaries, and the merging small congregations with majority congregations.

The Seek and Search program should be extended to a Seek, Search, and *Keep* effort. The Presbyterian Church in the United States (PCUS) has lost the able and dynamic leadership of the following black ministers:

1. Rev. Caspar Glenn
   Formerly of Louisiana
2. Rev. E.E. Newberry
   Formerly of Chattanooga
3. Rev. Jefferson P. Rogers
   Formerly of Washington, D.C.
4. Dr. Isaac Crosby
   Formerly of the Board of World Missions, has left this Board to accept a teaching position, thus the Boards and Agencies have lost a powerful Black interpretive voice.

The Southern Presbyterian Church, or any other church professing Jesus Christ can ill afford to lose these men of God. How can candidates for Christian service elect to enter or to stay in a church that rejects men of this stature?

This 'keep' effort is also affected by the low salaries and the indifferent attitude exhibited by the PCUS toward its minority constituents. Where can a minority minister or layman be found in a high place in PCUS? The answer would indicate that no black is in a *high* position. This creates a theological, philosophical, and social castration of a minority trying to serve a God who reigns over a Kingdom for all.

Work with Boards and Agencies.

BPLC'ers feel that Boards and Agencies can be strengthened by the increased appointment of minority members.

The Caucus hopes to get local majority constituents to join forces with their minority brothers and sisters in commitment and mission. BPLC'ers will make themselves available to Boards and Agencies to give their input on the minority agenda for the good of the total church. Also, the Caucus will share its research material with the General Assembly.

Part II

Black Expectations, 1969.

The "Black Expectations" position paper (*Minutes*, 1969, pp. 283-285) was born out of years of frustrations and agonizing times of the PCUS minority, buttressed by other denominational caucuses, the reparations pronouncements by James Foreman, and the new thrusts for freedom. These new thrusts began with Primus King, in Texas, led to the sore feet (and sore mind) of Rosa Parks, in Alabama, to four college students trying to buy hot dogs in North Carolina, to the Selma March and exploded in the assassination of Dr. King in Tennessee. The church bombings pointed to the continued failure of minorities to achieve a Christian "equal" in PCUS. Very little progress has been made since the "Black Expectations" position paper, in Atlanta, Georgia, 1969.

TOWARD AT-ONE-MENT 1971.

Jackson, Mississippi. The Caucus, through the SPRECUN Committee in Jackson, has made a restatement of fact and refined goals. This position paper is a statement of UNITY and a way to achieve the same. Can PCUS UNIFY her family before she gets to the divorce court? Is the Southern church capable of becoming more universal and still proclaim Christ as her Savior? (See Attachment 1)

Part III

The Caucus loaned the Afro-American Enterprises of Memphis, Tennessee, $4,500.00 in 1970. Afro-American Enterprises has requested an extension of time to repay the loan and BPLC granted this request.

The 111th General Assembly authorized $30,000.00 benevolent money for BPLC 1972 Budget. This amount is far below the minimal needs of BPLC. The Caucus has asked that the budget by funded 100%.

The Caucus budget for 1973 is $113,600.00, based on 100% funding from benevolent funds. The Black Presbyterian Leadership Caucus cannot and will not project and work with any programs on an anticipated "Annual Offering" fund. This was stated at the annual meeting in Jackson, Mississippi, and reaffirmed by the Executive Committee in Atlanta. The annual offerings have been failures, in fact, dehumanizing—a continuing example of the PCUS majority constitutency ignoring the aspirations of their minority brothers and sisters.

This $113,600.00 1973 budget request is a far cry from the Caucus goals as stated in Memphis in 1970. Moreover, BPLC has lost considerable support from many black brothers and sisters since they feel that the Caucus is a group of "peanut eaters", still segregated to the kitchen, as they have been since 1619. This group wants the Caucus to move into the dining room and receive equal food. Many of the BPLC'ers see the 1973 budget as a 'patronizing pittance'.

The 1971 annual audit of BPLC was completed as of December 31, 1971. An addendum to this audit reflects that an additional income of $3,599.36 has been received. A similar amount was retained to defray part of the blance of $5,420.18, 1971, annual offering expenses. The remaining balance on the 1971 offering cost is $1,821.45, and this amount will be amortized by additional 1971 offering receipt and/or from the 1972, $30,000.00 benevolent budget.

The Caucus will not request continued annual offerings, however, the General Council is asked to receive funds from those who are interested.

Requests

(See General Council Recommendations 5 through 10, pp. 186-187.)

These requests have broad ramifications to help complete evangelism for the total church. Extraordinary times dictate extraordinary actions.

God has called black Presbyterians to become the leaven of the Presbyterian Church. We pray that

our humble obedience to God's command will lead the whole Presbyterian Church "to maintain the truths of the Gospel and the purity and peace of the Church."

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TOWARD AT-ONE-MENT

(A position paper by the Black Presbyterian Caucus of the Presbyterian Church in the United States.)

Brief Introduction

THESE ARE FACTS:

—There are 67 Black congregations in the Presbyterian Church U.S. with 7,000 Black members (half the 1861 Black constituency)
—There are 42 Black congregations of less than 100 members each
—There are only 36 Black churches with pastors, 9 of whom are white
—There are only three Black congregations numbering between 250-300 members; two of which are pastored by whites.
—There are no white congregations pastored by Blacks
—There are 31 Black congregations without pastors
—There are only 27 active Black pastors in PCUS in 1971
—THERE ARE FIVE DISTINCT DIVISIONS AMONG THE MAJORITY CONSTITUENCY OF OUR DENOMINATION STRUGGLING AGAINST EACH OTHER FOR VARIOUS REASONS.

THINGS ARE GETTING WORSE:

The prospect for black pastors looked brighter in 1884 when 33 black men were preparing for or pastoring in PCUS churches. As recently as 1946, PCUS had 34 active black ministers, seven more than there are today. As a result of these facts, and others like them, there is no way for this paper not to be written.

The Presbyterian Church was born in the struggle for States Rights. It was nurtured in violation of Christian and national principles of human freedom and dignity for all. It sought refuge and justification for its actions in the concept of the spirituality of the church.

The first General Assembly of the denomination (1861) refused to acknowledge that slavery was not only a political question but also a religious and spiritual one as well. She did not recognize in her break from the main body of Presbyterianism that her stand (neutrality on slavery) was based on a political decision. Regional politics, that is, social, political, economic and cultural relations found their hiding place in a religious and spiritual formulation of the denomination which said: "the policy of its (slavery's) existence or non-existence is a question which exclusively belongs to the State." It sanctified through the use of Scripture and church policies, a system which denied human dignity to black people, and sanctified from its inception a regionalism which brought her shame. In short, the spirituality of the church has mothered an un-natural (un-Hebraic) separation of spiritual and corporeal (body, social, worldly) concerns.

Now there are those who differ sharply with this interpretation of denomination's genesis. They allege that the critical issue which caused severance with the rest of American Presbyterianism in 1861 was not slavery, but the heresy of any church demanding that constitutents acknowledge alliance to a particular political point-of-view as a basis of membership. We agree that membership in the church can never be determined by political preference; and, we do not see the Northern church guiltless while the Southern church is thoroughly guilty. However, we do perceive a larger principle transcending all these interpretations. The Gospel of our Lord has always been on the side of the oppressed, the widow, the orphan, the stranger within the gates. The Cross is an open declaration for liberation and against oppression. Therefore, no denomination, faithful to the New Testament, could ever, in good conscience, leave to the state so momentous a decision as the legitimacy of the lordship of one man over another without abdicating her prophetic imperative. But our denomination wittingly skirted the denial of the Gospel inherent in the very nature of slavery. She did this to maintain an economic system which guaranteed her worldly comfort; and, this was done at great cost to her integrity and effective witness to both her black and white brothers and sisters. This fact must be acknowledged and squarely faced.

Where We Are Now

The most imminent peril facing the PCUS lies in her lack of UNITY. She is divided into numerous factions due to varied theological, sociological, and cultural understandings of the implications of the Gospel. We have our left, right, and center ways with spin-off, sub-rosa organizations representing varied concerns along this spectrum. In addition, there is growing isolation of minority persons from each other and from the white majorityof our constituency. The Church's fragmented body cries for *unity*. To respond to the majority's refusal to share power with minorities and honestly include in her power structure, vocal, articulate, and often controversial blacks, the latter have found it necessary to pull away while remaining within the denomination and strategize toward the end of receiving a more equitable share of power; affecting not only ourselves but the direction of the entire church as well. For this reason the Black Caucus came into being.

We pray that this "pulling apart" will be short in duration. Our ultimate concern is for the *unity* of the church, a church in which the uniqueness of all its constitutents is celebrated and utilized to the fullest. The festering sores of our divided church have gone from benign tumors to malignancies that could prove fatal to liberals and conservatives as well as blacks and whites. We desperately need to be called back to the basis for *unification*.

Perhaps this is the time to put what we are attempting to say here into proper theological perspective. The 'Sacred Story' begins with God's eternal purpose for man. As faith understands it, His eternal purpose was that mankind be "one body", with the *unity* of a perfect organism; a free and harmonious fellowship of persons *united* in the love of God. The New Testament is abundantly clear on this matter of the *unified* "Body of Christ."

The process began at Pentecost when the Spirit fell not only on twelve individuals in an upper room, but on a pluralistic multitude of over 3,000. It was given the power to become a perfect organism. The effect of this in individuals is that the life (power) of the whole body flows through them as members.

The Gospel calls for the community to manifest an historical togetherness, expressive of a unity which goes far beyond the sum total of what each Christian is himself.

In emphasizing *unity* and the "one body" concept of the New Testament, it is important that we also emphasize varity within the "body". The *unity* of the church is not to be confused with uniformity. Paul said, "Men have different gifts, but it is the same Spirit Who empowers them."

Unity is an organic thing, vital enough to *unite* differences and to make them serve each other, and together to serve the whole. Many stones, but one temple; many members, but one body.

As a covenant community, the church is not a popularistic group following the whims of its particular social, cultural, and political milieu. It is not a "bouquet of believers"; a collection of individual Christians brought together by common consent. It (the church) receives commands from God through Christ, the Mediator and Guarantor of the covenant as well as head of the body. These imperatives often call the church to move out in creative ways contrary to its understanding of its history, sacrificing its comfort and often surrendering its power for the sake of the total Christian community.

If, then our understanding of the church as the body of Christ is correct, we understand it to be a corporate and not an individualistic entity. The church is not made up of a group of isolated individuals who decided to *unite* for their common religious welfare.

Our *union* with Christ, as His body, means that we are to be involved with Him in all His concerns. To belong to Him means to identify ourselves with all whom He has identified Himself. Involvement includes both responsibility and liability. The church is to be responsible for all those for whom Jesus assumed responsibility. It is also to accept the costly liabilities which may result from identification with those for whom Jesus assumed liability at some of the failings of the church as the corporate body of Christ.

Corporate Sinfulness

Let us turn our attention to the sinfulness of racial division manifested by some of the bodies of Christ, who constitute the majority in PCUS. Since the Civil Rights movement of the 1960's, responses of the white community toward blacks have proceeded through successive stages from guilt, to anger, bitterness, and downright fatigue with vengeance toward black demands.

In spite of General Assembly pronouncements on justice, racism, *unity* of the body of Christ, white Presbyterians generally reject the physical presence of blacks in the pews near them. Instead of *unity*, they have attempted to maintain facilities separate and unequal for black and brown Presbyterian brothers and sisters; and, in order to salvage their consciences, white Presbyterians engage in social service projects demeaning to blacks who are only perceived as "objects of mission." Moreover, help is meted out to blacks who have little or nothing to say about the appropriateness, aims or objectives of such help. Such objectification is unredeemed and unredemptive.

The Civil Rights legislation of the '60's made it patently clear to us that alteration of behavior is

often the most appropriate context for the alteration of attitudes; you learn by doing. Secondly, we have learned that when left to itself, the South has not done right by blacks from the end of reconstruction in 1877 to the present. The unsettling revelations show that the North has not overcome this problem of racism either. We are a mini-minority in PCUS; therefore, we are attracted to ecumenical coalitions. We are calling on the church to catch up with the rest of the world by acknowledging the end of the Civil War by seeking *unity* with separated brothers for the sake of creative theological dialogue, witness, mission, and social change.

Because the PCUS is basically white and Southern, it is the product of a racist culture and attitude and is still enslaved to both. While this may be partially unconscious, it does not free her of her sin, nor excuse it. Because of her racism, the PCUS has not proclaimed the whole Gospel, and she has offered both whites and blacks less than God wants us to have. The PCUS has deprived herself and her people of the whole truth. Therefore, some Southern Presbyterians are not free men under Christ, they are captives to a cultural prison and share a form of salvation that may really be their damnation.

The PCUS has been engaged in an internal power struggle. At the same time, none of those struggling for power have been willing to share real power with the powerless black and brown. A powerless people creates a race of beggars.

Of all the groups in the South today, the PCUS has more leadership, expertise and people who control the structures of our society than any other church group. This denomination could eliminate racism from within. However, she has failed to realize that unless historical, as well as spiritual power and opportunities are shared with blacks, browns, reds, youth and women, the church will lose its distinctive role as an instrument of God, and in spite of its wealth, become powerless and vapid. Furthermore, unless a full-orbed understanding of horizontal as well as vertical relations among men is not only perceived but practiced, our future evangelistic prospects among blacks and whites will be practically eliminated.

As a denomination, we are guilty of desiring cheap grace for our racism. Centuries of sin cannot be overcome by such grace. The PCUS must see her sin, experience deep repentance of that sin and struggle to make restitution for her sin in today's world. This restitution must take the form of sharing with minorities her power and financial resources. Minorities must be allowed to be themselves and to determine their own destiny, and at the same time, be received with the openness and respect that rightfully belongs to them as human beings.

The 1969 General Assembly took a step in the direction of trying to set things right when it authorized a special offering for the Caucus which has been received now for two successive years. The poor response by the church both years, demonstrates that repentance and restitution have not yet become a PCUS reality.

We would be derelict in our responsibility to examine the corporate failings of the PCUS if we neglected to recognize the contribution to sinfulness made by the minority members. However, we hasten to add this crucial observation; much of our dereliction, as black brothers, was not due to a lack of cognition regarding abuses we suffered in the church. Our very physical survival as clergymen, and the survival of our families was tenuously dependent on currying the favor of white churchmen. Therefore, for the sake of survival, we acquiesced in the face of obvious racial atrocitites perpetrated against us by the church. It is to our shame and *yours* (because you caused it) that in the past we failed to confront and challenge the practical application of Presbyterian theology. We accepted those policies and programs which tended to deny our oneness in Jesus Christ; we fostered and carried out racist ideas in our relationship to ourselves and to each other; we demonstrated apathy in the midst of confusion and were slow to use wisely our gifts from God. We were strangely silent at times when we could have provided direction in program planning and implementation; we failed to deal honestly and forthrightly with brothers when they functioned and performed as less than full, responsible Christians. But with Bonhoeffer, Malcolm X, King, and Brother Cleaver, we declare we have "come of age" and say never again!!!

The PCUS has not experienced its Christian "civil rights" movement, though the nation has passed through part of this period and has gone on to other business. One of the first steps in making serious overtures to the black community through evangelism is a *united* Presbyterian fellowship, composed of people of diverse theological and sociological points of view, *united* in their commitment of God in Christ.

At present, reunion with UPUSA is under consideration. This is a crucial decision for us because it is very difficult to invite black people to affiliate with a regional church, which by its separateness gives credence to the charge that PCUS has not really come to grips with racial issues which have divided blacks, and whites for the past 250 years.

Many of the UPUSA black brothers and sisters oppose reunion because they fear that their gains will be swallowed up in a union church, like most other 'integrated' moves. We share this concern and pledge our support to prevent the diminution of black presence and power in any total Presbyterian system. The Black Presbyterian Leadership Caucus has no fear of loss of power in a total church because PCUS has never given her black brothers and sisters any power that could be taken away.

Finally, to implement this statement, we request the 112th General Assembly to adopt this paper, urging its study as an act of confession. Moreover, let the 112th General Assembly:

1. Challenge Synods and Presbyteries to incorporate more consistently within their power structures, not only black ministers, but also black lay people, whose training and experience eminently qualify them for positions of leadership. (i.e. black elders on sessions in churches and/or black pastors to be considered and accepted on Presbytery Councils and Lay Committees throughout our General Assembly.)

Whenever this is made impossible through lack of black churches in some Presbyteries, BPLC representatives need to be dispatched to be both a black presence and a black voice to move white power structure out of its racist provincialism. PCUS needs to underwrite this activity at the Presbytery and Synod levels as they make their budget, because a plan with no means of implementation is no plan at all.

2. Urge white congregations to dispatch a number of their body with the resources of that group to Black churches to function as part of those churches for a period of one or two years. A similar scheme to be worked from black churches to white churches.

3. Urge all PCUS Boards and Agencies to open staff positions to minority groups on a wider scale than tokenism.

4. Urge the employment of minority clergy on multiple staffs of large churches, first as assistants, associates, etc., and soon after, as senior pastors.

5. Urge the Commission on the Minister and His Work of the General Assembly to recruit black college students, provide financial resources for them for theological training and help place them in the denomination.

6. Urge the Board of World Missions to seek out, provide financial resources for and appoint blacks for World Missions service on short term or long term bases, to be sent to fields other than the Congo.

7. Urge the Black Caucus, in relation with other caucuses and UPUSA and PCUS divisions of church and society to devise instruments to understand obligations of blacks to blacks—blacks and whites to each other—and whites to whites; and, as we work toward reconciliation, implement symposium task forces charged with the responsibility to:

a. —analyze competitives vs. cooperative models affecting the social order.

b. —equip laymen to be agents of social change affecting institutions outside the church

c. —offer training events where blacks choose their trainers.

8. Urge Presbytery committees on church and society to become involved with the problem areas in their jurisdiction and recommend strategies to local sessions and congregations in some of the following:

a. ministry to returning war veterans (black/white)

b. work toward constructive prison reforms, especially at the State level in the light of the Soledad Brothers, Attica, and etc.

c. study, understand, and work to change the oppressive nature of the welfare system which enslaves 66% whites and 34% blacks.

9. Urge Synods, Presbyteries, local churches to use BPLC officers and members as resource people to work toward *unity* in Christ and destruction of white racism.

10. Declare the year 1972-73 as a year of repentance, prayer, and action to dissolve all divisiveness in the PCUS and work toward reconciliation of factions, brothers, and sisters.

11. Work for *UNITY* and become *UNIFIED.*

A study of the pronouncements of the General Assembly through the history of the PCUS shows that these are not novel thoughts. Time and again, the denomination has been called to *unity* in Christ, yet it has failed to respond. Shall our *unity* continue to be denied by our failure to be obedient in these crucial areas? "Wherefore (as the Holy Ghost saith) today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works 40 years." Hebrews 3:7-9

(See p. 186 for Assembly action on the above recommendations as amended.—*Stated Clerk*)

Black Presbyterian Leadership Caucus

Preliminary Budget—1972

INCOME (Benevolent fund)		$30,000.00
OUTGO		
1. Annual Convention (100) Atlanta, Ga.		5,300.00
2. Regional Meetings (4)		4,800.00
3. Executive Committee Meetings (2)		2,000.00
4. Administration		6,100.00
5. Seek and Search BPLC'ers (10 trips by Chairman and Coordinator at $200.00 per trip)		2,000.00
6. Regional Chairmen's Expenses (4)		800.00
7. Women's Work*		1,000.00
8. Campus Ministry**		2,000.00
	Total (80% funding)	$24,000.00
* Supplemented by the Board of Women's Work ** Supplemented by local church(es)		
9. Total funding (additional 20%)	$6,000.00	
a. Youth Work	5,500.00	
(1) Mid-Spring consultation (50) Stillman College (Helping BPLC and MATF youth see their God through the eyes of PCUS)		
(2) Send ten youth to observe General Assembly in Montreat		
(3) Assist youth to attend regional meetings		
b. Contingency	500.00	6,000.00
	Total Budget	$30,000.00

BLACK PRESBYTERIAN LEADERSHIP CAUCUS

Source and Application Statement of Funds

December 31, 1971

SOURCE OF FUNDS:		
Balance of funds at beginning of year		$12,071.07
From Boards and Agencies	$14,233.00	
From Churches on Special Collection	17,169.99	
Direct from Board of Women's Work	1,000.00	
Total		32,402.99
Total Funds available for the year		$44,474.06
APPLICATION OF FUNDS:		
Coordinator's compensation	$ 4,100.00	
Coordinator's travel	2,705.12	
Committee meetings	3,671.04	
Special meetings	3,502.99	
Convention	8,052.58	
Administrative expense	3,533.20	
Miscellaneous expense	490.00	
Total		26,054.93
Total Available Funds at December 31, 1971*		$18,419.13

* Properly verified

JESSE B. BLAYTON
Certified Public Accountant
3462 Del Mar Lane, Northwest
Atlanta, Georgia 30331

General Council
Presbyterian Church U.S.
341 Ponce de Leon Avenue Northeast
Atlanta, Georgia 303308

Dear Sirs:

I have examined the source and application statement of the Black Presbyterian Leadership Caucus as of December 31, 1971. My examination was made in accordance with generally accepted auditing standards and accordingly included such tests of the accounting records and such other auditing procedures as I saw necessary under the circumstances.

In my opinion, the accompanying statement of Source and Application Statement of Funds fairly present the financial position of the Black Presbyterian Leadership Caucus at December 31, 1971, the period then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceeding year, and the statement of Source and Application of Funds presents fairly the information shown therein.

Atlanta, Georgia
January 7, 1972

Truly,
Jesse B. Blayton, C.P.A.

REPORT OF THE AD INTERIM COMMITTEE ON A NEW CONFESSION OF FAITH TOGETHER WITH A BOOK OF CONFESSIONS

This Ad Interim Committee respectfully submits to the 112th General Assembly (1972) its third report. We will have met 10 times between Assemblies. Despite this heavy time-demand on our members, attendance has been good. In addition, members of the committee have appeared before various groups all across the church to share tentative drafts and to make progress reports.

ON THE PROPOSED BOOK OF CONFESSIONS

In March, 1971, we mailed out to all 73 Presbyteries three study guides. One called for the help of the Presbyteries in comparing the Westminster Confession with the Scots Confession. Another called for a comparison of the Westminster Shorter Catechism with the Heidelberg Catechism. The third asked for help in identifying modern heresies against which the proposed new confession should speak. We asked the presbyteries to appoint small, representative committees to make these studies for us on an informal basis.

One thing we learned is that few presbyteries have ready-made structures to provide for this kind of theological study. A period of seven months had seemed a reasonable time to us, but many presbyteries which sincerely wanted to make the study were unable to meet our deadline of November 1. Some attempted to solve this by farming the work out to local churches.

In all we heard from 16 presbyteries and 8 local churches. The results from this inadequate sample demonstrate strong enthusiasm for the Heidelberg Catechism and general indifference toward the Scots Confession. Certain general conclusions can be drawn from this experience. *First*, there is not acute or widespread interest in the church regarding the historical documents of the Reformed tradition. Many presbyteries felt this kind of study was hardly worth their time. What they wanted to see was a draft of the proposed new confession. *Second*, those groups which did make a study often discovered for the first time that there is an identifiable Reformed tradition, broader and deeper than the tradition embodied in any one document. They report this as a surprising, joyous, and liberating experience.

In our interviews with theologians at home and abroad, some 25 confessions have been proposed for possible inclusion in a Book of Confessions. The Committee feels that 10 of these are worthy of serious consideration. We believe it would be well for the whole church to be involved in this consideration, if possible. It is our hope to send these 10 documents, along with the proposed new confession, to the 1973 General Assembly, with the request that the entire "Book" be sent down for study by the whole church. It is our further hope that the proposed new confession can be cross-indexed to the older ones, so that comparison will be an easy matter for all who study the "Book". We believe that the final "Book" might well contain no more than six or seven confessions. We simply want the church's counsel in reducing the number.

ON THE PROPOSED NEW CONFESSION

Drafting and redrafting has been the main work of the committee. Some chapters have been through as many as six drafts. Along the way drafts have been tested by members of the committee at summer conferences, in local churches, with special groups of laymen, in two seminary courses. A massive amount of feed-back and suggestions for change has been accumulated and fed into the drafting process.

One thing the various drafts have done is to stimulate theological ferment and debate at a level not usually seen in our church. It is for this reason that we have revised our time-table to include two long periods for study and discussion all across the church before the document is submitted for vote.

We have already begun work on the preparation of an instrument designed to gather church-wide response in a form that can be easily filled out and easily tabulated. We hope the presbyteries can be geared up to take maximum advantage of periods of church-wide study.

THE PROJECTED SCHEDULE

As we indicated to the 111th General Assembly (1971) it was our hope to have a draft of both the proposed Book of Confessions and the proposed new confession ready for the 112th General Assembly (1972) to send down for study. By December, 1971, it was evident to us that this plan had to be changed. *First*, we could not meet that deadline in our own drafting process. Despite three days a month spent together in this task, it just could not be completed in time for the *Commissioners' Handbook*. *Second*, we realized that the proposed schedule would allow only about six months of church-wide study of the

draft. It would have gone out in June and comments would have been needed by December in order for the committee to revise the document and get it into the *Commissioners' Handbook* for the 1973 Assembly.

The committee now hopes to send out a study draft in July or August, 1972. Comments on this draft would be due before December 31, 1972. A revised draft would then come to the 1973 General Assembly to be sent down for study. The church would then have a second period of six months to study the revised draft. During this period the earlier plan for making the document a study unit for adult church school classes could be carried out. The committee would then make a second thorough revision in the light of that study. Then the document would come before the 1974 General Assembly for the first vote.

Respectfully submitted,
ALBERT C. WINN, *Chairman*

REPORT OF THE PERMANENT THEOLOGICAL COMMITTEE

The Permanent Theological Committee held two meetings during the past year, July 9-10, 1971 and December 10-11, 1971. All members were present for both meetings. Sub-committees met between meetings to carry out particular assignments. The primary attention was given to the paper "The Meaning of 'Doctrinal Loyalty' in the Ordination Vows," but progress was made on the issues of confirmation and ordination which were assigned to the committee.

WADE P. HUIE, JR.
Chairman

THEOLOGICAL SEMINARIES

Report of Austin Presbyterian Theological Seminary

The Trustees of Austin Presbyterian Theological Seminary respectfully present to the General Assembly of the Presbyterian Church in the United States this Annual Report.

Ownership and Control

Austin Seminary continues under the ownership and control of the Synods of Arkansas-Oklahoma, Louisiana, and Texas, of the Presbyterian Church in the United States. The chartered purpose of the Seminary is the education of suitable persons for service in the Christian ministry and leadership in creative Christian thought. This presently includes young men and women from the Black, Brown, and White groups of Americans, students from foreign countries, and prospective ministers and laity from more than fifteen branches of the Christian Movement.

The Seminary is immediately governed by a Board of Trustees of twenty-four members elected by the Synods. The officers of the Board are John W. Lancaster, Chairman; L. Frank Moore, Vice-Chairman; Joe M. Brown, Secretary; and Herman A. Harren, Treasurer.

Faculty and Administration

The Seminary bid farewell to President David L. Stitt, who resigned to reenter the parish ministry after twenty-six years as president. In the fall semester it welcomed Robert McElroy Shelton, Th.D., a minister of the Cumberland Presbyterian Church, to the post of Associate Professor of Homiletics, and during the year has employed The Reverend A. Fred Swearingen, pastor of Parkway Presbyterian Church, Corpus Christi, as Visiting Professor of Worship, and Dr. Thomas H. Cole, Regional Director of the Southwest region of the Association for Clinical Pastoral Education, as Visiting Professor of Pastoral Care. During the course of the current academic year, a committee to search for and nominate a president for Austin Seminary completed its work with the unanimous recommendation and subsequent election by the Board on March 24 of Prescott H. Williams, Jr., Ph.D., who has become the fifth president of the Seminary.

On the same day in March of 1972, the Board of Trustees elected The Reverend David J. Ernsberger, a minister of the United Presbyterian Church, as Visiting Professor of Christian Education effective June 1.

Mr. Herman A. Harren became Business Manager of the Seminary and Treasurer of the Board of Trustees in August of 1971.

The two theological seminaries of Austin have this year shared professors in required courses in the Biblical field and expect next year to share professors in the field of pastoral care and perhaps also in church history. Students from both seminaries freely elect courses at the sister seminary. The two seminaries have published joint advertisements this year opening its courses to clergy and laity in the community and its worship to people in the University and town areas.

Professor J. Rodman Williams, Jr. is presently on sabbatical leave at the Institute for Ecumenical Research in Collegeville, Minnesota. Professor Ross D. Dunn will be on sabbatical leave to complete his doctoral studies at Princeton Theological Seminary.

The January term continues to feature an exchange program with Union Theological Seminary in Virginia, interdisciplinary and interinstitutonal seminars, jointly planned with the Episcopal Theological Seminary of the Southwest, and a "Ministry in the Southwest" seminar planned jointly with the Hispanic-American Institute and other seminaries in the Council of Southwestern Theological Schools.

Students

During the current year the Seminary is educating 85 students on the Master of Divinity Program and seven in-service ministers in the Master of Theology program.

Auditors, who include laity and clergy from the community, special students, foreign students, and other non-degree students, increase the enrollment to 150.

Because University of Texas students are instructed on the Seminary campus by Professors Stuart D. Currie and Prescott H. Williams, Jr., and because Episcopal Theological students take some of their courses on the campus, the total number of students regularly receiving instruction in the Seminary facilities by the seminary faculty each week is 215.

Continuing Education

Continuing education continues to be an important aspect of the Seminary's program, with several events planned each year in cooperation with the School of Business Management at The University of Texas and representatives of the Episcopal, Methodist, Disciples, Lutheran, Southern Baptist, and Roman Catholic Churches.

Finances

Austin Seminary has again been enabled to operate with out indebtedness, although support from its synods has not increased, because of the continued increase in its endowment and the income from this endowment. The increased income to the Seminary when the Federal Government finally allowed its increase in tuition has enabled it to meet all its obligations, to administer a liberal program of financial aid to students, and to establish faculty and staff salaries which more adequately represent the worth of the tasks being performed by the people.

Revision of Curriculum

During this academic year the faculty has spent time and effort in the redevelopment of curriculum in the light of identified "ministerial competencies" required for church leadership in this day and time. It is developing plans to revise its program as soon as the action by the American Association of Theological Schools regarding degree nomenclature have been clarified, and will proceed, in cooperation with the Episcopal Theological Seminary of the Southwest, to acquire accreditation in the Southern Association of Schools and Colleges as a "Special Purpose" School.

Physical Facilities

The Seminary has been encouraged to begin work on the expansion of the Library, whose holdings of 95,000 volumes are beginning to stretch its capacities, by a significant grant from a foundation. The Board of Trustees, staff, and the librarian have begun the necessary research required to lay the plans for the expansion of the Library.

Respectfully submitted,
JOHN W. LANCASTER,
Chairman

REPORT OF COLUMBIA THEOLOGICAL SEMINARY

Students

Enrollment for the first two terms of the 1971-72 year has totalled 200, which is a slight increase over last year. The entering class was 50 in the fall, and 5 students began work in the winter term.

In June, 1971, 36 students received the M. Div. degree, 2 the MCE, 1 the B.D., and 5 the Th.M. Of the students graduating, 75% have gone directly to work in local churches, while 17% have gone to further study.

Student involvement in studies and campus life is high, as is their participation in the life and work of the church.

Faculty

Theron S. Nease is on leave for the 1971-72 academic year to complete work on his doctorate at Princeton Theological Seminary. J. Will Ormond will be on leave in the spring quarter to complete doctoral work in Glasgow. Ronald S. Wallace and Olof Halvard Lyon returned from sabbatic leaves in the fall. Beginning his teaching service this year is Eduard N. Loring, assistant professor of American Christianity and Ethics.

Administration and Organization

Dr. J. McDowell Richards, who retired June 30 after 39 years of distinguished service as President, was named President Emeritus and continues to have an office on the campus.

In an effort to provide administrative structures for the changes in the program of the Seminary, two deans were appointed. Charles B. Cousar, Dean of Academic Affairs, has responsibility for the first degree programs and for faculty deployment. A. Milton Riviere, Dean of Ministry Development, has responsibility for field education, continuing education, and graduate programs.

Faculty committees have been re-organized, and students have been named to serve on all faculty committees.

Board of Directors

The terms of David H. Edington of the Synod of Alabama, and William A. Adams, Secretary, and J. Davison Philips, Chairman, of the Synod of Georgia expired during the year. Elected to membership were Charles R. McCain of Alabama, and Eugene Bothwell and John H. Law of Georgia. New officers of the Board are Frank Davis, Chairman, Wallace M. Alston, Vice Chairman, James Speed, Secretary.

Academic Program

The faculty has been hard at work on curriculum revision which will lead to a revised M. Div. degree and to a new Degree of Doctor of Ministry. In this effort everyone is concerned to provide a program to prepare ministers for the church for this present time and for the years ahead. We remind ourselves that our present students will be at the peak years of ministry in the year 2000.

New designs for continuing education for ministers are under development with careful consultation with men in service. Further cooperation through the Atlanta Theological Association is being actively explored.

Finances

The fiscal year ended December 31, 1971, showed a modest surplus of $3,542. Income from the synods amounted to $172,717, which was an increase of 12.5% over 1970, and this is most gratifying. It remains the case, however, that nearly 18% of current income must come from living donors beyond the regular benevolence budget of the churches.

An increase in tuition fees and an adjustment in room and apartment rentals and board charges to meet the increased costs will take effect July 1, 1972. The Board of Directors has approved a change of fiscal year, so that a short fiscal year from January 1 to June 30, 1972, is now in operation.

In January, the Seminary passed the half-way mark in receipts for the current capital funds effort of $5,000,000. Campaigns are currently under way in South Carolina and Georgia, and one will begin in Mississippi this fall. Successful completion of these campaigns will enable the Seminary to reach its objective by 1975.

The Future

In the present situation in the church and in society, one hesitates to project the future. But the Seminary can declare its commitment to the task of serving Christ and His church and His world by preparing men and women for His service in the church and for the world, secure in the faith that He is Lord of the years to come.

Respectfully submitted,
C. BENTON KLINE, JR., *President*

REPORT OF LOUISVILLE PRESBYTERIAN THEOLOGICAL SEMINARY

The Long Range Plan

Drawing on four years of intensive work, the Board of Directors at its meeting October 11-12, 1971, adopted a Long-Range Plan for the Seminary.

After surveying trends in the world, the nation, and the church, the plan lays down thirteen basic assumptions and details some thirty fundamental decisions. It projects operations for the next five years and sounds a note of cautious optimism.

The Board believes that the Seminary can continue to serve the two major Presbyterian bodies in the preparation of ministers, can stay on the cutting edge of theological education, can remain a viable and healthy institution financially, *if*. . . .

Enrollment

1. *If an enrollment between 200 and 235 can be maintained.* This is the size student body that can utilize our plant with maximum efficiency and can justify a faculty large enough to maintain competence in the major areas necessary for good theological education. The other side of the coin is that continued, run-away growth in enrollment, even if it should prove possible, would be irresponsible when placement in meaningful ministry is as tight as it is at present. We have therefore tried to be more selective in admissions. This is not always understood by the presbyteries. Our opening enrollment in the fall was 192, slightly under our goal of 200. If and when we open a fourth year leading to a professional doctorate, we are resolved not to go over the 235 ceiling.

Tuition

2 *If tuition can be steadily increased.* The old tradition that seminary students should pay no tuition or only a token amount rested on the assumption that the church's contributions would pay the full instructional cost. Today church contributions pay less than one-fourth of instructional costs at Louisville. The trend in seminaries across the land is to increase tuition until the student pays one-third or more of the cost. Accordingly, our tuition must rise $100 a year for the next five years. This means that in many cases aid to students must also be increased.

Endowment

3. *If the yield and the corpus of the endowment can be increased.* We have heeded the findings of the Ford Foundation and others that schools often do not fully utilize their endowments. We are now investing for a total return of at least 8%, planning to use 6% in operations, to plow back 2% for growth, and to achieve an annual average of new gifts to endowment of at least an additional 1%. The importance of bequests and deferred gifts for instutions like the seminary cannot be overstated.

Judicatory Support

4. *If the support of judicatories can be maintained at the present level.* Louisville Seminary presently looks for support to five Synods of the U.S. Church and the General Assembly of the U.P. Church. In many cases, those budgets are declining. Our support can be maintained at the present level only if those judicatories sense the *absolute* crucial importance of theological education for the church's future and adjust our percentage upward as the actual number of dollars declines. So far this has happened in enough judicatories to enable us to stay even. The impending formation of Regional Synods in both Presbyterian Churches will surely affect judicatory support one way or the other and will necessitate changes in our charter. We hope the church will be mindful of its seminaries in this uncertain time of transition.

Individual Gifts

5. *If individual gifts can increase by at least $35,000 a year.* Thanks to dramatic increases in support by alumni and directors, our gift income rose to $116,000 in 1970-71. This level of giving must be maintained and increased by $35,000 "new money" each year if we are to carry out the church's assigned task in a creative and creditable manner.

General Information

Mr. William C. Wilson has been named to our Board of Directors by the Synod of Appalachia. He is an attorney from Knoxville, Tennessee, a former Moderator of Knoxville Presbytery and an active civic leader.

Dr. Henry Brimm, formerly of Union Seminary, is serving his second year as our Visiting Librarian.

Dr. J. Russell Chandran, principal of the Theological College at Bangalore, India, is our Visiting Professor of Missions.

Respectfully submitted,
ALBERT C. WINN
President

REPORT OF UNION THEOLOGICAL SEMINARY IN VIRGINIA

For the Academic Year 1971-72

"Let us be diligent to witness faithfully both by word and deed to the grace and love of God that is in Christ and then we can let Christ himself worry about the state of the church."

These words from an address by Dr. Ben Lacy Rose, a distinguished and well-known member of the Union Seminary faculty since 1956 and currently the Moderator of the Presbyterian Church, U.S., suggest something of the attitude we hold at Union Seminary. We are seeking to be diligent in our witness as Christian educators; we oppose any schismatic actions which divide the denomination; and we have faith that God in Christ will lead the Church forward into the future.

In our labors we are encouraged and sustained by many loyal members of our supporting synods and gratefully make this annual report outlining some of the more outstanding activities of this academic year.

Student Enrollment

Two hundred and forty-four students are enrolled at Union Seminary this year, an increase of ten over the previous year. Seventy students were in the new entering class last September beginning work on the first professional degree of theology, the Master of Divinity.

Serving as Student Body Officers this year have been Robert E. Dunham, President, a middler from Clearwater, Florida; D. Scott Lindsay, Secretary, also a middler from Chapel Hill, North Carolina; and Edna M. Pickett, a middler from Charlotte, North Carolina. John H. Skelly, III, from Wayland, Massachusetts has served as President of the Junior Class; Claude G. Hughes from Philadelphia, Pennsylvania is President of the Middler Class; and Leonard J. Pierce of Canterbury, New Zealand is President of the Senior Class.

Accreditation by the Southern Association

On December 1, 1971, Union Seminary was voted full regional accreditation by the Southern Association of Schools and Colleges. For many years Union has enjoyed full professional accreditation from the national American Association of Theological Schools. By also holding regional accreditation, Union is further demonstrating the strength of its educational offerings and is enlarging the usefulness of the degrees it awards to graduates. We are proud to note further that Union Seminary is one of only a few theological seminaries in the country now holding both professional and regional accreditation.

Doctor of Ministry Degree

Union Seminary has already announced its intention to begin offering in the Fall of 1972 a new curriculum which will lead to the earning of a Doctor of Ministry degree. The new curriculum will become the core of future academic offerings at UTS. It is based upon an extensive "Competence Paper" prepared over a two-year period by a task force of alumni, faculty, students, and trustees. Itemized in the Competence Paper are skills and knowledge deemed to be necessary to perform the role of Christian minister today. The new curriculum will bring a new calendar composed of five terms plus the summer. Three of the terms will be three weeks in length and two will last ten weeks. The faculty is now involved in defining admission to the new Doctor of Ministry program for those already holding the Bachelor of Divinity degree or its equivalent and expects to announce these terms later.

Professor Appleby Retires

Professor James Appleby, who has faithfully served the Faculty of Union Seminary since 1946, retired at the end of the summer of 1971. As Professor of Evangelism and Director of Field Work, Dr. Appleby has given strong, effective leadership and has been a pioneer in developing an extensive program of supervised field work and internships. On February 1st, Dr. Appleby was honored by the Alumni Association which unanimously adopted a resolution that said in part:

> "He is a pastor; he is a pastor to pastors. He is a teacher; he is a student of all. He directed field work and worked in the field. He taught evangelism and practiced his lessons in the church. He spoke of worship and worshipped with his life. He is an alumnus, yet he attends to us all."

Several Large Gifts Received

Three large gifts have been received by Union during the academic year. Over $500,000 has come from the will of Mrs. T. William Pemberton of Richmond to establish the "Mary Elizabeth Pemberton Chair of Theology" and the "Pemberton Postgraduate Scholarship." Dr. John H. Leith, a member of the faculty since 1958 as professor of historical theology, will be the first occupant in the new Pemberton Chair.

A gift of over $350,000 in memory of Walter W. Moore, first President of Union Seminary, will augment the existing Moore Foundation for the Presidency and the Moore Fellowship. These funds were given to Union in the will of Francis Hudson Moore, second son of Dr. Moore.

A gift by Mrs. Richard S. Reynolds, Sr., of a 465 acre country estate, "Thorncliff" in Goochland County near Richmond, with an appraised value of $850,000, was received in early January. A recommendation for its use will be made to the annual meeting of the Seminary Trustees.

Fiscal Affairs

Not unlike many institutions of higher learning, Union Seminary has found it difficult in recent years to operate within a balanced budget. In the 1968-69 fiscal year the operating cost at the Seminary was $3,684.32 per day, or $153.51 per hour. In the 1970-71 year, the per day cost has risen to $4,124.35 or $171.85 per hour. This 11.9 per cent increase is primarily the result of inflation.

We are pleased to report that through firm budgetary controls we have operated for the first nine months of the current fiscal year with a balanced budget. We hope that at the end of this fiscal year, May 31, 1972, we shall continue to have operated with a balanced budget.

Board of Trustees

The semi-annual meeting of the Board of Trustees was held on our campus in November, 1971. The annual meeting is scheduled for May, 1972. It was our pleasure to welcome to this meeting these newly elected Trustees from our supporting synods: Frank W. DeFriece, Jr., Bristol, Tennessee; Robert R. MacMillan, Norfolk, Virginia; John R. McAlpine, III, Henderson, North Carolina; Charles F. Myers, Jr., Greensboro, North Carolina; Howard M. Persinger, Jr., Williamson, West Virginia; and the Reverend O. Benjamin Sparks, Roanoke, Virginia.

Respectfully submitted,
John H. McKinnon, *Chairman*
Board of Trustees

STANDING RULES OF THE GENERAL ASSEMBLY

SECTION I. THE WORK OF THE GENERAL ASSEMBLY DURING ITS MEETINGS

I. ORGANIZATION OF A GENERAL ASSEMBLY MEETING

1.1 The General Assembly shall meet ordinarily on the Second Sunday in June at 11 o'clock a.m. (local time) at a place previously selected by the Permanent Committee on Assembly Operation, and approved by the General Assembly. It shall adjourn ordinarily at noon on Friday of the same week. The Committee shall select places in different parts of the Church with adequate convention-type facilities, including but not limited to parish churches when such churches provide adequate convention-type facilities.

1.2 The Assembly shall be opened with a sermon by the retiring Moderator. The Lord's Supper shall be celebrated after the opening sermon. Appropriate services of worship shall begin each morning session.

1.3 After the Stated Clerk has presented the roll of commissioners and a quorum has been declared present, a Moderator shall be nominated and elected. This shall be the first order of the first business session.

1.4 Presbytery endorsement is not necessary but a Presbytery may propose a name for the office of Moderator by a majority vote of the Presbytery. This proposal shall be transmitted to the Stated Clerk of the Assembly. Such proposal is not a nomination; but the person named must be nominated properly by a member of the court.

1.5 There shall be one nominating speech for each nominee, limited to 8 minutes. There may be only one seconding speech for each nominee, limited to 3 minutes. The prospective nominees for the Office of Moderator shall present themselves to the General Assembly prior to election as planned by the Program Committee for a question and answer panel discussion period presided over by the Moderator of the General Assembly.

1.6 If more than one Commissioner shall be nominated for Moderator, election shall be by ballot on blank ballots provided as prepared by the Stated Clerk. Tellers appointed by the Stated Clerk shall gather and count the ballots, and report the tabulation to the Stated Clerk. If no nominee receives a majority of the votes cast, a second ballot shall be called on the two nominees who received the highest number of votes on the first ballot. The Moderator shall declare an election when a nominee shall have received a majority of votes cast by commissioners present and voting.

1.7 As soon as a Moderator shall have been declared elected he shall assume his constitutional duties.

1.8 Each Presbytery may elect through its normal election processes one (1) person who has attained his 16th birthday, and who has not attained his 26th birthday who is a member in good standing of one of its constituent churches to be a youth delegate to the General Assembly.

1.8a Each Presbytery which does not send a woman Ruling Elder as Commissioner may elect through its regular election procedures one woman who is a member in good standing of one of its constituent congregations as a woman delegate to the General Assembly of 1973 and 1974.

1.8b Youth delegates shall have the privilege of the floor of the General Assembly without vote. Women delegates shall have the privilege of the floor of the General Assembly without vote.

II. THE MODERATOR

2.1 As the presiding officer the Moderator shall preside at all sessions, except when he may invite another commissioner temporarily to occupy the chair.

2.2 The General Assembly approves the undertaking of itineraries by the Moderator between meetings of the Assembly for the purpose of bringing him before representative gatherings throughout the Church. The congregation or agency in which the Moderator is serving at the time of his election is requested to allow him leave of absence. Provision for the expense of the Moderator and his wife for these itineraries and for the salary of a substitute, if necessary, in the Moderator's regular employment, shall be provided in the Operating Expense Budget of the General Assembly. The conditions herein stated shall also apply when a Moderator who is a layman, who is not church employed, is selected.

2.3 All invitations for the services of the Moderator shall be directed to the office of the Stated Clerk. The Moderator and the Stated Clerk shall confer regarding the acceptance of invitations so that the Moderator's time shall be used most economically and for the best interest of the whole Church. The Moderator, at his discretion, shall assume responsibility for arranging the schedule of his itineraries.

2.4 The Moderator shall be a member of the Program Committee, the General Council, and the Permanent Committee on Inter-Church Relations. The immediate past Moderator shall be an ex officio member of the General Council for a period of one year.

2.5 A former Moderator present as a visitor at a meeting of the General Assembly shall have the privilege of the floor.

2.6 The Moderator shall arrange for services of worship for the General Assembly in a manner acceptable to him.

III. THE STATED CLERK

3.1 As the continuing officer, the Stated Clerk shall be elected by the General Assembly for a term of three (3) years. The election shall be the first order on the morning of the last day of the meeting. The Permanent Committee on Assembly Operation shall nominate the Stated Clerk to the General Assembly with the understanding that further nominations are in order. No person shall be elected to the office of Stated Clerk who shall have attained, at the time of his election, his sixty-fifth birthday.

3.2 The Stated Clerk shall perform the duties required by the Book of Church Order and by the Standing Rules of the General Assembly, and such other duties as are assigned by action of the Assembly. The Stated Clerk shall administer these duties under policies approved by the Permanent Committee on Assembly Operation.

3.2a The Stated Clerk shall have charge of all arrangements for the meeting and entertainment of the General Assembly, except as provided in 2.6 and 1.1 above.

3.2b The Stated Clerk shall prepare and distribute to commissioners and their alternates in advance of the meeting of the Assembly a Handbook containing a proposed docket, overtures, reports of ad interim committees, permanent committees and the agencies of the General Assembly, and also such information as to the conduct of meetings of the Assembly as may be useful to the commissioners. The full report of the Permanent Judicial Commission shall be printed in the Handbook and in the Minutes. The Handbook shall be mailed so as to reach commissioners and their alternates one month prior to the convening of the General Assembly. Items not received in time for in-

clusion in the Handbook shall be mailed to commissioners in the form of a supplement, if possible. The complete list of commissioners in the office of the General Assembly shall be released to the public through the Presbyterian News Service as soon as possible.

3.2c The Stated Clerk shall prepare the business coming before the Assembly and present it for proper reference to the Reference Committee. "Business" includes overtures, reports of ad interim committees, communications, resolutions received in advance of the meeting, reports, audits, etc. from each of the agencies of the Church and from any other proper source.

3.2d The Stated Clerk shall keep the Minutes of the General Assembly, publish them annually with statistical reports of the .Church and reports of the agencies of the Assembly, and give certified extracts therefrom when the business of the Assembly requires. The Stated Clerk shall transmit each action of the General Assembly to those whom the action concerns, calling attention to other General Assembly actions affecting those transmitted.

3.2e The Stated Clerk shall receive the official correspondence of the Assembly and answer as instructed by the Assembly; he shall be custodian of the official documents and records of the Assembly, and copies at cost shall be made available upon request. TRAV shall make a tape recording of all business proceedings of the Assembly and shall make copies of these available to any person upon request, the person making the request to pay the cost of the tapes he requests.

3.2f The Stated Clerk shall be a representative of the General Assembly in ecumenical relations as one of its delegates to all inter-church councils.

3.2g The Stated Clerk shall maintain and administer the Office of the General Assembly for the service of the court, its committees and its agencies, employing such staff as necessary.

3.2h The Stated Clerk shall be also the Treasurer of the General Assembly and Central Treasurer of Benevolences for the General Assembly. He shall receive all funds, disburse them as ordered by the Assembly, and present full, audited financial statements annually to the Assembly.

3.2i The salaries of the Stated Clerk and all members of the staff in the Office of the General Assembly shall be determined by the Permanent Committee on Assembly Operation.

3.3. The Stated Clerk shall have the privilege of the floor in all matters pertaining to his office, shall have the privilege of the floor to present necessary information on business before the meeting concerning the work and report of any committee on which he serves, and at such times when the Moderator, the executive secretaries, chairmen of Assembly committees (or their designated representatives), or any commissioner may request that he clarify matters before the court.

3.4 Should the Office of Stated Clerk become vacant for any reason the Permanent Committee on Assembly Operation shall nominate to the Moderator a person to serve as Acting Stated Clerk. The Moderator shall appoint this nomineee Acting Stated Clerk to perform the duties of the Stated Clerk until a new Stated Clerk shall have been elected and begun service.

3.5 The Stated Clerk shall be an ex officio member of the Permanent Committee on Inter-Church Relations and shall serve as a member of an advisory member of such other committees as these rules or the General Assembly may direct.

3.6 The Stated Clerk shall be the parliamentarian of the General Assembly.

IV. OPERATING EXPENSE BUDGET

4.1 The Permanent Committee on Assembly Operation shall recommend to the General Assembly through the Standing Committee on Assembly Operation a detailed Operating Expense Budget for the next calendar year, based upon estimates of expense from the Treasurer of the General Assembly, and shall recommend a per capita base for assessments upon the presbyteries sufficient to provide for this budget.

4.2 All requests for appropriation within the Operating Expense Budget shall be made to the Permanent Committee on Assembly Operation by its January meeting for inclusion in the budget for the current year.

4.3 The adoption of the Operating Expense Budget carries with it the authority for payment by the Treasurer of all items in that budget.

4.4 All requests for appropriation from the Treasury of the General Assembly not included in the Operating Expense Budget recommended by the Permanent Committee on Assembly Operation whether these emanate from recommendations of ad interim, permanent or standing committees, or upon motion made from the floor, shall be referred to the Standing Committee on Assembly Operation. The Standing Committee on Assembly Operation shall not include such items in the budget it recommends to the General Assembly unless assured that such expenditures can be made within the Treasury's available funds.

4.5 In order that the Assembly may live within its income, the Permanent Committee on Assembly Operation may make adjustments among the several items of the budget for the year already approved by the Assembly, provided the total amount of the budget be not increased. The Permanent Committee shall see that a sufficient stabilization of program account is carried to provide for fluctuation in the Assembly's expense, and that a cumulative account is carried to provide for the expense of representatives to the assemblies and executive committees of the World Alliance of Reformed Churches, the World Council of Churches and the National Council of Churches.

V. EXPENSE OF ASSEMBLY MEETINGS

5.1 The Assembly shall provide ordinarily the expense of its meetings and entertainment.

5.2 Each commissioner and youth delegate shall be reimbursed for the following allowable expenses, all of which must be incurred within the bounds of the General Assembly unless necessitated by a meeting of the Assembly held outside such bounds. The expense of women delegates shall be borne in the same manner as the expenses of Commissioners to the General Assembly.

5.2a Travel Expenses. For air travel, reimbursement shall be on the basis of the lowest available scheduled airline fare, plus incidentals. For railroad or bus travel, either the actual cost thereof, including necessary lodging, food and incidentals enroute, or the amount which would be reimbursable for air travel, whichever is less. For automobile travel alone, either ten cents (10¢) per mile and actual cost of necessary lodging, meals and incidentals enroute, or the amount which would be reimbursable for air travel, whichever is less. A commissioner or youth delegate who travels as a passenger in the automobile of another commissioner or youth delegate shall be reimbursed at the rate of two cents (2¢) per mile and the actual cost of necessary lodging, food and incidentals enroute, or, if less, the amount which would be reimbursable for air travel; and such passenger in turn shall be responsible for paying or transmitting to the driver the amount of such passenger's reimbursement in excess of the actual cost of lodging, meals and incidentals.

5.2b Lodging at Place of Meeting. Reimbursement shall be made for the room cost, based on twin bed room occupancy, in a hotel, motel or other facility reserved or approved by the Permanent Committee on Assembly Operation.

5.2c Meals at Place of Meeting. A fixed, per meal allowance determined by the Permanent Committee on Assembly Operation shall be paid only for meals not otherwise provided.

5.2d Local Transportation. Reimbursement shall be made for the cost of necessary transportation, not otherwise provided, between the place of the meeting and place of lodging.

5.3 In the discretion of the Permanent Committee on Assembly Operation, a per diem allowance may be established and paid for any meeting of the General Assembly, in lieu of any or all of the items and amounts otherwise reimbursable under Sections 5.2(b), (c) and (d) hereof. Reimbursement for travel expense under Section 5.2a shall be made in addition to such per diem allowance; and if such per diem allowance is not designated to be in lieu of all of the expense items mentioned in Sections 5.2(g), (c) and (d), then reimbursement for any such items not covered shall be made

pursuant to the appropriate section hereof. The per diem rate for any meeting shall be recommended by the Permanent Committee on Assembly Operation, but shall be subject to approval or modification by the General Assembly before payment is made. If practicable, the Stated Clerk shall advise of the proposed per diem rate, and the items covered thereby, when the *Handbook* is mailed to the commissioners and youth delegates.

5.4 Reimbursement and/or per diem allowance checks shall be issued ordinarily on the last day of the meeting. If by reason of an emergency a commissioner or youth delegate presents to the Stated Clerk a written request for permission to withdraw from the court, and such permission is granted then the Stated Clerk may issue the check earlier than the ordinary time. Inasmuch as all reimbursements and per diem payments will be made by check rather than cash, any commissioner or youth delegate anticipating consequent personal hardship should request the Presbytery to advance the necessary funds before the expenses are incurred.

5.5 The expenses of the chairman (or another member) of an interim or permanent committee attending a meeting of the Assembly for the purpose of making a report shall be reimbursed or paid by the Assembly if such committee by vote shall have declared the report to be sufficiently important to require such attendance and so notified the Stated Clerk. The Assembly shall pay or reimburse the expenses of the three members of the Permanent Judicial Commission designated to serve on the Constitutional Committee at a meeting of the Assembly, and the expenses of the members of any other special committee whose responsibilities require their attendance.

VI. THE PROGRAM COMMITTEE

6.1 The Program Committee shall consist of one member of the Permanent Committee on Assembly Operation named by that committee, together with the Moderator, the Stated Clerk, and the pastor of the church entertaining the Assembly (or an executive of a host institution). The member from the Permanent Committee on Assembly Operation shall be chairman of the Assembly's Program Committee.

6.2 Any inspirational programs or addresses must be approved by the Program Committee, which shall assign the place on the docket.

6.3 All requests for conferences or other meetings anticipating attendance by commissioners, whether prior to the opening session or during hours when the court is recessed, must be presented to the Program Committee and approved by it.

6.4 The chief business of an Assembly meeting being the consideration of interests vital to the growth and development of the General Assembly, the Program Committee should not arrange for more than one speaker from any one body not under the Assembly's control.

6.5 The docket of the Assembly's business shall be prepared by the Stated Clerk and approved by the Program Committee. It shall be planned for 6 days, from Sunday at 11 o'clock a.m. until Friday at noon. The Program Committee shall exercise its best judgment in allocating the use of the time available. In preparing the printed docket the Stated Clerk shall be authorized to grant requests of agencies for particular times on the docket.

6.6 The docket as printed in the Handbook should list all items of business without assigning specific times for consideration of reports of standing committees, but listing special orders requested through the Stated Clerk.

6.7 The first order each day, except opening day, at the beginning of the business session, and during the day as may be necessary, shall be the presentation of a docket listing the business which is to be considered that day.

VII. OVERTURES

7.1 An overture ordinarily is the request of a presbytery or a synod for action by the General Assembly upon a specific matter.

7.2 Upon receipt the Stated Clerk shall refer to the Permanent Judicial Commission all overtures requesting amendment of the Book of Church Order or interpretation thereof by the General Assembly. All other overtures shall be referred to the appropriate standing committee. All overtures shall be printed in the Handbook with the reference for consideration indicated.

7.3 All overtures requiring reference to the Permanent Judicial Commission shall be delivered by March 15 to the Stated Clerk in order to be referred to the Commission. No overture requiring reference to the Permanent Judicial Commission received by the Stated Clerk after March 15 shall be referred to or considered by the General Assembly convening in that year.

7.4 All other overtures shall be delivered by April 10 to the Stated Clerk in order to be included in the Handbook for the next meeting of the General Assembly. Overtures received after the Handbook is printed and at least one month (31 days) prior to the opening of the General Assembly shall be reported to the Assembly by the Stated Clerk, together with disposition of the overture by reference. No overture received by the Stated Clerk less than one month prior to the opening of the meeting of the General Assembly shall be referred to or considered by the General Assembly convening in that year.

7.5 No overture will be considered by the General Assembly until it first has been presented to a presbytery or synod. If approved by the presbytery or synod it will come before the Assembly as the overture of that court. An overture requested by an individual communicant, a teaching elder, or a session, but rejected by the presbytery or synod, may be presented to the Assembly provided that the fact of its rejection by the presbytery or synod is clearly stated on the overture.

VIII. COMMUNICATIONS

8.1 A communication to the General Assembly is formal correspondence received by the Stated Clerk from other churches, from interchurch agencies and councils to which this church is related, from committees and agencies of this church on matters which could not be included in regular reports and from organized bodies outside the church properly having business with the General Assembly.

8.2 Ordinarily, communications from individuals shall not be received by the General Assembly unless they originate with persons who have no other access to the Assembly. If the Assembly desires to receive and consider any such communications other than as information, the Reference Committee shall recommend reference to the proper committee. Letters, telegrams, or telephone calls from communicants of parish churches of the Presbyterian Church in the United States are not proper communications and are not to be received by the Assembly.

8.3 The Reference Committee shall consider all proper communications received by the Stated Clerk and recommend to the General Assembly the proper committee reference according to the Standing Rules.

IX. REPORTS TO THE GENERAL ASSEMBLY

9.1 All agencies and permanent committees shall make annual reports which shall be transmitted to the Stated Clerk by February 1. Reports from ad interim committees shall reach the Stated Clerk by April 10.

9.2 Reports from interchurch agencies and from interchurch councils and from our representatives thereon shall be made through the Permanent Committee on Inter-Church Relations.

9.3 Any full printed report of an assembly agency presented by the agency's chairman or executive secretary to a standing committee shall replace the synopsis of the report as printed in the Handbook, provided that only those recommendations of the agency printed with its Handbook report shall be before the standing committee.

9.4 If the chairman or a representative of a permanent, ad interim or special committee wishes to be heard in connection with the report of the standing committee, such privilege shall be limited to a 10 minute statement. No report printed in the Handbook shall be read in full to the Assembly.

9.5 Annual statistical reports from the presbyteries shall be delivered to the Stated Clerk by February 10 of each year.

9.6 Minutes of agencies and committees shall be submitted to the standing committee receiving the agency or committee report for approval.

9.7 That reports of ad interim committees shall be presented to the Reference Committee for reference to the appropriate standing committees through which all ad interim committees shall be heard.

X. NEW BUSINESS

10.1 Any matter presented in any form which has not been received by the Stated Clerk prior to the opening of the General Assembly shall be treated as new business.

10.1a New business must be presented to the court before the close of business on the third day of business.

10.1b No new business shall be considered by the Assembly until it has been received and considered by the Reference Committee.

10.2 A special committee, to be known as the Reference Committee, shall operate for each meeting of the General Assembly. It shall be composed of the Moderator of the previous General Assembly, the Stated Clerk, and the Chairman (or his designate) of the Permanent Committee on Assembly Operation. Any and all new business, except that touching on constitutional matters, shall be referred to this committee for consideration.

10.2a All new business presented by members of the court must be in written form, in triplicate, and if received shall be referred without debate to the Reference Committee.

10.2b The Reference Committee shall consider each matter presented and recommend to the General Assembly the proper reference according to the Standing Rules of the General Assembly.

10.2c The appropriate standing committee shall receive and consider all such references, deliberate and report to the Assembly.

10.3 A special committee, to be known as the Constitutional Committee, shall operate during each meeting of the Assembly. It shall be composed of three members of the Permanent Judicial Commission appointed by the Chairman of the Permanent Judicial Commission.

10.3a All matters introduced as new business, if received and touching on constitutional matters, including requested rulings by the Moderator on questions of order involving constitutional questions, shall be referred in writing to the Constitutional Committee for consideration.

10.3b The Constitutional Committee shall consider each matter referred to it and make recommendations directly to the Assembly through the Moderator.

XI. MINUTES

11.1 The official minutes of the court are the original minutes prepared by the recording clerks, adopted by the court and signed by the Stated Clerk.

11.2 In preparing the printed minutes the Stated Clerk is authorized to revise phraseology, spelling, punctuation, and ennumerations; to correct totals of figures; to abridge reports of theological seminaries, of inter-church councils and representatives thereto. In no case shall he change phraseology so as to alter the meaning. If typographical errors make the printed minutes vary from the original minutes the Stated Clerk shall give notice to the presbyteries and may give notice through the news media.

11.3 The printed minutes shall comprise Part I, Journal with Appendix; Part II, Statistics; Part III, Reports of the Boards and Agencies. Printed copies for binding into Part III shall be supplied by the agencies to the Stated Clerk. The Appendix of Part I shall contain the *Book of Church Order*. It shall be printed with the latest amendments. The type shall be held and the book shall be printed by the Stated Clerk, in quantity, with paper binding, and be made available at cost through Presbyterian book stores.*

11.4 The Stated Clerk shall send a copy of the entire printed minutes to each Minister, to new Ministers ordained or received, to the Stated Clerk of each Presbytery and Synod, to the libraries of our Church colleges and theological seminaries. He shall send a copy of Parts I and II to past Moderators, to non-Minister members on committees and agencies, to Ruling Elder Commissioners to the General Assembly, to non-Minister missionaries at the request of the Board of World Missions, in exchange agreements to other churches and publications, to rising senior theological students who are candidates under presbyteries of this Church, and to others as determined by the Committee on Assembly Operation. He shall supply the agencies with reference copies for their necessary use.

*[The requirement that the Book of Church Order be printed as a part of the Appendix to Part I of the *Minutes* was suspended by the 1972 General Assembly until the Assembly of 1974. (see *Minutes*, 1972, p. 166)—Stated Clerk.]

XII. STANDING COMMITTEES

12.1 All business shall come ordinarily to the floor for final action through standing committees, or special committees, as follows:

Committee	*Reports of*	*Overtures, etc.*
(1) Annuities and Relief	Board	Touching Board's work
(2) Assembly Operation	Permanent Committee; Historical Foundation; Presbyterian Foundation; manuals; Nominating Committee procedural suggestions	Touching Assembly Operation and Operating Expense Budget
(3) Bills and Overtures	——	Of general nature
(4) Christian Education	Board	Touching Board's work
(5) Church and Society	Council of Board of Christian Education	Touching Council's work
(6) National Ministries	Board	Touching Board's work
(7) Educational Institutions	Montreat, PSCE, Stillman, Theological Seminaries	Touching work of these agencies
(8) General Council	General Council; recommendations from other reports affecting Benevolence Budget, the General Council's work, the coordination of program of the Church	Touching General Council's work or affecting the Benevolence Budget or the coordination of the program of the church, and matters touching PRESBYTERIAN SURVEY
(9) Interchurch Agencies and Councils	Portion of report of Inter-Church Relations Committee on such agencies and on WARC, WCC and NCC	Touching interchurch agencies and councils
(10) Interchurch Comity and Union	Portion of report of Inter-Church Relations Committee reports of ad interim committees for church unions	Touching comity, cooperation and union with other churches
(11) Judicial Business	Permanent Commission except cases of process	Touching constitution and amendment
(12) Minister and His work	Permanent Committee	Touching Committee's work
(13) Review and Control of Synods	Synod minutes	Touching Committee's work
(14) Television, Radio and Audio-Visuals	Board of Directors	Touching Board's work
(15) Theological	Permanent Committee	Touching Committee's work
(16) Women's Work	Board	Touching Board's work
(17) World Missions	Board	Touching Board's work

12.2 Standing committees shall be named in the following manner:

12.2a The chairman of each standing committee shall be named by the Moderator, after consultation with the Stated Clerk and the chairman of the Permanent Nominating Committee.

12.2b Commissioners shall fill in and return to the Stated Clerk Preference of Standing Committee Cards showing first four preferences among standing committees.

One month before the Assembly meeting, the Stated Clerk shall conduct a drawing of commissioners' names, using the returned Preference Cards plus blank cards for commissioners from whom cards have not been received. The total number of commissioners shall be divided by the number of committees to determine the number on each committee. The first drawing shall be of Ministers' names, the second of ruling elders' names. As each name is drawn a sequence number shall be placed on the card. In that sequence the preference of commissioners shall be observed as far as possible under the following rules: No more than one Minister and one ruling elder from a presbytery on a committee; an equal number of Ministers and ruling elders on a committee, if possible; members or employees of an agency or permanent committee are ineligible to serve on a standing committee reviewing work of such agency or committee. When a commissioner's preference cannot apply because of these rules or because the preferred committee has already reached full membership, the next preference shall be observed. Cards with no useable preference and blank cards shall

be held until all possible preferences have been observed, and then used by the Stated Clerk to fill committee quotas as needed.

Two weeks before the Assembly meeting, the Stated Clerk shall mail back to commissioners the cards indicating drawing sequence number and standing committee assignment.

12.2c An alternate replacing a commissioner whose name has been drawn for service on a standing committee shall replace his principal on that committee.

12.2d The Stated Clerk shall compile a complete list of the standing committees when the drawing is complete. This shall be released, and those named shall be notified.

12.2e The youth delegates shall be assigned to standing committees through the same procedure as commissioners. Women delegates shall be assigned to Standing Committees through the same procedures as Commissioners.

12.3 The report of a standing committee shall be brief and concise. It shall include the following:

(a) A list of all items referred to and considered by the committee.
(b) A statement of the issues discussed.
(c) A report on all recommendations contained in an agency or committee report under consideration. (If any of the recommendations contained in a report were not approved, this shall be reported with reasons. New recommendations may be added, with words of explanation. Amendments to original recommendations shall be reported and explained.)
(d) A statement of the division of the vote on every official recommendation made to or by the committee.
(e) Reference to overtures by number with brief statement of substance, page in Handbook, and recommended answer.
(f) Reference to communications, giving source, brief statement of content and recommended answer.
(g) The full text of resolutions introducing new business, including signers of the resolution along with the recommended answer.
(h) Only such portions of narrative sections of the printed reports as are necessary to make the report of standing committee intelligible.
(i) All nominations received from the Permanent Nominating Committee with recommendations.
(j) A note that the audit of the reporting agency has been received and that the agency is taking any necessary action on any recommendation of its audits.

12.4 Any recommendation affecting the Benevolence Budget of the Assembly or the coordination of the program of the church shall be referred to the standing committee on the General Council. Any recommendation affecting the Operating Expense Budget of the Assembly shall be referred to the standing committee on Assembly Operation.

12.5 Informational presentation of some special aspects of the work reported by a standing committee shall be limited to five minutes.

12.6 The completed report of a standing committee shall contain the full text of the report and shall be treated as follows:

(a) Typed, original and two carbon copies, by Assembly stenographers.
(b) Proofread and signed by the chairman of the committee; and then delivered to the Stated Clerk when duplicated copies are available for the commissioners.
(c) Docketed by the Program Committee for consideration by the Assembly.
(d) Presented to the Assembly by the chairman or his designate, by reading the entire text of the report from the original typed copy. Any change ordered by the Assembly shall be noted and included by the chairman on the original copy.
(e) The report, as adopted by the Assembly, shall be filed with the Recording Clerk for the permanent record.

12.7 No partial report of a standing committee shall be presented without the consent of the court.

12.8 Meetings of a standing committee shall ordinarily be open to the public as nonparticipating visitors to the extent made possible by the physical facilities of the available meeting room. A standing committee may go into executive session under Robert's Rules of Order when the committee so determines, and must be in executive session to adopt finally its report to the General Assembly. The executive officer and at least one official representative of the policy-making body of an agency or permanent committee shall be present for consultative purposes in the standing committee

reviewing their work. A standing committee may invite other persons for consultative purposes when this is felt necessary to the committee's performance of its business.

Youth delegates shall be given the privilege of the floor of the standing committee to which they have been assigned. They shall have full voting privilege in all matters before that standing committee. Women delegates shall be given the privilege of the floor and full voting privileges in the Standing Committee to which they are assigned.

12.9 A standing committee shall be considered constituted when the list of the standing committee's membership is complete and the members have been notified as provided in 12.2d. A standing committee may meet on the day preceding the formal opening of the General Assembly at a call issued by its chairman, but only at the time and place specified in the docket approved by the Program Committee.

12.10 Because of the nature of the work of the Standing Committee on Review and Control of Synods, the chairman of that standing committee may assign the minutes of the several synods to the several members of the standing committee for preliminary study as soon as the standing committee is considered constituted under 12.9.

XIII. OTHER PROVISIONS

13.1 The chairmen of the standing committees shall assemble at the time and place announced by the Stated Clerk for a period of orientation and briefing.

13.2 The Program Committee shall conduct or arrange for a briefing period for all commissioners as to the nature and work of the General Assembly. This briefing period shall be held either on the first day of the Assembly meeting prior to the first business session or on the day immediately preceding the first day of the meeting.

13.3 The day preceding the day of the formal opening of the General Assembly may be utilized by the Program Committee for such pre-Assembly conferences and programs as the Program Committee may deem useful and appropriate.

13.4 (1) The standing committees shall proceed as follows: At the proper time each committee shall assemble in its assigned room, elect a secretary, review material in hand, appoint subcommittees as may be necessary, and begin its work.
(2) Each committee shall be available to reconvene to consider additional references that may come from the floor of the Assembly.
(3) A Standing Committee with a heavy work load or business requiring extended conference with parties not members of the committee may create subcommittees as needed.

13.5 Report of standing committees shall follow these procedures:
(1) The reproduced copies shall carry in caps, underscored, at top of page:

FOR INFORMATION ONLY
SUBJECT TO MODIFICATION BY THE GENERAL ASSEMBLY
FOR RELEASE ONLY AFTER FINAL ACTION BY THE GENERAL ASSEMBLY

(2) The reproduced copies shall contain the full text of the report and shall be distributed to the commissioners and all other interested parties, including the news media, at times selected by the Program Committee. Distributions shall be made as far in advance of consideration on the floor as possible and practicable. Reports of standing committees must ordinarily be distributed to commissioners not later than the close of the session preceding the session in which they are to be considered. Nevertheless, in order to expedite the Assembly's progress, the reports of standing committees that are adjudged by the Program Committee to be not controversial may be heard during the first business session, notwithstanding the impossibility of getting these reports reproduced and distributed during the previous business session. The Program Committee may ask for a special order for the purpose of making this Standing Rule effective.

XIV. PARLIAMENTARY PROCEDURE

14.1 Except as otherwise specifically provided in these Standing Rules, ROBERT'S RULES OF ORDER shall be the standard in parliamentary procedures.

14.2 The entire report of each standing committee, including narrative, shall be read before any comment. When a minority of a committee wishes to present a minority report, the member reporting for the minority shall have the privilege of presenting the

minority report and moving it as a substitute for the portion of the majority report affected.

14.2 (1) Each recommendation in each report must be read, considered and acted upon separately.
(a) The chairman moves the adoption.
(b) Motion to adopt is seconded from the floor.
(c) The Moderator asks: Is there objection or question?
(d) Hearing no objection or question, the Moderator states: It is adopted.
(The above procedure is known as "The Short Form of Voting.")

14.3 Procedures in debating a question:
(a) The chairman reporting or his designate may answer questions concerning the report addressed to him through the Moderator.
(b) The chairman shall have an opportunity to make the final statement in debate.
(c) No commissioner may speak on the same question more than once until all desiring to speak have done so.
(d) When any main motion has been debated for one hour, the Moderator shall inquire of the court whether it wishes to place some definite limit upon further debate.
(e) Debate shall be free and open, with equal time being given to proponents and opponents in so far as possible.

14.4 Special Provisions:
(a) Chairmen and executive secretaries of boards and agencies and chairmen of permanent and ad interim committees, or any special committee of the Assembly, or their designated representatives, shall have the privilege of the floor during consideration of their respective reports and when matters touching their responsibilities arise in other reports.

(b) The assistants to the Stated Clerk shall have the privilege of the floor when requested by the Moderator to render some specific service to the court.

(c) All motions shall be presented in writing and read before being voted upon.

XV. AMENDMENT OR SUSPENSION OF RULES

15.1 The Standing Rules of the General Assembly may be amended or suspended only by a majority vote of the total enrollment of commissioners. A motion to amend is debatable. A motion to suspend is not debatable.

SECTION II. THE WORK OF THE GENERAL ASSEMBLY BETWEEN ITS MEETINGS

20. Agencies and Committees

20.1 The General Assembly may create the agencies needful for its continuing work of evangelization, nurture and benevolences. Those agencies on which the largest areas of responsibility are placed shall ordinarily be titled "Boards." The Assembly may create the committees, both ad interim and permanent, needful for its work as the highest court of the Church.

20.2 A statement of the area of responsibility assigned to any new agency or permanent committee shall be approved by the General Assembly before the new body is created. This statement shall be incorporated into the manual of such agency or committee.

20.3 Each agency or permanent committee shall operate under a manual approved by the General Assembly. A newly-created agency or permanent committee shall present such a manual to the Assembly within a reasonable time.

20.4 The manual of any new agency, or amendment(s) to the manual of any existing agency shall be reviewed by the General Council before submission to the General Assembly. In the event the General Council finds any request involves adjustment or clarification of responsibility among agencies, it shall consult with the agencies involved. Then the General Council shall present the proposed manual or amendment to the General Assembly with its judgment as to the point at which such manual or amendment(s) calls for adjustment in the responsibility among the agencies, and the Council's recommendation as to the adoption of the manual or amendment(s).

20.5 Every amendment to such a manual shall receive the approval of the General Assembly

before becoming effective. Any civil charter or amendment thereof needed by an agency or permanent committee shall similarly receive Assembly approval before being presented to the civil authority for recording. The full textual wording of any amendment to such a manual or civil charter approved by the General Assembly shall be printed in the Minutes of the General Assembly.

20.6 Each agency and committee shall submit annually to the General Assembly, in the spirit of faithful trusteeship but with all practicable brevity, a report concerning its area of responsibility and its discharge of that responsibility. Such reports shall include minutes of the proceedings of its policy-making body, audits of all accounts for which it is responsible, and, in conclusion, all of its recommendations.

21. Ad Interim Committees

21.1 Any motion, resolution or overture involving the appointment of an ad interim committee shall be referred to the appropriate standing committee, which shall recommend to the Assembly whether such committee is needed, or whether the matter can be better handled by reference to an existing agency or committee with instruction to study and report; and whether an ad interim committee ordered by the Assembly shall be appointed, and the chairman named, by the Moderator.

21.2 A vacancy occurring on an ad interim committee may be filled by the Moderator's appointment.

21.3 Any recommendation by an ad interim committee which would affect the Benevolence Budget must be presented to the General Council by February 1 preceding the General Assembly meeting. The General Council shall present a specific recommendation on the matter to the General Assembly. Any recommendation by an ad interim committee which would affect the current Operating Expense Budget must be presented to the Permanent Committee on Assembly Operation by January 1 preceding the General Assembly meeting. The Permanent Committee on Assembly Operation shall present a specific recommendation on the matter to the General Assembly.

22. Agencies

22.1 For continuing work toward the fulfillment of the mission of this Church, the General Assembly maintains the following agencies:

The Board of Annuities and Relief
The Board of Christian Education
The Board of National Ministries
The Board of Women's Work
The Board of World Missions
The General Council
The Historical Foundation
The Mountain Retreat Association
The Presbyterian Foundation, Inc. (U.S.)
The Presbyterian School of Christian Education, Inc.
The *Presbyterian Survey*
Stillman College
TRAV (Television, Radio and Audio-Visuals)

22.2 The Assembly cooperates with other communions in the following interchurch agencies:

The American Bible Society
The Lord's Day Alliance
Religion in American Life

22.3 The foregoing two paragraphs shall be considered amended automatically upon action of the Assembly to create or to discontinue an agency.

22.4 The General Council is the agency of the General Assembly to foster coordination of and planning for the work of the General Assembly as expressed through the various agencies created to perform the several aspects of the Church's witness. The General Council has particular responsibility in the area of immediate and long-range planning for the program of work for the whole Church and in the area of finance for the agencies through which this program is accomplished. It shall be related to the agencies as provided under the Manual of the General Council. Any request for the General Assembly to make adjustments in the division of responsibility among the agencies or to create new agencies shall be referred to the General Council for its recommendation to the General Assembly meeting.

23. Permanent Committees

23.1 For continuing aspects of its work as the highest court of the Church, the General Assembly maintains the Permanent Judicial Commission and the following Permanent Committees:

Assembly Operation
Inter-Church Relations
Minister and His Work
Nominations
Theological

23.2 The foregoing paragraph shall be considered amended automatically upon action of the Assembly to create or discontinue a permanent committee.

23.3 Manuals of permanent committees shall be reviewed by the Permanent Committee on Assembly Operation, and proposed amendment of such manuals referred to this Committee for its recommendation to the General Assembly.

FORMS OF BEQUESTS

"I give, devise, and bequeath to THE PRESBYTERIAN FOUNDATION, INC. (U. S.), a North Carolina corporation located in Charlotte, N.C. ..... (here insert estate devised and bequeathed) for the use and benefit of The Presbyterian Church in the United States (or any Board, Seminary, College, Home for Children or Aged, Mountain Retreat Association at Montreat, Congregation, or other agencies of said Church may be designated as beneficiaries of income.)"

"I devise and bequeath to the BOARD OF ANNUITIES AND RELIEF OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES the sum of $..... dollars for the cause of Ministerial Relief."

"I give and bequeath to the Trustees of the PRESBYTERIAN BOARD OF CHRISTIAN EDUCATION OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES (incorporated under the laws of the State of Virginia) (here name the amount of the bequest), to be used for the publication work of said Church."

"I devise and bequeath to the BOARD OF CHRISTIAN EDUCATION OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES the sum of $ ..... to aid candidates of said Church in preparation for the gospel ministry."

"I give, bequeath and devise unto THE BOARD OF NATIONAL MINISTRIES OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, Inc. (incorporated under the laws of the State of Georgia) the sum of $....., (or in lieu of cash bequest, description of property) to be expended or used for the appropriate objects of said corporation."

"I give and bequeath to the BOARD OF WORLD MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, a corporation organized under the laws of the State of Tennessee, with offices at Nashville, Tennessee, (here name the amount of the bequest), for its general purposes."

PRAYER FOR THE GENERAL ASSEMBLY

WHEREAS, The General Assembly of the Presbyterian Church in the United States fully recognizes the efficacy of the prayers of God's people, and the necessity for divine guidance in its own deliberations; therefore,

Resolved, First, That the General Assembly recommend to all the churches under its care to offer special prayer during the devotion of the Sabbath preceding the meeting of the General Assembly in each year, that God would of great mercy so give the Assembly the wisdom that cometh from above, and so direct all its plans, discussions and decisions, as to promote His own glory, and to advance the kingdom of Jesus in the earth.

Resolved, Second, That the above preamble and resolution be printed annually in the Appendix to the Minutes of the Assembly.

(Minutes of General Assembly, 1863, p. 133.)

GENERAL INDEX

(Note: This volume is divided into two Parts. The first portion consists of the proceedings of the General Assembly, with an Appendix. Part II consists of the statistics, and reference to this part in the index is indicated by the use of "II" preceding the page number.)

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